Senior Secondary Course

HISTORY (315)

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विद्याधनम् सर्वधनं प्रधानम्

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NIOS SENIOR SECONDARY - HISTORY (315)

Complete Textbook (35 Lessons)

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UNDERSTANDING INDIAN HISTORY

History is the study of past events. It helps us to understand those processes that enabled the early humans to successfully conquer their environment and develop the present day civilizations. It is not just a study of battles and kings as is normally understood by some. It is an analysis of society, economy and cultural trends over a long period as reflected in available sources. A historian tries to evaluate different situations over a long period and asks questions as to why certain events happened and what was their impact on society at large? Every new evidence or a fresh interpretation of existing evidence by different scholars helps in enriching our knowledge about the past. A historian differentiates between fact and fiction. However , myths which are based on oral tradition of a society may contain memories of past happenings. The historian's job is to ascertain the fact through cross checking of different historical evidence. In this lesson you will learn how India's ancient past was constructed with the help of large varieties of historical evidence and their interpretation.

OBJECTIVES

After studying this lesson, you will be able to:

- understand historical construction of India's ancient past;
- know about various types of source material used by ancient historians and
- identify changing traditions of history writing.

1.1 SOURCES FOR RECONSTRUCTING ANCIENT INDIAN HISTORY

A historian needs source material to reconstruct the past. But sources themselves do not reveal the past. They need interpretation and the historian makes them speak. In fact the historian is expected to track the source, read texts, follow clues, ask relevant questions, cross check evidence to offer meaningful explanation. For example in 1826 Charles Masson noticed the high walls and towers of an old settlement in Harappa Village of western Punjab (now in Pakistan), and five decides later Sir Alexander Cunningham collected some seals from the site, but it took archaeologist John Marshall another fifty years to identify the oldest civilization in the Indus region. We shall offer another example regarding the historian's task to cross check (corroborate) different types of evidence. Nowhere in the sources pertaining to king Harsha (seventh century AD) do we find a mention of his defeat at the hands of Chalukya ruler Pulakesin II. But the inscriptions of Pulakesin II claim a victory over Harsha. In this case it is

obvious that Harsha's biographer Bana Bhatt who wrote *Harshacharita* deliberately did not mention the defeat of his patron.

The literal meaning of the itihasa is 'thus it was' and it is translated as 'history'. There was a time when only written records were acknowledged as authentic source of history. Written material could be verified, cited and cross-checked. Oral evidence i.e myths and folk songs was never considered a valid source. Earlier historians used myth, fiction and oral traditions in a limited way on account of their lack of authenticity and verifiability. But today these unconventional sources are being used innovatively. Traditions and cultural traits should be studied in the light of other historical facts.

For example the *Mahabharata* is a story of conflict between two sets of warring cousins. One in not sure whether there was a real war as narrated in the epic. Some historians believe that the war did happen while others wait for corroborative evidence for the event .The original story was probably composed by bards known as sutas who generally accompanied Kshatriya warriors to the battlefield and recited poems in praise of victories and other achievements of their heroes. These compositions were circulated orally and preserved as part of human memory.

LITERARY SOURCES

1.2 RELIGIOUS LITERATURE

Most ancient Indian texts contain religious themes and these are known as Vedas. They are assigned to c. 1500–500 B.C. The Vedas are four in number. The Rig Veda mainly consists of prayers. The other three, Sama, Yajur and Atharva-contain prayers, rituals, magic and mythological stories. The Upanishads contain philosophical discussion on atma and pramatma. They are also referred to as Vedanta.

The two epics, Ramayana and Mahabharata, seem to have been finally compiled by c.A.D. 400. Of the two, the Mahabharata is attributed to sage Vyasa. It originally consisted of 8800 verses and was called *Jaya gita* or a song dealing with victory. These later got expanded to 24,000 verses and came to be known as Bharata because it contained the stories of the descendents of one of the earliest Vedic tribes called Bharata. A further expanded version of 1,00,000 verses was named Mahabharata. Similarly the Ramayana of Valmiki originally consisted of 6000 verses than 12,000 verses and was finally expanded to 24,000 verses.

In the post-Vedic period (i.e. after BC600) we have recorded a large number of ritual literature on moral values called Sutras. Grand public sacrifices to be performed by rulers are recorded in *Shrautasutra* while domestic rituals connected with birth, naming, sacred thread ceremony, marriage, funerals etc. are prescribed in *Grihyasutras*. This literature was compiled between c. 600–300 B.C.

The religious books of the Jainas and Buddhists refer to historical persons and incidents connected with their respective religions. The earliest Buddhist texts were written in Pali. They are called *Tripitakas* (three baskets) viz. *Suttapittaka*, *Vinayapitaka* and *Abhidhammapitaka*. Of the most important non religious Buddhist literature are the *Jatakas*. They contain the stories of the previous birth of the Buddha. It was believed that before he was actually born as Gautama, the Buddha passed through over 550 births. Each birth story is called a Jataka. These stories throw invaluable light on the social and economic conditions of the period between the fifth and second centuries BC The Jaina texts were written in Prakrit and were eventually compiled in sixth century AD at Vallabhi in Gujarat. They are called *Angas* and contain the philosophical concepts of the Jainas.

1.3 SECULAR LITERATURE

This category of literature does not have religion as its theme. To this class belongs the *Dharmashastras* or the law-books which prescribe the duties for different social groups. They set out punishments for persons guilty of theft , murder, adultery, etc. The earliest law books is *Manu Smriti*. It was the first book translated by the British and formed the basis of Hindu code of law. *Arthasastra* of Kautilya provides rich material for the study of Indian economy and polity of the Mauryan period. Works on grammar are also sometimes useful for historical reconstruction. The earliest and the most important work on grammar is the *Ashtadhyayi* written by Panini, which is dated by scholars to around 700 B.C.

The works of Kalidasa who lived during the Gupta period comprise poems and dramas. The famous among them are *Abhijananashakuntalam*, *Ritusamhara* and *Meghadutam*. Besides being great creative compositions, they provide us with glimpses of the social and cultural life of the Guptas. For the history of Kashmir we have an important book called *Rajataranagini* written by Kalhana(12th AD) Biographies or charitias are very important non-religious texts for writing history. They were written by court poets in praise of their patron rulers. As there is a tendency among them to exaggerate the achievements of the patrons they have to be studied with caution. One such important text is *Harshacharita*, written by Banabhatta in praise of Harshavardhana.

The earliest south Indian literature is called Sangam literature. It was written in Tamil and is secular in nature. It was produced by poets who joined together in assemblies (Sangam) patronized by chiefs and kings during the first four centuries of the Christian era. The literature consists of short and long poems in praise of various heroes, written probably to be recited in the courts. It also constitutes the epics called *Silpadikaram* and *Manimekali*. The Sangam literature is our major source for the study of south Indian society, economy and polity during BC300–AD300. The descriptions given in the Sangam literatures are confirmed by archaeological finds and accounts of foreign travellers.

INTEXT QUESTIONS 1.1

1. Give the names of four Vedas?

   (i)_____ (ii)_____ (iii)_____ (iv) _____

2. Which is the earliest text on Sanskrit Grammar?

   _____

3. What are Jatakas?

   _____

4. What is the language of the south Indian literature called Sangam Literature?

   _____

5. What are the Upanishads?

   _____

1.4 NON-LITERARY SOURCES

INSCRIPTIONS

Inscriptions are permanent writings engraved on hard surface such as stone, metal or terracotta. Study of inscriptions is called epigraphy. The earliest inscriptions were written on stone. They usually record the achievements, activities and ideas of those who got them inscribed. So we get inscriptions which glorify the exploits of kings or mention donations made by men and women for religious purposes. Those inscriptions which are composed by poets in praise of kings and patrons are known as *prashastis*. Some inscriptions carry dates. Others are dated on the basis of palaeography or style of writing, with a fair amount of precision. The earliest inscriptions were in Prakrit, a name for a language used by ordinary people. In later times, Tamil and Sanskrit were also used to write inscriptions.

The Mauryan king Ashoka was the first person to issue inscriptions. Most of his inscriptions are in Prakrit language written in the Brahmi script though, some in the northwest, were written in Kharosthi. The Aramaic and Greek scripts were used for inscriptions in Afghanistan so that the local people could understand their subject matter. The Brahmi script was first deciphered in 1837 by James Princep who was a civil servant during the British rule. Brahmi was written from left to right like Hindi while Kharosthi from right to left. Ashokan inscriptions help us greatly in understanding his religious and administrative policies. From the first century B.C. the kings started granting land to religious people. The Satavahans kings of the Deccan were the first ones to do so. These inscriptions record the concessions granted to the donee (the receiver of grant). Such inscriptions help us in finding out the religious and economic activities of the period. Some of these inscriptions are written on stone but most on copper plates. The copper plate charters were probably given as a record of the transaction to those who received the land and were granted concessions.

However, there are some limitations of inscriptional evidence. For example sometimes, letters are very faintly engraved, and thus reconstructions are uncertain. Also, inscriptions may be damaged or letters missing. Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time.

INTEXT QUESTIONS 1.2

1. What is the study of inscriptions called?

   _____

2. What are *parashatis*?

   _____

3. Define palaeography?

   _____

4. In which script are most of the inscriptions of Ashoka written?

   _____

1.5 COINS

The study of coins is known as numismatics. It not only includes visual elements such as script and images on the coins but also metallurgical analysis. Ancient coins were mostly minted in metals such as copper, silver, gold and lead. The earliest coins found in India contained certain symbols and were called punch-marked coins. They were made of silver and copper (c. sixth century BC onwards). The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who established control over the northwestern part of the subcontinent (c. second century BC). The first gold coins were issued by the Kushanas in c. first century AD. Some of the most spectacular gold coins were issued by the Gupta rulers. Their earliest issues are remarkable for their purity of gold content.

Coins provide useful information regarding economic history as they were used as a medium of exchange. Some coins were issued by guilds or associations of the merchants and craftsmen with the permission of the rulers. This shows the influence of craft and commerce. Coins also portray kings and gods, and contain religious symbols, all to which throw light on the art and religion of the time.

INTEXT QUESTON 1.3

1. What is the study of the coins known as?

   _____

2. Name the metals used to make punch-marked coins?

   _____

3. Which dynasty issued the first gold coins in India?

   _____

1.6 ARCHAEOLOGY

The material remains of the past can be studied with the help of archaeology. Archaeology is a science that enables us to systematically dig the successive layers of old mounds and to form an idea of the material life of the people of the past on the basis of remains found there. Archaeology is very important to study prehistory i.e. the period before the invention of writing. History is basically based on written material. Although writing was known in India by 2500 BC in the Indus culture, its script has not so far been deciphered. Thus, though the Harappans knew how to write but the historians have not been able to read it. Their culture is placed in the period called proto-historic phase. The first script to be deciphered was Brahmi which was used in the Ashokan inscriptions and it belongs to the third century BC.

Excavations have brought to light the tools of early humans in India going as back as seven lakh years. The excavated sites belonging to the Harappan period show the layout of the settlements and the form of the houses in which people lived, the type of pottery, tools and implements they used and the kind of cereals they consumed . In south India some people were buried along with their tools, weapons, pottery and other belongings under big and heavy stones. These graves are known as megaliths. By digging them we learn about the life of people who lived in the Deccan and south India before the third century BC.

The dates of remains found in excavations are fixed by various methods. The most important of them is the Radiocarbon or Carbon 14 (C14) dating method. Carbon 14 is a radioactive carbon present in all living objects. It decays, like all radioactive substances, at a uniform rate when the object is dead. By measuring the loss of C14 content in an ancient object (wood or bone) its age can be determined.

The history of climate and vegetation is known through an examination of plant residues, and especially through pollen analysis. On this basis it is suggested that agriculture was practised in Kashmir and Rajasthan around 7000–6000 BC. The nature and components of metal artefacts can also be analysed scientifically, and consequently the mines from which metals were obtained are located and stages in the development of metal technology identified. The geological studies provide an idea of the history of soil, rocks etc, where prehistoric man lived. Human history cannot be understood without an idea of the continuing interaction between soils, plants and animal, on one hand, and humans, on the other. Taken together with archaeological remains, geological and biological studies act as important sources for the reconstruction and development of human history.

INTEXT QUESTIONS 1.4

1. Define Archaeology?

2. What is the use of C14 dating?

1.7 ACCOUNT OF FOREIGN TRAVELLERS

Indigenous literature can be supplemented by foreign accounts. To India came Greek, Roman and Chinese visitors, either as ambassadors or travellers or to seek religious knowledge from time to time. They have left behind an account of the things they saw. To the court of Chandragupta Maurya came a Greek Ambassador called Megasthenes who wrote *Indika*. Its original text is lost but parts of it have been preserved in fragments quoted by subsequent Greek writers. When read together, these fragments, furnish valuable information not only about the administration but also social classes and economic activities of the Mauryan period.

Greek and Roman accounts of the first and second centuries mention many Indian ports and commodities of trade between India and the Roman Empire. The Periplus of the *Erythrean Sea* and Ptolemy's *Geography*, both written in Greek, provide valuable data in this regard.

Of the Chinese travelers, mention may be made of Fa-hsien and Hsuan Tsang. Both of them were Buddhist and came to this country mainly to visit the Buddhist shrines and to study Buddhism. Fa-hsien who came to India in the fifth country AD describes the conditions in India in the age of Guptas whereas Hsuan Tsang presents a similar account of India in the seventh century during the time of king Harshavardhan. Hsuan Tsang also describes in detail the glory of Nalanda University (Bihar) during his times.

INTEXT QUESTIONS 1.5

1. Who wrote the *Indika*?

_____

2. Name the Chinese travelers who came to India?

_____

3. Which Chinese traveller refers to the glory of Nalanda University?

_____

1.8 CHANGING NOTIONS OF HISTORY

It was suggested, particularly by western scholars that ancient Indians had no sense of writing history, But it is not true. Actually, Indian's sense of writing history was different from that of the Westerners. The people from the West recorded events in chronological order while the ancient Indians wrote in a different manner. It can be seen in the texts called the *Puranas* where four different ages called Krita, Treita, Dvapara and Kali are mentioned. And in each age we get detailed lists of the rulers and dynasties. Besides, a large number of inscriptions have been discovered. These give genealogies of kings of various dynasties and also refer to their achievements. It shows that Indians had the basic knowledge of time (period) and space where events were taking place.

Modern research in ancient India history began in 1765 when East India Company took control of Bengal and Bihar. In order to administer the Hindu law, Manu Smriti the ancient Indian text on law was translated into English in 1776. These initial efforts of the British to understand ancient laws and customs culminated in the establishment of Asiatic Society of Bengal in 1784. Under its aegis and that of several other such societies Hindu religious and classical texts were translated into English. The greatest impetus to Indological studies was given by Max Mueller, a German born scholar. Soon the British realized that they needed an intense knowledge of Indian scriptures and social systems to rule them better. Even the Christian missionaries felt the need to know more about Indian laws and customs in order to convert them and help the British strengthen their rule. While translating the texts, western scholars wrote about Indian unwillingness to change and they being accustomed to despotic rule.

In 1904, Vincent A Smith wrote *Early History of India*. It was the first systematic history of ancient India. In this book his approach to history was pro *British and he tried to justify* the British rule in India. It served as good propaganda material for the perpetuation of despotic British rule.

The Indian scholars, especially those who had received Western education, were upset about the way the British were presenting India history to their advantage. uided by the Nationalist ideas some of them took upon themselves the task of rewriting history to show to the world the true glory of Indian culture. Two notable nationalist historians were R.G. Bhandarker (1837–1925) and V.K. Rajwade (1869–1926) who reconstructed social and political history with the help of various sources. While doing so they also attacked some of the social evils like child marriage and caste

system and promoted widow remarriage. The contribution of P.V. Kane (1880–1972) is remarkable. He wrote a monumental work entitled *History of Dharmasastra*. It highlights the chief elements of ancient Indian society.

These Indian scholars carefully studied ancient Indian texts on polity to demonstrate that ancient Indians had a keen sense of administration. D.R Bhandarkar (1875–1950), an epigraphist, published books on ancient Indian political institutions. H.C. Raychaudhuri (1892–1957) reconstructed the history of ancient India and while doing so criticized V.A. Smith at many points. A stronger element appears in the writings of R.C. Majumdar (1888–1980) who edited a multi-volume *History and Culture of Indian People*. Until 1960, Indian scholars inspired by the idea of nationalism glorified the histories of their respective regions and of India as such. The merit of exploding the myth of despotism goes to K.P. Jayaswal (1881–1937). He wrote about the existence of Indian republics and self-government in ancient India.

After independence, a new trend in history writing took over. There was a shift towards the writing of non-political history with greater emphasis on society and economy. The Wonder *that was India* was one such pioneering work written by A.L. Basham (1914–1986). A further shift is evident in D.D. Kosambi's (1907 – 1966) book *An Introduction to the Study of Indian History*. His treatment follows a socio-economic aspect of ancient Indian history. After him a large number of historians followed the trend and focused on social, economic and cultural history. Their main stress was on means of production and the social and economic relationship among different groups of people.

INTEXT QUESTIONS 1.6

1. Describe the trend that developed in history writing after independence.

_____

1.9 THEMES IN INDIAN HISTORY

For an overall knowledge of the past, students are to be made aware of various aspects of society, called THEMES. These themes enable us to learn about developments in different spheres – social, economic, religious, political and cultural. The developments in these spheres are so much interlinked that they often break the boundaries between them, for example when the pastoral society of the early Vedic Age got transformed into settled agricultural society in the later Vedic Age, the political system changed as a consequence. The king who was earlier known as Gopati (lord of cattle) in pastoral society became Bhupati (lord of land) with the development of agricultural economy. And with that the wars began to be fought for acquiring more land instead of cows. The kings gradually became powerful and kingship hereditary. So, we notice that changes in different spheres are related to each other an they often influence major developments. In this course material you will learn about the development in the fields of art, architecture, caste system, science and economy, technology and also about the rise and growth of various religious sects and rituals

TERMINAL QUESTIONS

1. Write a short note on secular literature of Ancient India
2. Write five sentences on coins as a source material for reconstructing history?
3. How does archaeology help us in understanding the past?

ANSWERS TO INTEXT QUESTIONS

1.1

1. Rig, Sama, Yajur, Atharva
2. Ashtadhyay
3. They contain stories of the previous lives of Gautama the Buddha
4. Tamil
5. Upanishads are the last part of the Vedas. They discuss the philosophy of atma and paramatma.

1.2

1. Epigraphy
2. Inscriptions composed by poets in praise of kings and other patrons
3. Style of writing
4. Brahmi

1.3

1. Numismatics
2. Silver and Copper
3. Kushanas

1.4

1. Science of digging to understand the past.
2. It helps in dating the bones or wood found in archaeological excavations

1.5

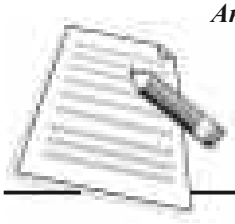
1. Megasthenes
2. Fa-hsien, Hsuan Tsang
3. Hsuan Tsang

1.6

1. Refer para 6 section 1.9

HINTS TO TERMINAL QUESTIONS

1. Refer 1.3
2. Refer 1.5
3. Refer 1.6



Notes

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2

THE GEOGRAPHICAL SETTING AND PRE-HISTORIC CULTURES OF INDIA

The history of any country or region cannot be understood without some knowledge of its geography. The history of the people is greatly conditioned by the geography and environment of the region in which they live. The physical geography and environmental conditions of a region include climate, soil types, water resources and other topographical features. These determine the settlement pattern, population spread, food products, human behaviour and dietary habits of a region. The Indian subcontinent is gifted with different regions with their distinct geographical features which have greatly affected the course of its history.

Geographically speaking the Indian subcontinent in ancient times included the present day India, Bangladesh, Nepal, Bhutan and Pakistan. On the basis of geographical diversities the subcontinent can be broadly divided into the following main regions. These are:

(i) The Himalayas

(ii) The River Plains of North India

(iii) The Peninsular India

OBJECTIVES

After studying this lesson, you will be able to:

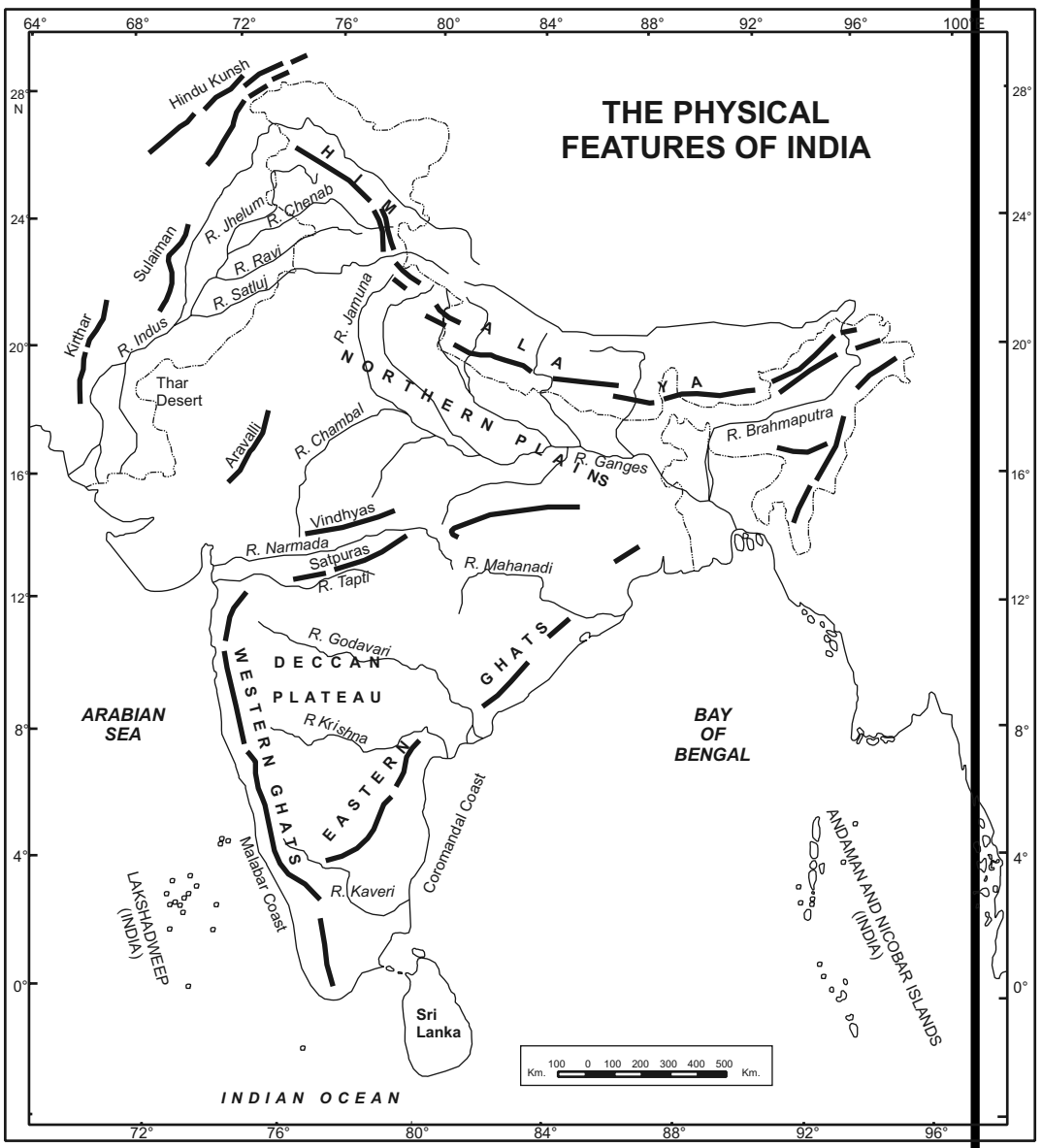
- explain the physical divisions of Indian subcontinent;
- recognize the distinct features of each region;
- understand why some geographical areas are more important than the others;
- define the term environment;
- establish the relationship between geographical features and the historical developments in different regions;
- define the terms prehistory, prehistoric cultures, and microliths;
- distinguish between the lower, middle and upper Palaeolithic age on the basis of the tools used;
- explain the Mesolithic age as a phase of transition on the basis of climate and the

tools used;

- explain the Neolithic age and its chief characteristics;
- differentiate between Palaeolithic and Neolithic periods and
- learn about the Prehistoric Art.

2.1 THE HIMALAYAS

The Himalayas are the world's largest and the highest mountain ranges. These are approximately 2,400 kilometers long. (Map 2.1). These ranges have not only checked invasions but have also protected us from the cold winds coming from north. They also stop the monsoon winds from the seas which results in rainfall in the northern plains. However, there are some mountain passes which, though difficult, have



Map 2.1 The Great Northern Mountains

provided access to determined invaders, traders, missionaries. These have helped in developing cultural contacts with Central Asia, China and Tibet in ancient times.

In the north-western direction the broken Himalayan ranges contain the major routes linking the Indian plains with Iran and Central Asia through Afghanistan. These pass through the Gomal, Bolan and Khyber passes. The Greeks, Shakas, Kushanas, Hunas and other foreign tribes reached India following these routes. Likewise, Buddhism and other Indian elements were carried out to Afghanistan and Central Asia through these mountain passes.

2.2 THE RIVER PLAINS OF NORTH INDIA

The Himalayas also provide India with three river systems dominated by the Indus, the Ganges and the Brahmaputra. These rivers made their respective regions fertile and attracted both settlers and invaders.

The Indus plains include the regions of Punjab and Sind. Irrigated by the tributaries of the river Indus, they form a vast fertile plain which have made the region the 'bread-basket' of the subcontinent. It is called so because this region is very important for wheat cultivation. The strategic location and richness of the Punjab region has attracted foreign invaders since ancient past. The Sind region includes the lower Indus Valley and the delta. It is the Indus plains which witnessed the development of an urbanized culture called the Harappan culture for the first time in the subcontinent. (see lesson 3)

The Gangetic basin receives more rainfall and is more humid than the Indus region. The Gangetic plains is divided into three sub-regions: Upper, Middle and Lower. The Upper plains of the river Ganges constitute the western and southern parts of Uttar Pradesh. This region has seen active cultural developments since the ancient period. This was inhabited by the Aryans in the Later Vedic period, during which they practised agriculture. The Middle Gangetic plains, which is more fertile and has more rainfall, include eastern Uttar Pradesh and Bihar. It is the region where *mahajanpadas* (territorial states) like Kosala, Kasi and Magadha were established in the 6th century BC. The two main religions of India, Jainism and Buddhism, also took their birth here.

The lower Gangetic plains constitute the Bengal region. Its northern part is irrigated by the Brahmputra. The high rainfall in this region created dense forest and marshy land which made it difficult for the development of settlements in the beginning. But its coastal areas served as important channels of communication with other regions of the subcontinent and also with the South-east Asian countries. Tamralipti or Tamluk was an important seaport of this region which played a significant role in commercial activities.

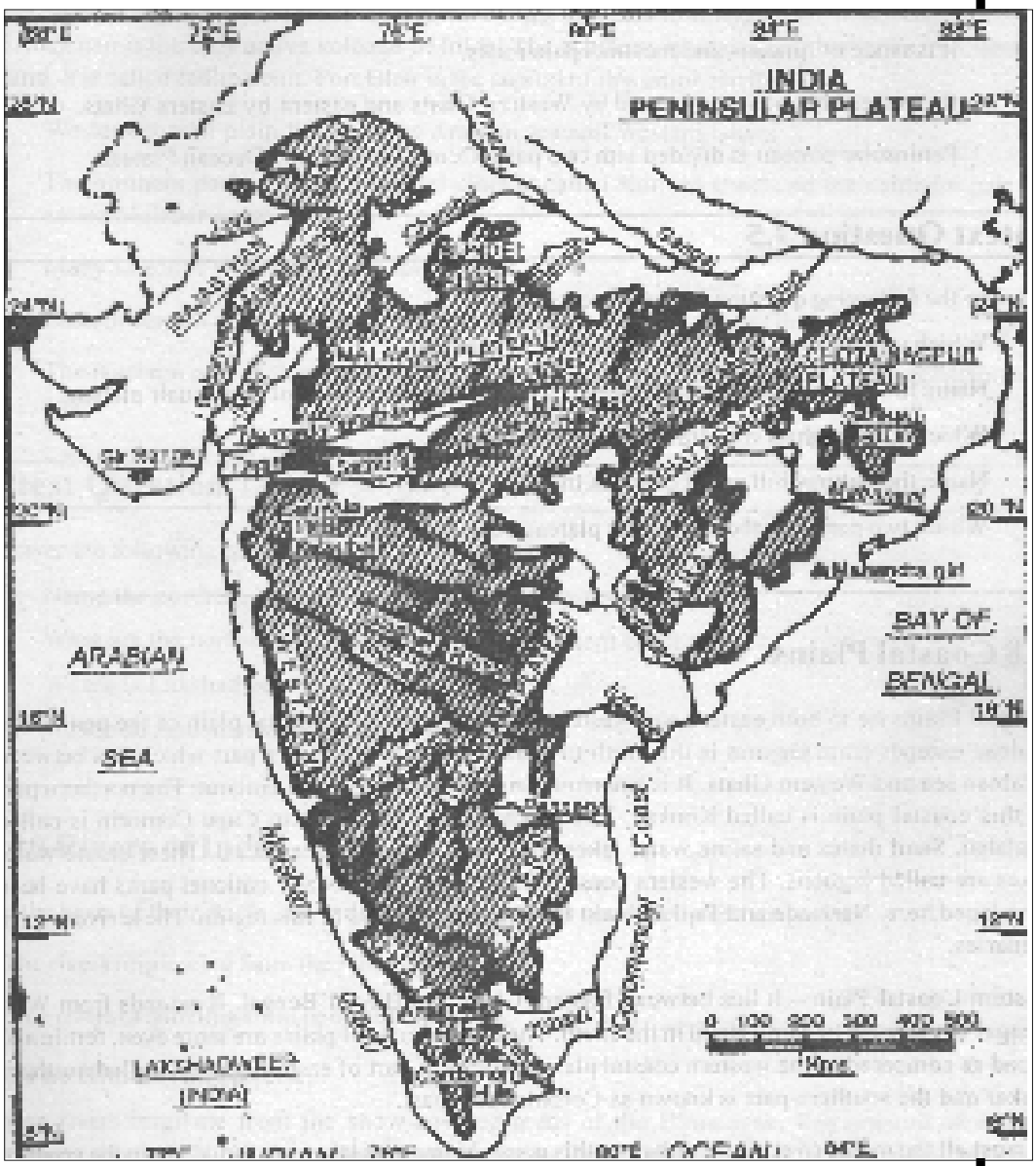
The Eastern India normally refers to the coastal plains formed by the river Mahanadi and other streams. The fertile coastal plains of this region helped in the development of agriculture, society and culture. This came into contact with the Gangetic culture from the time of the Nandas and the Mauryas (4th century BC). Around AD 1000 Orissa began to develop her distinct linguistic and cultural identity.

The Western India refers to the regions of the modern states of Rajasthan and Gujarat. It is known for its black soil which is good for cotton cultivitation. The Thar desert of Rajasthan, surrounded by the semi-arid regions, was not as fertile as the Gangetic plains. As a result, this region was not much favourable for cultivation. However, later in the 8th century AD, with the growth of irrigation mechanism in the form of Persian

wheel (*rehat*), many settlements emerged here. Rajasthan is also the home of the Rajput clans. In Gujarat the fertile plains of the rivers Sabarmati, Mahi, Narmada and Tapti brought prosperity. A very long coastal line too helped Gujarat to develop contacts with other countries through its ports. The most important sea port of this region has been Brigukaccha or Bharuch (Broach).

2.3 THE PENINSULAR INDIA

Peninsular India includes the Deccan plateau and the coastal plains of South India (Map 2.2). The plateau is situated to the south of the Vindhya mountains. It is divided into three major regions which largely correspond to the modern states of Maharashtra, Andhra Pradesh and Karnataka. The northern Deccan plateau comprises of a part of Maharashtra. A number of Chalcolithic sites inhabited by people using copper and stone tools have been found in this region. Karnataka includes the southwestern



Map 2.2 Peninsular India

Deccan. This region with the availability of water and other resources had been more suitable for human settlements than the northern part. The Raichur doab for its rice cultivation has been known as the 'rice-bowl' of South India. It has been the bone of contention between different kingdoms. These regions were inhabited right from the prehistoric times.

The plateau region also has hilly terrains in the Western and Eastern Ghats. The Western Ghats rise sharply close to the western coast, tapering eastwards into the plateau. They are cut by a series of passes at Junnar, Kanheri and Karle. These served as trade routes connecting the ports along the west coast. At the southern end of the Western Ghats is the Palghat pass which linked the west coast to the Kaveri valley and played an important role in the Indo-Roman trade in ancient period. The Eastern Ghats merge more gradually into the plateau and the coastal plain.

The coastal plains constitute the states of Tamil Nadu in east and Kerala on west. In Tamil Nadu the rivers are seasonal. As a result, the people of this region have depended more on the tank irrigation since the early times. However, Kaveri delta has been the major region of human attraction. It provided opportunity for the cultivation of rice and witnessed the flourishing of the Sangam culture in the early historical period. The ports such as Arikamedu and Kaveripattinam gave impetus to the Indo-Roman Trade in early centuries of Christian era. The Tamil region evolved a distinct linguistic and cultural identity of its own.

INTEXT QUESTIONS 2.1

1. Name the important mountain passes in the north-western part of the Indian subcontinent.

2. Who inhabited the upper plains of the river Ganges during the later Vedic period.

3. What were the two important religions which took birth in the middle Gangetic plains.

4. In which state has tank irrigation been popular since the ancient period.

5. The Kaveri delta is famous for which crop?

6. Name any two foreign tribes that reached India through north-western mountain passes in ancient times.

7. Which region is known as the 'breadbasket' of the subcontinent?

2.4 INFLUENCE OF ENVIRONMENT

The settlement of people in any region is very much dependent on its environmental conditions. Environment is taken as the surroundings or conditions in which various species (men, animals and plants) exist and function. The environment mainly comprises of elements such as climate, landscape, rivers, species of plants and animals (flora and fauna), etc. Now, let us see how environment has influenced the life of people and their history since ancient past.

A semi-arid region is advantageous to people for settlement purpose. For example, the Sind region having this type of climate in ancient period, resulted in the flourishing Harappan civilization. It also helped the growth of urban settlements. Similarly, the rise of Pataliputra and the importance of Magadha in Bihar can also be explained in relation to its physical features and environment. Pataliputra was surrounded by the rivers namely the Ganges, Son and Gandak which provided natural defence as well as internal communication. Moreover, the fertile Indo-Gangetic plains helped in the maintenance of a strong population base.

The environmental conditions also determine the resource potential of a region. The forested region can be a rich source of timber, whereas the coastal regions yield the sea products. The hilly regions with rocks containing the mineral ores can lead to the development of metallurgy. The extraction of metals and their use for tools and other purposes may add to the standard of living. For example, Magadha was located in proximity to the iron ore mines and sources of stone and timber in the region of Chhotanagpur plateau. This strengthened the position of Magadha.

The subsistence pattern is also influenced by the environmental conditions. The regions covered by the river plains have alluvial soil. The fertility of soil helps in surplus production. The type of soil also determines the crop pattern. For example, black soil is good for growing cotton. The surplus production results in exchange activities which develop into trade on a larger scale.

An area gifted with navigable rivers has well developed trade and communication networks. Our ancient literature like the *Jatakas* and other texts, mention many riverine routes in ancient India. Similarly, the coastal routes promote the long distance trade with different countries. The mountain passes are also very important in this context. For example, the Palghat pass linked the east and west coasts and thus helped in the growth of Indo-Roman trade in ancient times.

Thus, we find that the physical features and environment help us to unfold the historical processes of a region. The diversity of Indian subcontinent presents an uneven pattern of historical developments. The areas which were rich became important while those with less resources lagged behind. It is important to observe that the settlement pattern and mode of life depend on the local resource utilization which in turn is dependent on the technological developments in that region.

INTEXT QUESTIONS 2.2

1. Name the rivers which provided a natural defence to Pataliputra (modern Patna).

   _____

2. Which region supplied iron ore and timber to Magadha?

   _____

3. Which type of soil is good for growing cotton? (Black / Red / Sandy).

4. Which famous mountain pass linked the east and west coasts of India?

2.5 PREHISTORIC CULTURES

Prehistoric period is that period of our ancient past for which we do not have written records. Therefore our knowledge of the cultures, which developed in this period, is based only on the materials found in the archaeological excavations. The earliest man living during this period made tools and implements of stone found in his surroundings. These tools helped him to hunt and gather food in order to satisfy his hunger. Since the earliest tools used by humans were made of stones, this phase of human development is known as the Stone Age. In this lesson we shall trace the evolution of prehistoric man from a hunter and food-gatherer to a food producer. This change did not take place all of a sudden and took several hundred thousand years. On the basis of the different type of tools and techniques the stages of human development in prehistoric period are described as the Palaeolithic or Old Stone Age, the Mesolithic or Middle Stone Age, and the Neolithic or New Stone Age.

2.6 THE PALAEOLITHIC CULTURES

The term Palaeolithic is derived from the Greek word '*palaeo*', which means old and '*lithic*' meaning stone. Therefore, the term Palaeolithic age refers to the old stone age. The archaeologists have dated this culture to the Pleistocene period about two million years ago. The Pleistocene period is the geological period of the age when the earth's surface was covered with ice, and weather was so cold that human or plant life could not survive. But in the tropical region, where ice melted, the earliest species of men could exist.

The people lived near the hillocks and used only stone tools for hunting and their protection. However, the choice of raw material used for tool-making varied from region to region and depended upon its availability. The material used was quartzite available in hilly areas of different regions, basalt found in Maharashtra region and limestone in Karnataka region. On the basis of the nature of progress made in tool types and techniques the Palaeolithic cultures have been divided into three phases. These are – (i) Lower or Early Palaeolithic, (ii) Middle Palaeolithic, (iii) Upper or Late Palaeolithic. These phases covered a long period ranging broadly from 5,00,000 to 10,000 B.C.

(a) Tools of the Palaeolithic Period

The main tools of lower Palaeolithic phase were handaxes, cleavers and choppers. (Fig 2.1) These are called chopping tools. These were rough and heavy and were made by chipping the sides of the stones. Gradually, sharper and less heavy tools came to be made.

The flake tools or chipped pieces were the chief tools during the middle Palaeolithic period. (Fig 2.2) The tools of the upper Palaeolithic period primarily consisted of burins and scrapers. (Fig 2.3)

Let us now discuss in brief the chief features and uses of some of the tools mentioned above. In handaxes, the butt end is broader and the working edge is narrow. These

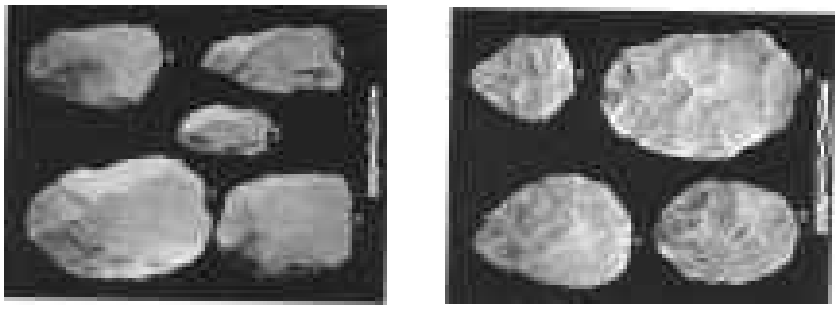


Fig 2.1 Chopping Tools & Hand Axes of Lower Paleolithic Age

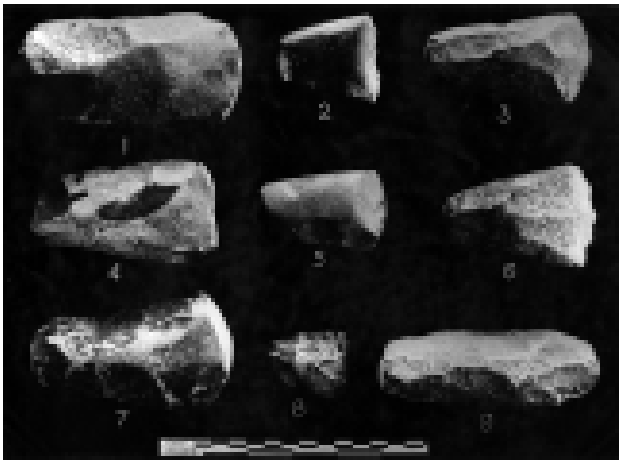


Fig 2.2 Chopping Tools & Hand Axes of Lower Paleolithic Age

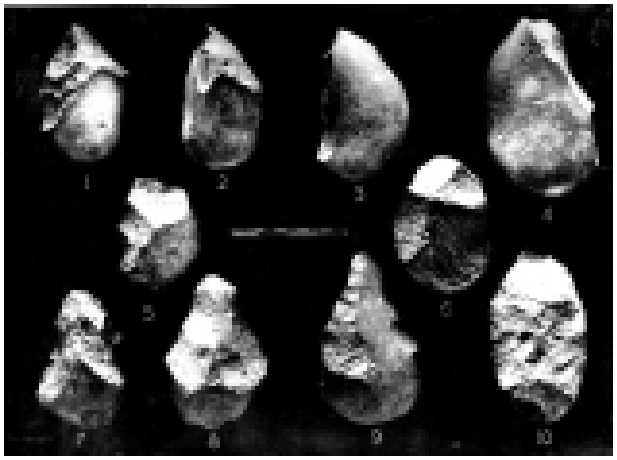


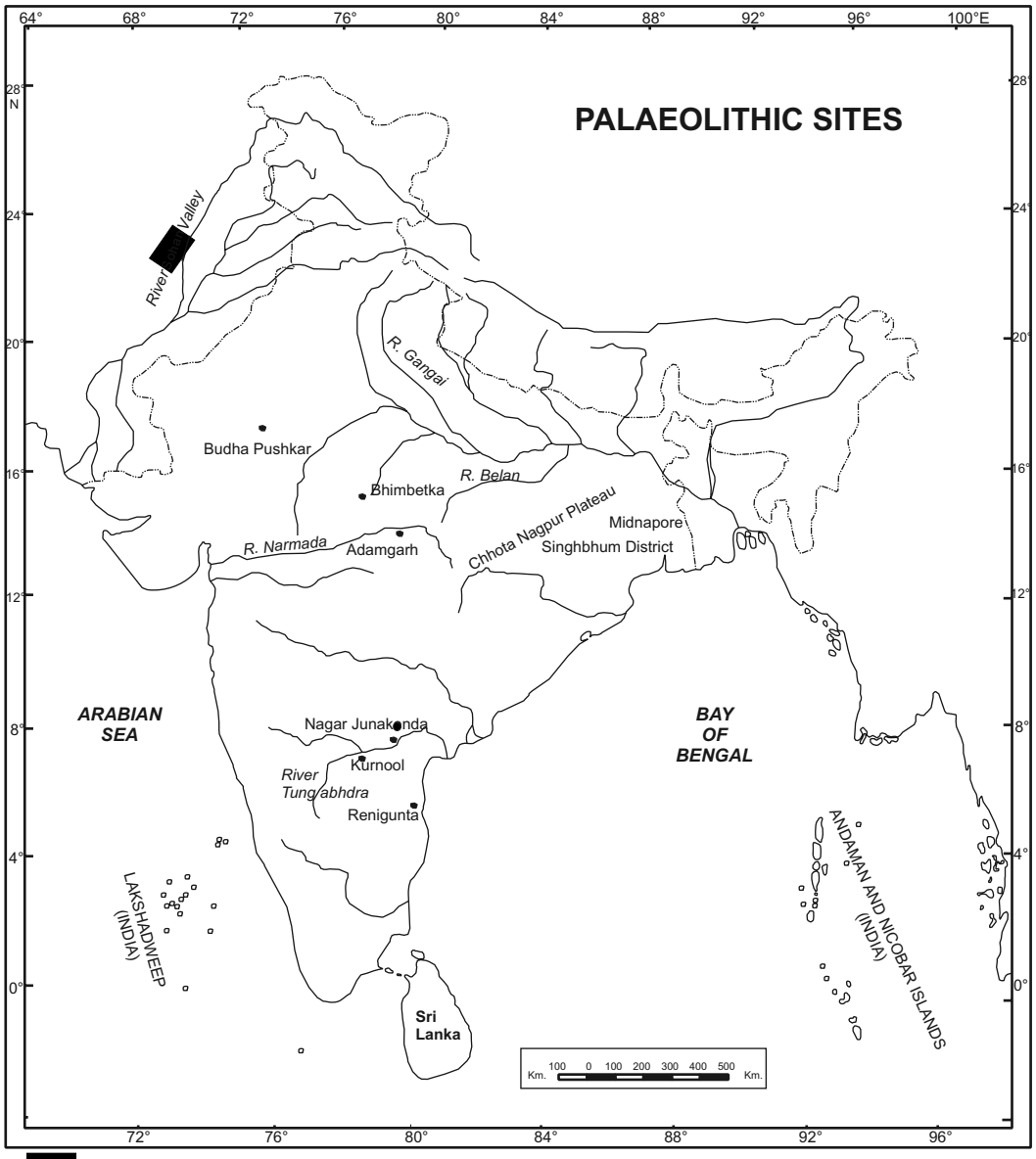
Fig 2.3 Chopping Tools & Hand Axes of Lower Paleolithic Age

were used for cutting the trees or digging the roots. The cleavers had a bifaced edge. These were meant for splitting objects like the trunks of trees. The choppers were the massive core tools with a unifacial working edge, and were used for chopping purposes. The burins were like flakes or blades. These were used for engraving on soft stones, bones or rocks. The scrapers were also made of flakes. These tools served the purpose of obtaining barks of trees and skins of animals.

(b) Geographical Distribution of the Palaeolithic Sites

The geographical distribution of the Palaeolithic sites suggests that this culture was spread throughout the length and breadth of the Indian subcontinent. (Map 2.3) In the north, Kashmir Valley and the Sohan Valley in Rawalpindi (now in Pakistan) have yielded Palaeolithic tools. In Rajasthan, Palaeolithic tools were found at the sites along the river Luni. In Western India, the Palaeolithic tools were also discovered from the sites of the rivers Sabarmati, Mahi and their tributaries in Gujarat. In Maharashtra, the most important sites are Nevasa on a tributary of Godavari and Patne in the Tapti river system. In Madhya Pradesh, the rock shelters at Bhimbetka (near Bhopal) and Adamgarh in the district Hoshangabad have yielded tools from the Palaeolithic to the Mesolithic period.

In Uttar Pradesh, the Belan Valley (the region broadly from Allahabad to Varanasi) is the most prominent site. It shows human occupation of the area continuously from the Palaeolithic period.



Map 2.3 Paleolithic Sites

Towards the east, Assam and neighbouring areas including Meghalaya (Garo Hills) have yielded prehistoric artifacts. Palaeolithic tools have also been found at various sites in Bengal, Orissa and Bihar. In Peninsular India, Palaeolithic tools have been reported from Andhra Pradesh and Karnataka. In Tamil Nadu, an important site is Attirampakkam in Chingleput region. The subsistence of the Palaeolithic cultures was based mainly on hunting animals and gathering fruits and roots. In other words, the people were primarily hunters and gatherers with no settled habitation.

On the basis of above discussion, we can conclude that the Palaeolithic cultures of the prehistoric period were wide spread throughout the Indian subcontinent. The study of the tools indicates a gradual progress in tool technology which must have led to better availability of resources.

(b) Subsistence Pattern

The Palaeolithic people practised hunting and food-gathering for their subsistence. They made simple stone tools for hunting, cutting, digging and other purposes. They led a nomadic life and migrated to places where plant and animal resources along with water were easily available.

INTEXT QUESTIONS 2.3

1. Which were the two main occupations of man in Palaeolithic age?

   _____

2. What were the various purposes for which prehistoric man made tools?

   _____

3. Name the main tools of the Lower Palaeolithic age:

   (a) _____ (b) _____ (c) _____

2.7 THE MESOLITHIC CULTURES

The term Mesolithic is the combination of two words, *meso* and *lithic*. In Greek '*meso*' means the middle and '*lithic*' means stone. Hence, the Mesolithic stage of prehistory is also known as the Middle Stone Age. It was the transitional phase between the Palaeolithic and the Neolithic Ages. On the basis of archaeological discoveries, the beginning of the Mesolithic Age in Indian subcontinent is dated to around 10,000 BC.

This period witnessed the rise in temperature, as a result of which the climate became warm. These changes further resulted in melting of ice of the earlier period and brought about changes in flora and fauna. Though man was still in hunting-gathering stage, he now started fishing and some domestication of animals. The main tools they used are called the microliths or small stone tools. The Rock paintings found at Bhimbetka (near Bhopal) belonging to the period indicate the artistic taste of the people.

(a) Tools of the Mesolithic Period

The microliths used during the mesolithic period were very small in size varying in lengths from 1 to 8 centimeters and were largely made out of chipped or flaked pieces. (Fig 2.4) Some of these tools have geometric forms such as triangles, lunates and trapezes. There tools could be tied or fixed in other objects to form an arrow or a spear.

(b) Geographical Distribution of the Mesolithic Sites

The distribution of Mesolithic sites indicates that the Mesolithic cultures covered almost the entire India from north to south and east to west. Important sites of this culture are Langhnaj (District Mehsana) in Gujarat; Bhimbetka (near Bhopal) in Madhya Pradesh; Chopani Mando (near Allahabad in Belan Valley) in Uttar Pradesh; Birbhanpur (District Burdwan) in West Bengal; Sanganakallu (District Bellary) in Karnataka; and Tuticorin in southern Tamil Nadu.

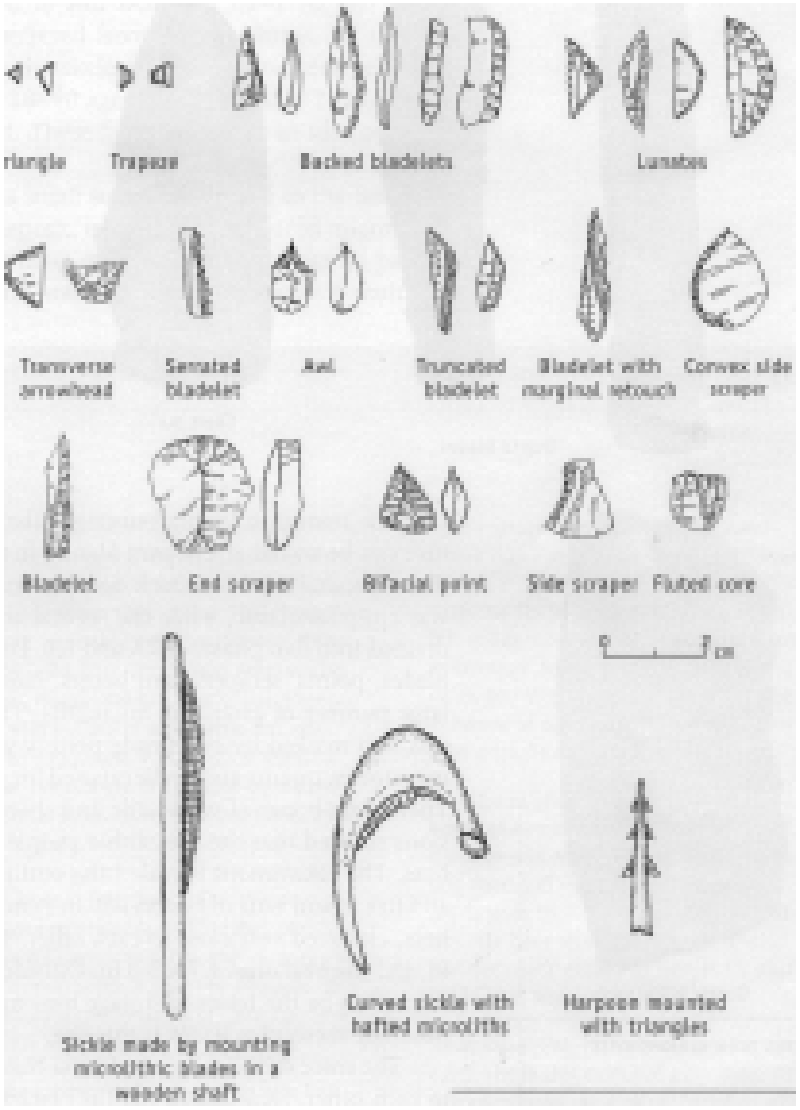


Fig 2.4 Tools of the Mesolithic Age

(c) Subsistence Pattern

The Mesolithic people still subsisted on hunting and gathering, but now there was a shift in the pattern of hunting from the big animals in the Palaeolithic period to the smaller animals which could be attacked with the help of bows and arrows. In addition to this, fishing and fowling also became important. The faunal remains of cattle, sheep, goat, buffalo, pig, rat, bison, hippo, dog, fox, lizard, tortoise and fish etc. have been found from different Mesolithic sites.

INTEXT QUESTIONS 2.4

1. What name has been given to the tools of the Mesolithic Age?

2. Name a few tools made during the Mesolithic period?

3. Name any two sites of the Mesolithic period?

2.8 THE NEOLITHIC CULTURES AND THE ADVENT OF FOOD PRODUCTION

The last phase of prehistory is termed as Neolithic. The term Neolithic is derived from Greek *'neo'* which means new, and *'lithic'* meaning stone. Thus, the term 'neolithic Age' refers to the 'New Stone Age' of human culture. In Indian subcontinent it is dated back to around 8000 BC. The term 'Neolithic' was coined by Jonn Lubbock. The chief characteristic of this age was the new type of ground and polished stone tools. This period also marked the beginning of cultivation of plants and the domestication of animals. It led to the beginning of settled life and the growth of village settlements. The Neolithic culture had following characteristics:

(i) Beginning of agricultural activities

(ii) Domestication of animals

(iii) Grinding and polishing of stone tools having sharper edges

(iv) Use of pottery

(a) Meaning of the 'Neolithic Revolution'

Some times this period is termed as the 'Neolithic Revolution' on the basis of important changes in man's socio-economic life. The use of the sharp and polished neolithic tools made it easier to cultivate the soil. It was accompanied by the practice of domestication of animals. These changes in turn resulted in the emergence of settled agricultural communities. The Neolithic people also produced pottery for the purpose of storing grains. As the redevelopment in the Neolithic phase greatly affected the human life, some scholars have used the term "the Neolithic Revolution" to signify those changes. But most of the scholars believe that these changes though significant, should be viewed in the context of earlier progress during Paleolithic and Mesolithic ages, and thus, should be considered as 'evolution' rather than 'revolution'.

(b) Tools of the Neolithic Period

The Neolithic tools consist of the ground tools having smooth surfaces, and well-rounded and symmetrical shapes. The grinding made the tools sharper, polished and more effective than those in the earlier period. (Fig. 2.5) The ground stone tools of the Neolithic period included different types of axes called 'celt'. Besides the stone tools, the sites of this period have also yielded various types of bone objects such as needles, scrapers, borers, arrowheads, pendants, bangles and earrings. (Fig 2.6)

(c) Geographical Distribution of the Neolithic Sites

The Neolithic sites were spread over almost all the regions of Indian subcontinent. (Map 2.4) In the northwestern region Mehrgarh is a classic site in the Kachi plains of

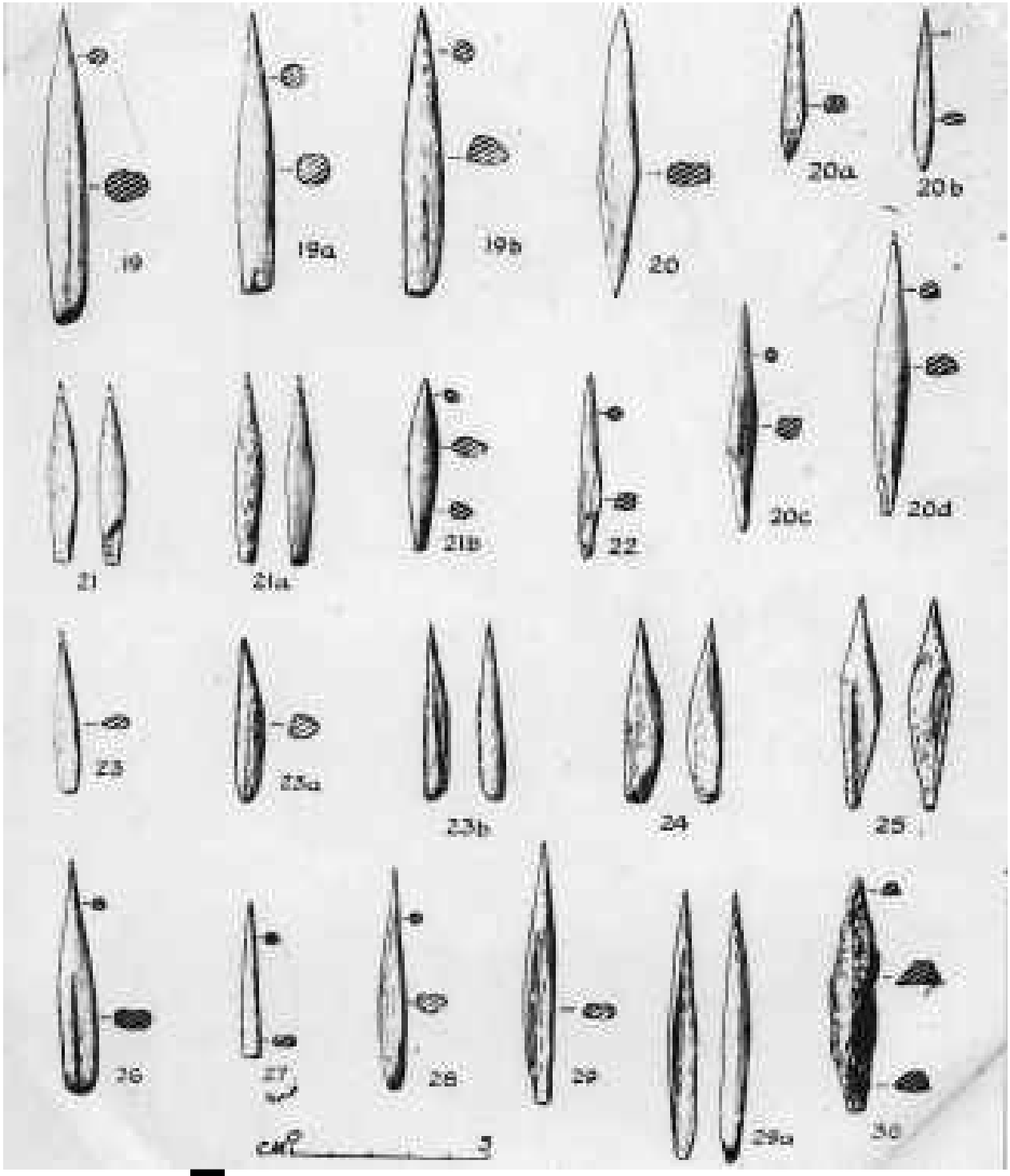


Fig 2.5 Neolithic Age tools

Baluchistan. The excavations at Mehrgarh have revealed the evidence of houses built by Neolithic people. These were built of sun-dried bricks. These houses were divided into small rooms. The evidence of cultivation of crops like wheat, barley and cotton were discovered from here. The important sites in Kashmir Valley include

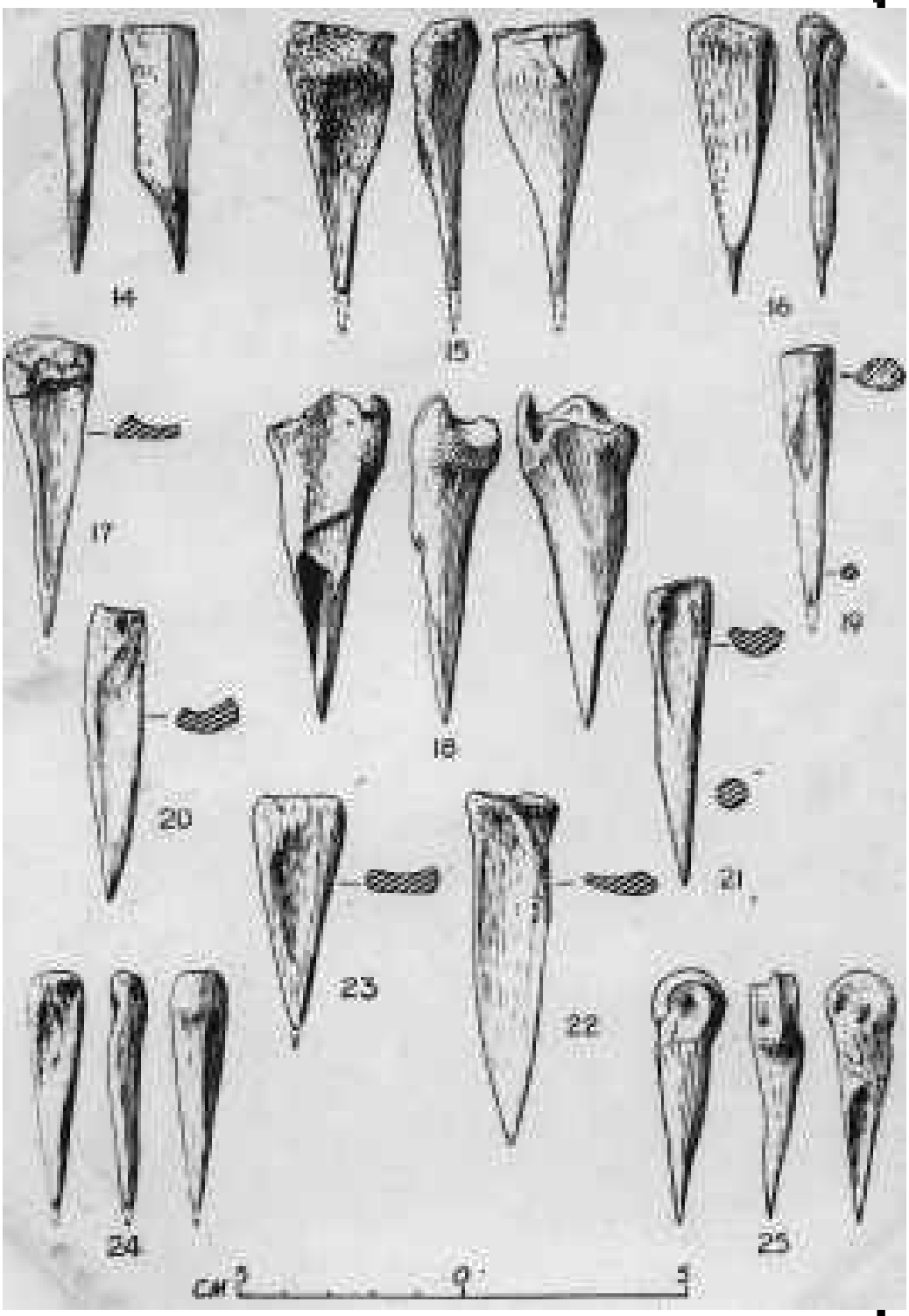
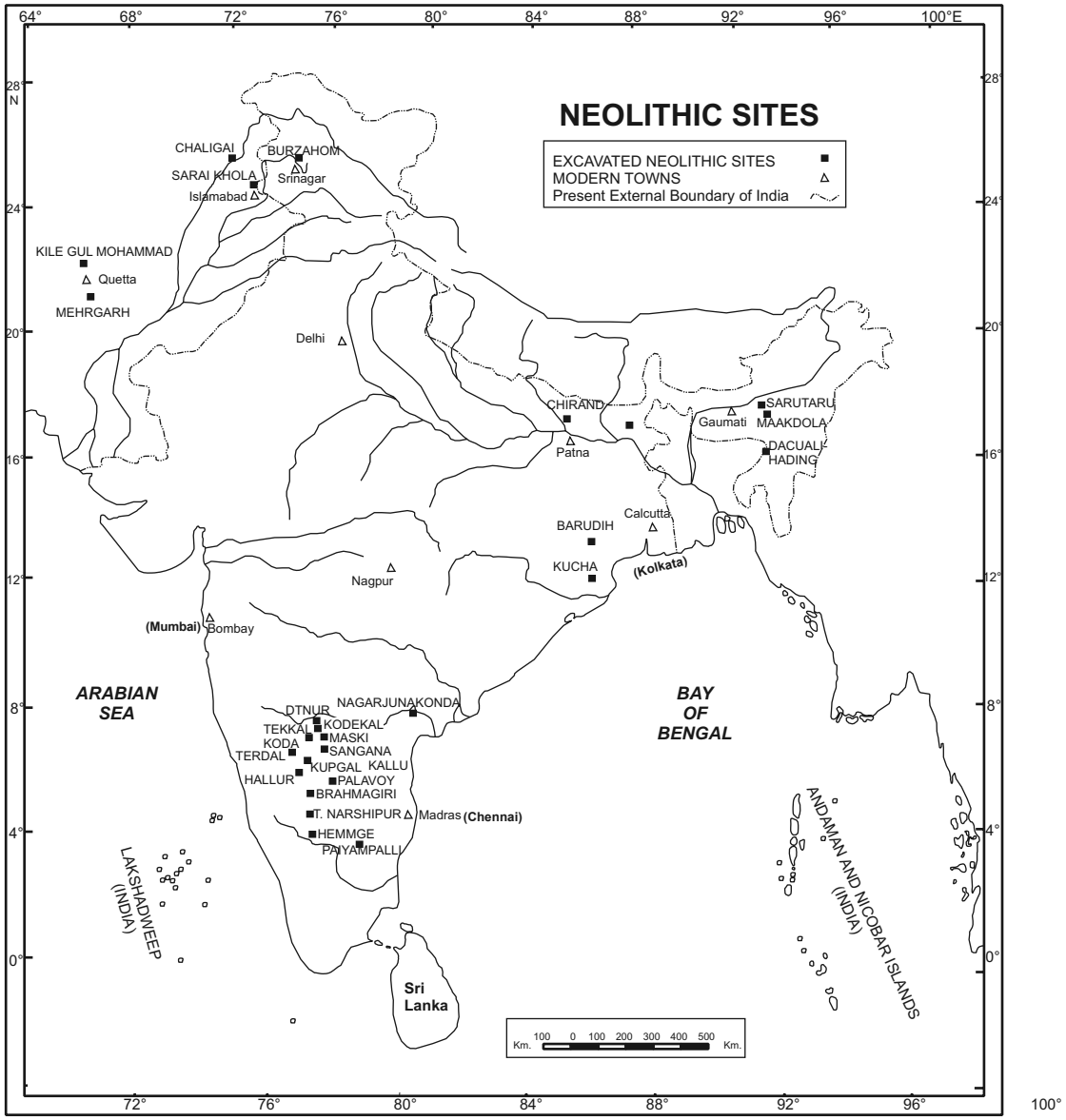


Fig 2.6 Neolithic Bone tools from Burzahom

Burzahom and Gufkral. The dwelling pits, either circular or rectangular, at these sites form an important feature of Neolithic culture. The Belan Valley along the edge of Vindhyan plateau near Allahabad in Uttar Pradesh also has many Neolithic sites such as Koldihwa and Mahagara. The Neolithic tools (both stone and bone), pottery, other artefacts, floral and faunal remains have been found from these sites. In Bihar and mid-Gangetic Valley region Chirand is the most popular Neolithic site. Several Neolithic sites are present covering the hills of Assam, Meghalaya and Nagaland. The tools like Neolithic celts, small ground axes alongwith the remains of pottery have been found from this area. In South India the Neolithic settlements were discovered along the rivers Bhima, Krishna, Tungabhadra and Kaveri. Some important sites are Sanganakallu, Brahmagiri, Maski, Piklihal, Hallur in Karnataka; Utnur, Nagarjunakonda, Budihal in Andhra Pradesh; and Paiyampalli in Tamil Nadu. These sites have yielded dwelling pits alongwith the evidence of cultivation of cereals and domestication of



Map 2.4 Neolithic Sites

animals. Millet (Ragi) was one of the earliest crops cultivated by the villagers of South India.

(d) Subsistence Pattern

The advent of agriculture marked a significant change in Neolithic phase. The people cultivated various kinds of crops such as wheat, barley, rice, millet, lentils, etc,. depending on the geographical conditions. Agriculture gave impetus to animal domestication. Hunting still remained an important occupation. The people domesticated animals which included sheep, goat, cattle, etc. and also hunted wild animals such as boar, nilgai, gazells, etc. Different kinds of stone tools were made by Neolithic people, which has already been discussed. The Neolithic people also manufactured pottery, which was initially hand made and later turned on wheel and fired in large kilns. These were the major means of storage for grains. In nutshell, we can say that the Neolithic cultures were characterised by change from hunting and gathering to cultivation of plants and domestication of animals. The new polished tools made it easier for humans to cultivate, hunt and perform other activities in a better manner. It led to greater availability of food resources as well as to an increase in population, which in turn resulted in the increase in the number of village settlements. The Neolithic cultures created the conditions which helped in the growth of towns in the later period.

INTEXT QUESTIONS 2.5

1. Who coined the term 'Neolithic'?
2. Mention the chief characteristics of Neolithic cultures.

   (a) _____

   (b) _____

   (c) _____

   (d) _____

3. Name an important Neolithic site of northwestern region.

   _____

2.9 THE PREHISTORIC ART

The rock paintings were an important and distinct feature of the Mesolithic people though their beginning may be traced to the upper Palaeolithic period. These paintings are made on the walls of rock shelters, maximum of which have been found at Bhimbetka in Madhya Pradesh. These throw light on the social and economic life on Mesolithic people. The main subjects of paintings are hunting, fishing and food gathering. Animals like boar, buffalo, monkey and nilgai are often depicted in these paintings. (Fig. 2.7) The social activities like the child birth, rearing of a child and burial ceremony are also shown in the rock paintings. The scenes of hunting in a group suggest that Mesolithic people lived in small groups. Thus, we can say that the

Fig 2.7 Prehistoric Art

Mesolithic society was more stable than the one in Palaeolithic age, though hunting-gathering still remained its main preoccupation.

INTEXT QUESTIONS 2.6

1. Rock Painting or Rock Art was a distinct feature of which period?

   _____

2. Name the site in Madhya Pradesh which has the maximum number of rock paintings in India.

   _____

3. Point out the main subjects highlighted in prehistoric rock art.

   _____

WHAT YOU HAVE LEARNT

The history of India has been greatly influenced by its geographical features and environmental conditions. Different regions are characterized by their distinct topographical features which determine the historical changes in those regions. The Himalayas have protected us both from the invaders and harsh cold winds. The mountain passes have provided the ways for political, social, economic and cultural interaction. The fertile River Plains of North India have helped in rich agricultural production

leading to the emergence of powerful states in the 6th century BC. The Plateau region, the Coastal Plains and the hilly terrains of Peninsular India have encouraged the agricultural settlements and foreign contacts since ancient times. Different environmental conditions and varying availability of resources have resulted in distinct socio-economic and cultural formations in different regions.

Since his appearance in Prehistoric period, the humans have passed through many stages of cultural growth. Archaeological sources show his existence and subsistence pattern at various sites in different parts of the subcontinent. He was a hunter-gatherer in the Paleolithic and Mesolithic periods. By the Neolithic period he learnt cultivation of crops and domestication of animals. He could also manufacture pottery by then. These developments led to the establishment of village settlements. The stone tools used in different periods also underwent change. The crude and blunt tools of the Palaeolithic period were developed into sharper and polished ones in the Neolithic period. The Mesolithic period was characterized by very small stone tools called the microliths. In other words, the hunter-gatherer of the Paleolithic period evolved into the food producer of the Neolithic period.

TERMINAL QUESTIONS

1. On a map of India, mark out the following:
   (i) The Himalayan ranges
   (ii) The Eastern and the Western Ghats
   (iii) Rivers -the Ganges, the Narmada and the Kaveri
   (iv) Arikamedu (Pondicherry), Tamluk (Tamralipti) and Bharuch (Broach)
   (v) Pataliputra (Patna) and Palghat
   (vi) Adamgarh, Bhimbetka and Koldihwa
2. Assess the influence of the geographical features of India on its history with special reference to the Himalayas and the Peninsular India.
3. How does the environmental conditions of a region determine the resource potential? Give examples.
4. What were the chief features and uses of the tools used during the Palaeolithic period?
5. How did the climatic changes during the Mesolithic period result in the shift in the pattern of hunting?
6. Describe the geographical distribution of Neolithic sites.
7. Give an account of the life of the Neolithic people.
8. Why do some scholars use the term 'Neolithic Revolution' for this period?

ANSWERS TO INTEXT QUESTIONS

2.1

1. Gomal pass, Bolan pass and Khyber pass
2. Aryans
3. (a) Jainism (b) Buddhism

4. Tamil Nadu
5. rice
6. Kushanas and Huns
7. Punjab and Sind in the Indus plains

2.2

1. The Ganges, Son and Gandak
2. Chhotanagpur
3. Black
4. Palghat pass

2.3

1. hunting, gathering
2. hunting, cutting, digging and other purposes.
3. (a) handaxes (b) cleavers (c) choppers

2.4

1. microliths
2. triangles, lunates and trapazes
3. Bhimbetka and Chopani Mando

2.5

1. John Lubbock
2. (a) Beginning of agricultural activities
   (b) Domestication of animals
   (c) Grinding and polishing of stone tools
   (d) Use of pottery
3. Mehrgarh

2.6

1. Mesolithic
2. Bhimbetka
3. Hunting, Fishing, Food gathering, Child birth, Rearing of a child and Burial ceremony.

HINTS TO TERMINAL QUESTIONS

1. See Maps 2.1 and 2.2
2. Refer to the sections 2.1 and 2.3
3. Refer to the section 2.4
4. Refer to the section 2.6(a)

5. Refer to the section 2.7(c)
6. Refer to the section 2.8(c)
7. Refer to the section 2.8(d)
8. Refer to the section 2.8(a)

GLOSSARY

Aryans	–	the nomadic groups of people who came from Central Asia.
Butt end	–	the portion of the tool, which is generally broad and is used for holding it.
Celt	–	a type of stone axe made during the Neolithic period.
Fauna	–	the animal life of any region.
Flora	–	the plant life of any region.
Jatakas	–	Buddhist texts with tales related to Buddha's life.
Microliths	–	very small and narrow tools used by man in the Mesolithic period.
Mountain pass	–	the gap between mountains which help in easy access to the other side.
Prehistory	–	that period of our past that does not have written records.

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3

THE HARAPPAN CIVILIZATION

In the previous chapter you learnt that the people in the prehistoric times used tools and weapons made of stone. Later man started using metals. Copper was the first metal to be used by man for making tools. Gradually several cultures developed in Indian subcontinent which were based on the use of stone and copper tools. They also used bronze, a mixture of copper and tin, for this purpose. This phase in history is known as the Chalcolithic *chalco*-Copper; *lithic*-Stone) period. The brightest chapter in the Chalcolithic period in India is the Harappan civilization which is also referred to as the Indus Valley civilization.

Harappan civilization was discovered in 1920–22 when two of its most important sites were excavated. These were Harappa on the banks of the river Ravi and Mohenjodaro on the banks of the Indus. The first was excavated by D. R. Sahani and the second by R.D. Bannerji. On the basis of the archaeological findings the Harappan civilization has been dated between 2600 B.C–1900 BC and is one of the oldest civilizations of the world. It is also sometimes referred to as the 'Indus Valley civilization' because in the beginning majority of its settlements discovered were in and around the plains of the river Indus and its tributaries. But today it is termed as the Harappan civilization because Harappa was the first site, which brought to light the presence of this civilization. Besides, recent archaeological findings indicate that this civilization was spread much beyond the Indus Valley. Therefore, it is better it is called as the Harappan civilization. It is the first urban culture of India and is contemporaneous with other ancient civilizations of the world such as those of Mesopotamia and Egypt. Our knowledge of the life and culture of the Harappan people is based only on the archaeological excavations as the script of that period has not been deciphered so far.

The Harappan civilization did not appear all of a sudden. It developed gradually from earlier Neolithic village cultures. It is believed that the better technology to exploit the fertile plains of river Indus might have resulted in increased agricultural production. This led to the production of larger surplus to feed and maintain non-agricultural people such as artisans, administrators, etc. It also helped in the promotion of exchange or trading contacts with distant regions. It brought prosperity to the Harappan people and they were able to set up cities.

By around 2000 BC several regional cultures developed in different parts of the subcontinent which were also based on the use of stone and copper tools. These Chalcolithic cultures which lay outside the Harappan zone were not so rich and flourishing. These were basically rural in nature. The origin and development of these cultures is placed in the chronological span between *circa* 2000 BC–700 BC. These are found in Western and Central India and are described as non-Harappan Chalcolithic cultures.

OBJECTIVES

After studying this lesson, you will be able to:

- explain the origin and extent of the Harappan civilization;
- describe the Harappan town-planning;
- understand the Harappan social and economic life;
- discuss the Harappan religious beliefs;
- explain how and why did the civilization decline;
- identify the Chalcolithic Communities outside Harappan zone;
- explain economic condition and settlement pattern of these Chalcolithic communities.

3.1 ORIGIN AND EXTENT

The archaeological remains show that before the emergence of Harappan civilization the people lived in small villages. As the time passed, there was the emergence of small towns which ultimately led to full-fledged towns during the Harappan period. The whole period of Harappan civilization is in fact divided into three phases: (i) Early Harappan phase (3500 BC–2600 BC) – it was marked by some town-planning in the form of mud structures, elementary trade, arts and crafts, etc., (ii) Mature Harappan phase (2600 BC–1900 BC) – it was the period in which we notice well-developed towns with burnt brick structures, inland and foreign trade, crafts of various types, etc., and (iii) Late Harappan phase (1900 BC–1400 BC) – it was the phase of decline during which many cities were abandoned and the trade disappeared leading to the gradual decay of the significant urban traits.

Let us first have a glance over the geographical extent of the Harappan civilization.

The archaeological excavations reveal that this culture was spread over a vast area which included not only the present day states of India such as Rajasthan, Punjab, Haryana, Gujarat, Maharashtra, Western Uttar Pradesh but also Pakistan and some parts of Afghanistan. Some important sites of this civilization are: Manda in Jammu and Kashmir; Shortughai in Afghanistan; Harappa in Western Punjab (Pakistan); Mohenjodaro and Chanhudaro in Sind; Kalibangan in Rajasthan; Lothal and Dholavira in Gujarat; Banawali and Rakhigarhi in Haryana; Daimabad in Maharashtra while Sutkagendor on the Makran Coast (near Pakistan-Iran border) is the western most site of the Harappan civilization and Alamgirpur in western Uttar Pradesh marks its eastern most limit.

The location of settlements suggests that the Harappa, Kalibangan (On R Ghaggar-Hakra generally associated with the lost river Saraswati), Mohenjodaro axis was the heartland of this civilization and most of the settlements are located in this region. This area had certain uniform features in terms of the soil type, climate and subsistence pattern. The land was flat and depended on the monsoons and the Himalayan rivers for the supply of water. Due to its distinct geographical feature, agro-pastoral economy was the dominant feature in this region.

Besides the urban settlements of the Harappans, there were many sites inhabited by the primitive communities consisting of stone-age hunter-gatherers or pastoral

Map 3.1 Spread of Indus Valley Civilization

nomads, which existed side by side. Some sites served as ports or trading out-posts. It may be noted that the important determinants of urbanisation are well-planned cities, specialised arts and crafts, trade, taxation, script, etc. In this respect Harappan culture fulfilled all these criteria for being called as an urban culture.

INTEXT QUESTIONS 3.1

1. Why is the Indus valley civilization called the Harappan civilization?

2. What were the different phases of Harappan culture.

3. Name any two important Harappan sites each in Haryana and Gujarat.

4. Who discovered Mohenjodaro?

5. Harappa is located on the banks of which river?

6. What are the important features of an urban culture?

3.2 TOWN PLANNING

The most interesting urban feature of Harappan civilization is its town-planning. It is marked by considerable uniformity, though one can notice some regional variations as well. The uniformity is noticed in the lay-out of the towns, streets, structures, brick size, drains etc. Almost all the major sites (Harappa, Mohenjodaro, Kalibangan and others), are divided into two parts–a citadel on higher mound on the western side and a lower town on the eastern side of the settlement. The citadel contain large structures which might have functioned as administrative or ritual centres. The residential buildings are built in the lower town. The streets intersect each other at right angles in a criss-cross pattern. It divides the city in several residential blocks. The main street is connected by narrow lanes. The doors of the houses opened in these lanes and not the main streets.

The houses of common people, however, differed in size from a single-room house in Harappa to bigger structures. The houses were largely built of burnt bricks. The bigger houses had many rooms surrounding a square courtyard. These houses were provided with private wells, kitchens and bathing plateforms. The difference in the size of the houses suggests that the rich lived in the larger houses whereas the one-room buildings or barracks might have been intended for the poorer section of the society.

The drainage system of the Harappans was elaborate and well laidout. Every house had drains, which opened into the street drains. These drains were covered with manholes bricks or stone slabs (which could be removed for cleaning) were constructed at regular intervals by the side of the streets for cleaning. This shows that the people were well acquainted with the science of sanitation.

Fig 3.1 Great Bath of Mohenjodaro

3.3 SOME MAJOR STRUCTURAL REMAINS OF THE HARAPPAN TOWNS

At Mohenjodaro the 'Great Bath' is the most important structure. (Fig 3.1) It is surrounded by corridors on all sides and is approached at either end a by a flights of steps in north and south. A thin layer of bitumen was applied to the bed of the Bath to ensure that water did not seep in. Water was supplied by a large well in an adjacent room. There was a drain for the outlet of the water. The bath was surrounded by sets of rooms on sides for

changing cloth. Scholars believe that the 'Great Bath' was used for ritual bathing. Another structure here located to the west of the 'Great Bath' is the granary. It consists of several rectangular blocks of brick for storing grains. A granary has also been found at Harappa. It has the rows of circular brick platforms, which were used for threshing grains. This is known from the finding of chaffs of wheat and barley from here.

At Lothal, a brick structure has been identified as a dockyard meant for berthing ships and handling cargo. (Fig 3.2) This suggests that Lothal was an important port and trading centre of the Harappan people.

Fig 3.2 The dockyard of Lothal

INTEXT QUESTIONS 3.2

1. The citadel in Harappan towns was normally located in which direction.

2. What kind of bricks were used for building the houses?

3. Where was the 'Great Bath' discovered?

4. Name the major structure found at Lothal.

3.4 ECONOMIC ACTIVITIES

(i) Agriculture

The prosperity of the Harappan civilization was based on its flourishing economic activities such as agriculture, arts and crafts, and trade. The availability of fertile Indus alluvium contributed to the surplus in agricultural production. It helped the Harappan people to indulge in exchange, both internal and external, with others and also develop crafts and industries.

Agriculture alongwith pastoralism (cattle-rearing) was the base of Harappan economy. The granaries discovered at sites like Harappa, Mohenjodaro and Lothal served as

the storehouses for grains. We do not have any clear evidence of the tools used for agriculture. However, the furrows or plough-marks have been observed in a field at Kalibangan. These indicate plough cultivation. A terracotta plough has also been reported from Banawali in Hissar district of Haryana. The irrigation was carried on a small scale by drawing water from wells or by diverting river water into channels.

The chief food crops included wheat, barley, sesasum, mustard, peas, jejube, etc. The evidence for rice has come from Lothal and Rangpur in the form of husks embedded in pottery. Cotton was another important crop. A piece of woven cloth has been found at Mohenjodaro. Apart from cereals, fish and animal meat also formed a part of the Harappan diet.

(ii) Industries and Crafts

The Harappan people were aware of almost all the metals except iron. They manufactured gold and silver objects. The gold objects include beads, armlets, needles and other ornaments. But the use of silver was more common than gold. A large number of silver ornaments, dishes, etc. have been discovered. A number of copper tools and weapons have also been discovered. The common tools included axe, saws, chisels, knives, spearheads and arrowheads. It is important to note that the weapons produced by the Harappans were mostly defensive in nature as there is no evidence of weapons like swords, etc. Stone tools were also commonly used. Copper was brought mainly from Khetri in Rajasthan. Gold might have been obtained from the Himalayan river-beds and South India, and silver from Mesopotamia. We also have the evidence of the use of the bronze though in limited manner. The most famous specimen in this regard is the bronze 'dancing girl' figurine discovered at Mohenjodaro. (Fig 3.3) It is a nude female figure, with right arm on the hip and left arm hanging in a dancing pose. She is wearing a large number of bangles.

Bead-making also was an important craft. Beads were made of precious and semi-precious stones such as agate and carnelian. Steatite was used for making beads. The evidence of beadmakers' shops have been found at Chanhudaro and Lothal. Gold and silver beads have also been found. Ivory carving and inlaying used in beads, bracelets and other decorations were also in practice. The Harappans thus showed their masterly skill in a variety of arts and crafts.

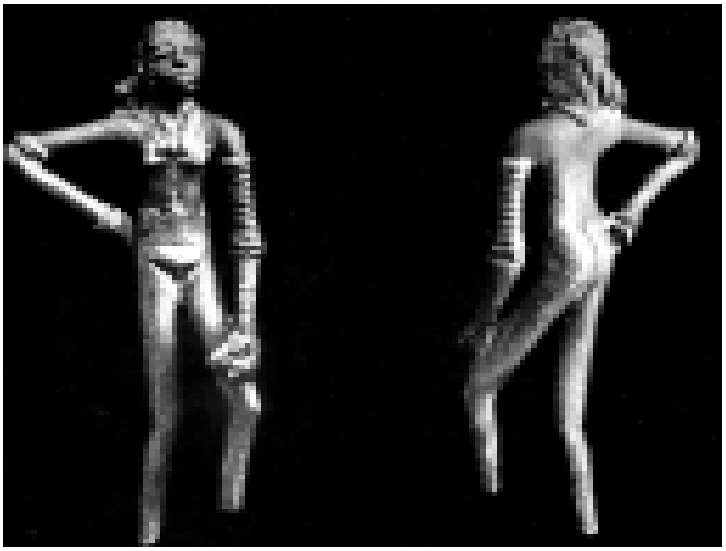

Fig. 3.3 Dancing Girl Mohenjodro

A well-known piece of art of the Harappan period is a stone sculpture of a bearded man discovered at Mohenjodaro. (Fig 3.4) His eyes are half closed indicating a posture of meditation. Across the left shoulder is an embroidered cloak. In the opinion of some scholars it could be a bust of a priest.

A large number of terracotta figurines of males and females have been discovered from various Harappan sites. (Fig 3.5) The female figurines outnumber those of males and are believed to represent the worship of mother goddess. Besides these, a variety of models of birds, monkeys, dogs, sheep, cattle, humped and humpless bulls are found. However, the noteworthy specimen in this regard are various models of terracotta carts.

Pottery-making was also an important industry in the Harappan period. These were chiefly wheel-made and were treated with a red coating and had decorations in black. These are found in various sizes and shapes. The painted designs consist of horizontal lines of varied thickness, leaf patterns, palm and *pipal* trees. Birds, fishes and animals are also depicted on potteries.

The Harappans manufactured seals of various kinds. More than two thousand seals have been discovered from different sites. These were generally square in shape and were made of steatite. It is noteworthy that while the seals depict a number of ani-

Fig 3.4 Stone Sculpture of bearded man

Fig. 3.5 Terracota Human & Animal figurines

Fig. 3.6 A Terracota cart from Kalibangan

mals there is no representation of horse on these. It has led many scholars to argue that horse was not known to the Harappan people though there are others who do not accept this argument. Besides various kinds of animals, the Harappan seals contain some signs in the Harappan script which however has not been deciphered so far. The most famous of the seals is the one with a horned male deity represented on it. He has three heads and is sitting in a yogic posture surrounded by four animals viz elephant, tiger, rhinoceros and a buffalo. He has been identified by many scholars with the ancient form of the god *Pashupati* (Lord of beasts) though there are others who dispute this identification.

Fig 3.7 Seal of Pashupati

(iii) Trade

Trading network, both internal (within the country) and external (foreign), was a significant feature of the urban economy of the Harappans. As the urban population had to depend on the surrounding countryside for the supply of food and many other necessary products, there emerged a village-town (rural-urban) interrelationship. Similarly, the urban craftsmen needed markets to sell their goods in other areas. It led to the contact between the towns. The traders also established contacts with foreign lands particularly Mesopotamia where these goods were in demand.

It is important to note that various kinds of metals and precious stones were needed by craftsmen to make goods, but as these were not available locally they had to be brought from outside. The presence of such raw material found at sites away from the place of its origin naturally indicates it must have reached there through an exchange activity. Thus Rajasthan region is rich in copper deposits and the Harappans acquired copper mainly from the Khetri mines located here. Kolar gold fields of Karnataka and the river-beds of the Himalayan rivers might have supplied the gold. The source of silver may have been Jwar mines of Rajasthan. It is believed that it must have also come from Mesopotamia in exchange for the Harappan goods.

Among the precious stones used for making beads, the source of lapis-lazuli was located in Badakshan mines in northeast Afghanistan. Turquoise and Jade might have been brought from Central Asia. Western India supplied agate, chalcedony and carnelian. The seashells must have come from Gujarat and neighbouring coastal areas. Timber of good quality and other forest products were perhaps obtained from the northern regions such as Jammu.

The Harappans were engaged in external trade with Mesopotamia. It was largely through Oman and Behrain in the Persian Gulf. It is confirmed by the presence of Harappan artefacts such as beads, seals, dice etc. in these regions. Though the artefacts from those regions are rarely found at the Harappan sites, a seal of West Asian or Persian origin has been discovered at Lothal which confirms this contact. Mesopotamian cities like Susa, Ur, etc. have yielded about two dozen of Harappan seals. Besides seals, other artefacts of Harappan origin which have been discovered include potteries, etched carnelian beads and dices with Harappan features.

The inscriptional evidence from Mesopotamia also provides us with valuable information on Harappan contact with Mesopotamia. These inscriptions refer to trade with Dilmun, Magan and Meluhha. Scholars have identified Meluhha with Harappan region, Magan with the Makran coast, and Dilmun with Bahrain. They indicate that Mesopotamia imported copper, carnelian, ivory, shell, lapis-lazuli, pearls and ebony from Meluhha. The export from Mesopotamia to Harappans included items such as garments, wool, perfumes, leather products and sliver. Except silver all these products are perishable. This may be one important reason why we do not find the remains of these goods at Harappan sites.

INTEXT QUESTIONS 3.3

1. Besides agriculture which economic activity was practiced by Harappan people?

2. Name the chief food crops consumed by the Harappans.

3. Which are the two places from where we get evidence of rice as a food crop during the Harappan period?

4. Where was the bronze dancing girl found?

5. Name any two important crafts practised in the Harappan period.

6. Which place was the chief source of copper for the Harappan people?

3.5 SOCIAL DIFFERENTIATION

The Harappan society appears to have been matriarchal in nature. This view is based on the popularity of the mother goddess as indicated by the finding of a large number of terracotta female figurines in Punjab and Sind region. As Harappan script has not been deciphered till now, we have to satisfy ourselves with this limited information on this issue.

The Harappan Society comprised of people following diverse professions. These included the priests, the warriors, peasants, traders and artisans (masons, weavers, goldsmith, potters, etc.) The structural remains at sites such as Harappa and Lothal show that different types of buildings that were used as residence by different classes. The presence of a class of workmen is proved by workmen quarters near the granary at Harappa. Similarly, the workshops and houses meant for coppersmiths and beadmakers have been discovered at Lothal. Infact, we can say that those who lived in larger houses belonged to the rich class whereas those living in the barracks like workmen quarters were from the class of labourers.

Our limited knowledge about their dress styles comes from the terracotta figurines and stone sculptures of the period. Men are mostly shown wearing a dress wrapped round the lower half of the body with one end worn over the left shoulder and under the right arm. The other garment was a skirt like dress to cover the lower portion. They used cotton and woollen clothes. A piece of woven cloth has been found at Mohenjodaro. Spindles and needles discovered at many sites attest to the practice of spinning and weaving.

Harappan people loved to decorate themselves. Hair dressing by both, men and women, is evident from figurines found at different sites. The men as well as women arranged their hair in different styles. The people were also fond of ornaments. These mainly included necklaces, armlets, earrings, beads, bangles, etc., used by both the sexes. Rich people appear to have used the ornaments of gold, silver and semi-precious stones while the poor satisfied themselves with those of terracotta.

INTEXT QUESTIONS 3.4

1. Harappan society is believed to be a _____ society.
2. Where were the workmen's quarters discovered?

3. The Harappans used clothes made of which material?

3.6 RELIGIOUS BELIEFS AND PRACTICES

Our knowledge on the religious beliefs and practices of the Harappans is largely based on the Harappan seals and terracotta figurines available to us. The Harappan religion is normally termed as animism i.e., worship of trees, stones etc. (Fig 3.8) A large number of terracotta figurines discovered at the Harappan sites have been associated with the worship of mother goddess. (Fig 3.9) Many of these represent females adorned with a wide girdle, loin cloth and necklaces. They wear a fan-shaped head dress. In some cases the female is shown with an infant while there is one that shows a plant growing out of the uterus of a woman. The latter type probably symbolizes the goddess of earth. There are many scholars who refer to the worshiping of *linga* (phallus) and *yoni* (female sex organ) by the Harappans but some are doubtful about it.

Harappans' belief in a male deity is evident by the seal depicting a deity with a buffalo-horned head-dress, sitting in a *yogic* posture and surrounded by animals. Many scholars identify him with god Pashupati (Lord of beasts) or 'Proto-Shiva' though some dispute it. In another instance, a deity is shown with horns and flowing hair standing nude between the branches of a *Pipal* tree and a worshipper is kneeling in front. It may represent tree worship. Animal worship also appears to be popular among the Harappans.

The evidence of fire worship has also been found at some sites such as Kalibangan and Lothal. At Kalibangan, a series of raised brick platforms with pits containing ash and animal bones have been discovered. These are identified by many scholars as fire altars.

This also shows that the Harappans living in different areas followed different religious practices as there is no evidence of fire-pits at Harappa or Mohanjodaro.

The burial practices and the rituals related with them have been a very important aspect of religion in any culture. However, in this context Harappan sites have not yielded any monument such as the Pyramids of Egypt or the Royal cemetry at Ur in Mesopotamia. Dead bodies were generally rested in north-south direction with their head

Fig 3.8 Symbolic Pipal Tree from Mohenjodero

Fig 3.9 Mother Goddess from Mohenjodero

towards north and the feet towards south. The dead were buried with a varying number of earthen pots. In some graves the dead were buried along with goods such as bangles, beads, copper mirrors. This may indicate that the Harappans believed in life after death. At Lothal three joint or double burials with male and female bodies together were discovered. Kalibangan has yielded evidence of a symbolic burial along

Fig. 3.10 Humbed bull seals from Mohenjodero

i.e., a burial which contains pots but no bones or skeleton. These different practices in different regions of Harappan civilization may reflect diversity in religious beliefs.

INTEXT QUESTIONS 3.5

1. From where has the famous "Pashupati" seal been discovered?

   _____

2. Which tree is often represented on the Harappan seals?

   _____

3. Is there any evidence of fire worship? If so where has it been found?

   _____

4. At which place have joint burials been found?

   _____

3.9 THE SCRIPT

The Harappans were literate people. Harappan seals, are engraved with various signs or characters. Recent studies suggest that the Harappan script consists of about 400 signs and that it was written from right to left. However, the script has not been deciphered as yet. It is believed that they used ideograms i.e., a graphic symbol or character to convey the idea directly. We do not know the language they spoke, though scholars believe that they spoke "Brahui", a dialect used by Baluchi people in Pakistan today. However further research alone can unveil the mystery and enable us to know more about the Harappan script.

3.10 DECLINE OF THE HARAPPAN CIVILIZATION

The Harappan Civilization flourished till 1900 BC. The period following this is marked by the beginning of the post-urban phase or (Late Harappan phase). This phase was

characterised by a gradual disappearance of the major traits such as town-planning, art of writing, uniformity in weights and measures, homogeneity in pottery designs, etc. The regression covered a period from 1900 BC–1400 BC There was also the shrinkage in the settlement area. For instance, Mohenjodaro was reduced to a small settlement of three hectares from the original eighty five hectares towards the end of the Late phase. The population appears to have shifted to other areas. It is indicated by the large number of new settlements in the outlying areas of Gujarat, east Punjab, Haryana and Upper Doab during the later Harappan period.

You may be wondering how the Harappan Civilization came to an end. Well scholars put forward many theories in this regard.

(i) It is suggested by some scholars that natural calamities such as floods and earthquakes might have caused the decline of the civilization. It is believed that earthquakes might have raised the level of the flood plains of the lower course of Indus river. It blocked the passage of the river water to the sea and resulted in the floods which might have swallowed the city of Mohenjodaro. However, this only explains the decline of Mohenjodaro and not of the whole civilization.

(ii) Increased aridity and drying up of the river Ghaggar-Harka on account of the changes in river courses, according to some scholars, might have contributed to the decline. This theory states that there was an increase in arid conditions by around 2000 BC. This might have affected agricultural production, and led to the decline.

(iii) Aryan invasion theory is also put forward as a cause for the decline. According to this, the Harappan civilization was destroyed by the Aryans who came to India from north-west around 1500 BC. However, on the basis of closer and critical analysis of data, this view is completely negated today.

Thus, there is no single cause that can explain the decline of the civilization in totality. At the maximum these can explain the decay of certain sites or areas only. Hence, each theory has met with criticism. Nevertheless, the archaeological evidence indicates that the Harappan civilization did not collapse all of a sudden but declined gradually and ultimately merged with other local cultures.

INTEXT QUESTIONS 3.6

1. What is the approximate number of signs found in the Harappan script?

2. Which natural calamities are held responsible for the decline of the Harappan civilization?

3. How was the Harappan script written? (Right to left or left to right)

3.11 CHALCOLITHIC COMMUNITIES OF NON-HARAPPAN INDIA

MAJOR CHALCOLITHIC CULTURES AND THEIR CHIEF SITES

The important non-Harappan chalcolithic cultures lay mainly in western India and Deccan. These include Banas culture (2600BC–1900 BC) in south-east Rajasthan, with Ahar

near Udaipur and Gilund as its key-sites; Kayatha culture (2100BC–2000 BC) with Kayatha in Chambal as its chief site in Madhya Pradesh; Malwa Culture (1700BC–1400BC) with Navdatoli in Western Madhya Pradesh as an important site, and Jorwe culture (1400BC–700BC) with Inamgaon and Chandoli near Pune in Maharashtra as its chief centres. The evidence of the chalcolithic cultures also comes from eastern Uttar Pradesh, Bihar and Bengal. (Map 3.2) It may be noted that the non-Harappan Chalcolithic cultures though flourished in different regions they were marked by basic uniformity in various aspects such as their mud structures, farming and hunting activities, use of wheel made pottery etc. The pottery of these chalcolithic cultures included ochre coloured pottery (OCP), black-and-red ware (BRW) and has been found in the shape of various kinds of bowls, basins, spouted jars with concave necks, dishes on stand, etc.

Map 3.2 Chalcolithic sites

3.12 TOOLS, IMPLEMENTS AND OTHER OBJECTS

The chalcolithic cultures are characterised by the use of tools made of copper as well as stone. They used chalcedony, chert etc. for making stone tools. The major tools used were long parallel-sided blades, pen knives, lunates, triangles, and trapezes. Some of the blade tools were used in agriculture. Main copper objects used include flat axes, arrowheads, spearheads, chisels, fishhooks, swords, blades, bangles, rings and beads. Beads made of carnelian, jasper, chalcedony, agate, shell, etc. frequently occur in excavations. In this context, the findings from Daimabad hoard are noteworthy. The discovery includes bronze rhinoceros, elephant, two-wheeled charriot with a rider and a buffalo. These are massive and weigh over sixty kilograms. From Kayatha (Chambal valley) also copper objects with sharp cutting edges have been recovered. These reflect the skills of the craftsmen of the period.

3.13 SUBSISTENCE ECONOMY

The people of these settlements subsisted on agriculture and cattle rearing. However, they also practised hunting and fishing. The main crops of the period include, rice, barley, lentils, wheat, jawar, coarse gram, pea, green gram, etc. It is to be noted that the major parts of this culture flourished in the zone of black soil, useful mainly for growing cotton.

Skeletal remains from the sites suggest the presence of domesticated and wild animals in these cultures. The important domesticated animals were cattle, sheep, goat, dog, pig, horse, etc. The wild animals included black buck, antelope, nilgai, barasinga, sambar, cheetah, wild buffalo and one-horn rhino. The bones of fish, water fowl, turtle and rodents were also discovered.

3.14 HOUSES AND HABITATIONS

The Chalcolithic cultures were characterised by rural settlements. The people lived in rectangular and circular houses with mud walls and thatched roofs. Most of the houses were single roomed but some had two or three rooms. The floors were made of burnt clay or clay mixed with river gravels. More than 200 sites of Jorwe culture (Maharashtra) have been found. The settlements at Inamgaon (Jorwe culture) suggests that some kind of planning was adopted in laying of the settlement.

INTEXT QUESTIONS 3.7

1. Name one chalcolithic site each in Madhya Pradesh and Maharashtra.

   _____

2. What material was used in the Chalcolithic period to manufacture tools?

   _____

3. Houses of the Chalcolithic people were made of which material?

   _____

4. The chalcolithic cultures were _____ in character. (rural/urban)

5. Name any two Non-Harappan chalcolithic cultures.

   _____

WHAT YOU HAVE LEARNT

The Harappan civilization was the first urban civilization of the Indian subcontinent. Archaeological discoveries show that this culture evolved from the earlier rural communities. Harappa, Mohenjodaro, Chanhudaro, Kalibangan, Lothal, Banawali, Rakhigarhi and Dholavira were some of the important sites of the Harappan civilization. Well-planned towns can be observed at some Harappan centres. These towns were characterised by two broad divisions–a citadel on a higher mound and the lower town. Burnt bricks were used for building houses. The towns had good drainage system. Some major buildings at the Harappan towns were the Great Bath at Mohenjodaro, a granary at Harappa, and a dockyard at Lothal. The Harappans practised agriculture alongwith pastoralism. Though there were skilled craftsmen who worked in copper and other metals, the stone tools were still in common use. They produced beads, terracotta figurines, potteries and seals of various kinds. The Harappans carried out trade, both internal and external. They had commercial links with Mesopotamian cities through Oman and Bahrain in the Persian Gulf. The merchants traded in various commodities of import and export. The Harappan society seems to have been matriarchal in nature. The people followed different professions such as those of priests, physicians, warriors, peasants, traders and artisans. Though the Harappans wore simple clothes made of cotton and wool, they were fond of decorating themselves with various kinds of ornaments. The Harappans worshipped the mother goddess, Pashupati (Proto-Shiva), trees and animals. They also followed different kinds of burial practices and rituals associated with them. The Harappans were literate and their script is in the form of ideograms. However, the script has not been deciphered so far. Once it is deciphered, we will be able to know more about the Harappan culture. Scholars have suggested various factors such as natural calamities, increased aridity, and the Aryan invasion for the decline of the culture. The archaeological evidence suggests that this civilization did not face a sudden collapse but had a gradual decline.

The archaeological sources reflect that the non-Harappan Chalcolithic cultures were characterized by regional variations. The use of stone and copper (Chalcolithic) tools was the distinct feature of these cultures. The distribution pattern of the sites suggests hierarchy of settlements. Some settlements were large in size with elaborate structures, indicating that these were important centres. The Chalcolithic cultures outside the orbit of the Harappan culture did not possess Harappan traits of urbanity and prosperity. These were non-urban cultures with certain elements of their own such as the housing pattern, pottery types, tool types, religious practices, etc. They still subsisted on agriculture and hunting-gathering economy combined with pastoralism.

TERMINAL QUESTIONS

1. Describe the important features of the Harappan town planning.
2. Give an account of industries and crafts in the Harappan period.
3. Give a brief account of the Harappan trade with Mesopotamia.
4. Describe some important features of the Harappan religious life.
5. Account for the decline of the Harappan civilization.
6. Give an account of the life of the non-Harappan Chalcolithic people.

ANSWERS TO INTEXT QUESTIONS

3.1

1. The Indus Valley civilization is called the Harappan civilization because Harappa was the first site where the traces of the civilization were discovered.
2. (i) Early Harappan phase (3500 BC–2600 BC)
   (ii) Mature Harappan phase (2600 BC– 1900 BC)
   (iii) Late Harappan phase (1900 BC–1400 BC)
3. Banawali and Rakhigarhi in Haryana, and Lothal and Dholavira in Gujarat.
4. R.D. Bannerji
5. Ravi
6. The important features of an urban culture are the well-planned cities, specialized arts and crafts, trade, taxation, script, etc.

3.2

1. Western
2. burnt bricks
3. Mohenjodaro
4. The dockyard

3.3

1. pastoralism (cattle-rearing)
2. wheat, barley, sesamum, mustard, peas, jejube etc.
3. Lothal and Rangpur
4. Mohenjodaro
5. Bead-making, Pottery-making
6. Khetri mines in Rajasthan

3.4

1. matriarchal
2. Harappa
3. cotton, wool

3.5

1. Mohenjodaro
2. Pipal
3. Yes, Kalibangan and Lothal
4. Lothal

3.6

1. 400

2. floods, earthquakes
3. right to left

3.7

1. Navdatoli in Madhya Pradesh and Inamgaon in Maharashtra
2. stone, copper
3. mud
4. rural
5. Kayatha culture in Madhya Pradesh, and Jorwe culture in Maharashtra

HINTS TO TERMINAL QUESTIONS

1. Refer to the section 3.2
2. Refer to the section 3.4(ii)
3. Refer to the section 3.4(iii)
4. Refer to the section 3.8
5. Refer to the section 3.10
6. Refer to the sections 3.13 and 3.14

GLOSSARY

Animism	–	worshipping of plants, stones and natural phenomena with belief that these too have life and thus have spiri tual importance.
BRW	–	black-and-red ware, a kind of pottery found at the Chalcolithic sites.
Citadel	–	Citadel was the higher portion of the Harappan towns and was located on the western side.
Ideograms	–	characters or a symbol conveying ideas.
Lapislazuli	–	a bright blue rock from which lazurite used in jewellery is obtained. During the Harappan period this was found in Afghanistan region.
Mesopotamia	–	the land between two rivers Euphrates and Tigris in Iraq.
OCP	–	Ochre coloured pottery.
Pastoralism	–	dependence on domestication of cattle for subsistence.
Proto-Siva	–	a primitive or preliminary form of Siva from which other forms developed in later periods.
Steatite	–	a mineral occurring in the form of soapstone, used for making seals during Harappan period.
Surplus	–	an excess of production over the requirements.
Unicorn	–	an animal with one horn found on Harappan seals.
Urbanisation	–	town life signifying surplus agriculture, specialised arts and craft, trade, writing, big structures and stratified society.

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4

THE VEDIC AGE (1500BC–600BC)

In the previous lesson, you read about the Harappan Civilization. The Harappans lived in cities and had a well organized trade and craft activities. They also had a script which we have been so far not able to decipher. However around 1900 BC these cities began to decline. A number of rural settlements appeared afterwards. These rural settlements show continuity of certain Harappan elements. Around the same time we find archaeological evidence of the arrival of new people known as Aryans or Indo-Aryans on the outskirts of the Harappan region. In the present lesson, we shall study the circumstances under which these new people arrived and also learn about the main features of their culture as depicted in the literature called the Vedas.

OBJECTIVES

After studying this lesson, you will be able to:

- learn about the Vedic texts and the nature of their contents;
- know about the Aryans and identify the region from where they migrated;
- locate the regions inhabited by the Early Vedic (1500BC–1000BC) and the Later Vedic people (1000BC–600BC);
- explain the importance and impact of the use of iron implements which began in Later Vedic period, and
- identify the changes which appeared in the economic, social, religious and political structures and institutions of the Vedic people over a period extending from 1000 BC to 600 BC.

4.1 THE VEDIC TEXTS

What is *veda*? The word *veda* is derived from the root *vid* which means 'to know'. The word *veda* means the sacred knowledge contained in the texts known as Vedic text. Two categories of texts are included in the corpus of the Vedic literature. These are *Mantra* and *Brahmana*. The *Mantra* category forms the core of the Vedic texts and has four separate collections. These are the *Rigveda, the Samaveda, the Yajurveda, and the Atharvaveda*. The *Brahmanas* not to be confused with Brahaminical class are prose texts containing the explanations of the *mantras* as well as the sacrificial rituals. The four Vedas together with their *Brahmanas* are also known as *shruti* or 'hearing', that which was directly heard by the sages. The *Aranyakas* (literally forest treatises) and the *Upanishads* (sitting down beside) are mainly appendices to the *Brahmanas*. These are also known as the *Vedanta* (end of the *Veda*) and contain philosophical discussions.

The *Rigveda* is a collection of 1,028 hymns divided into 10 *mandalas*. They are the earliest compositions and hence depict the life of the early Vedic people in India. The *Samaveda* is a collection of verses mostly taken from the *Rigveda* but arranged in a poetic form to facilitate singing. The *Yajurveda* is found in two recensions, Black and White, and are full of rituals to be performed publicly or individually. The *Atharvaveda* is a collection of magic spells and charms to ward off the evil spirits and diseases.

Careful studies have shown that the Vedic texts reflect two stages of development in terms of literature as well as social and cultural evolution. The *Rigveda* which is the oldest Vedic text reflects one stage of social and cultural development whereas the other three *Vedas* reflect another stage. The first stage is known as the Rigvedic period or Early Vedic period and the later stage is known as the Later Vedic period. The age of the Early Vedic period corresponds with the date of the composition of the Rigvedic hymns. This date has been fixed between 1500 BC and 1000 BC. The later Vedic period is placed between 1000 BC and 600 BC. Recently, the *Rigveda* has been included by the UNESCO in the list of literature signifying World Human Heritage.

INTEXT QUESTIONS 4.1

1. What do you understand by the term *Veda*?

2. Which texts are included in the *Mantra* category of the Vedic texts? Mention them.

3. What kind of texts are included in the category known as *shruti*? Mention them.

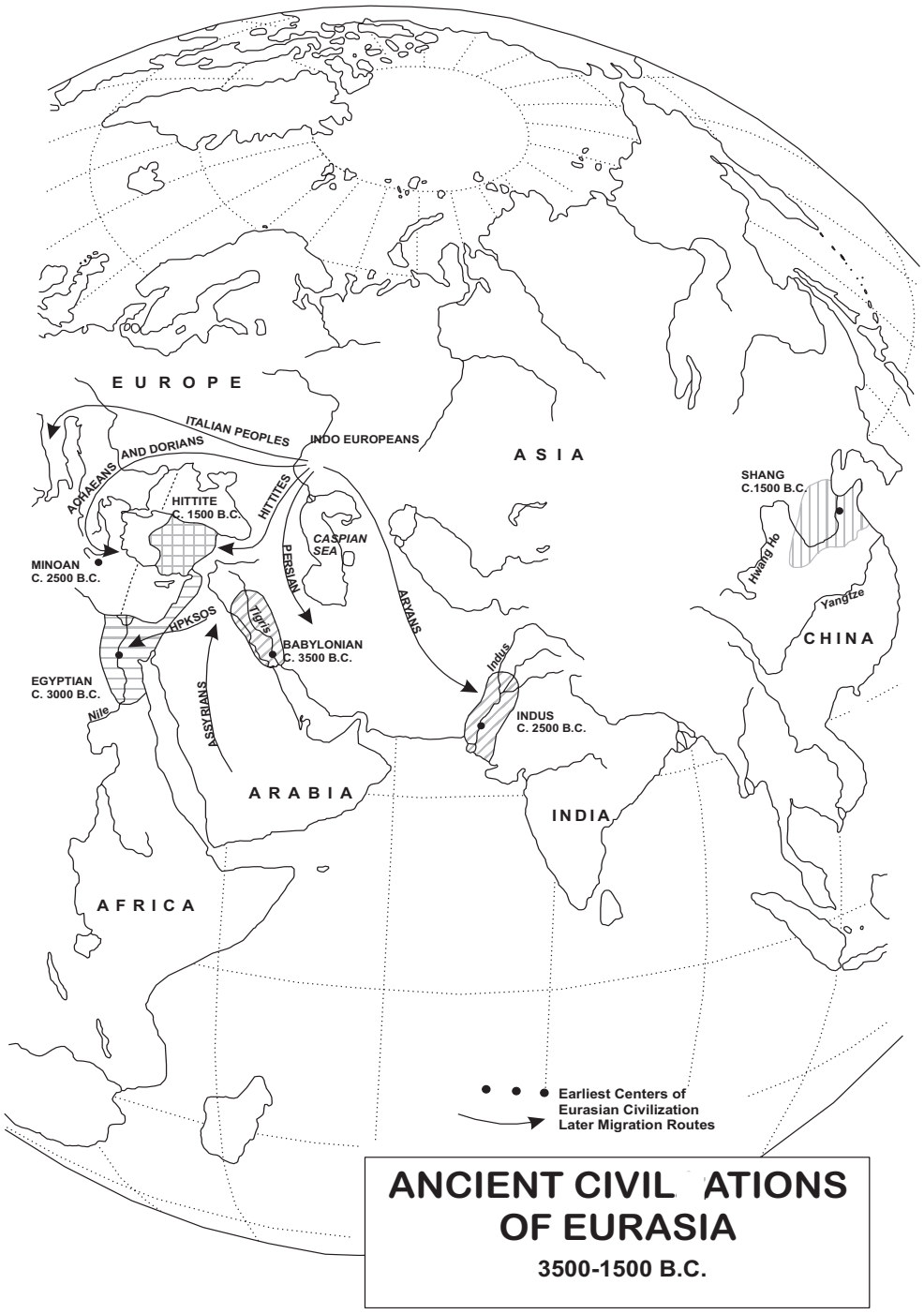
4. Explain the contents of the *Brahmana* category of texts.

5. Explain the term *vedanta*.

4.2 MIGRATION OF THE ARYANS

The authors of the Vedic hymns were the Aryans. But who were the Aryans? In the 19th century, Aryans were considered a race. Now it is thought of as a linguistic group of people who spoke Indo-European language from which later emerged Sanskrit, Latin, and Greek etc. This is reflected from the words in these languages which are similar in sound and meaning. Thus the Sanskrit words *matri* and *pitri* are similar to the Latin *mater* and *pater.* Similarly, Inar of the Hittite (Turkey) language is similar to Indra of the Vedas. Suryyas and Maruttash of the Kassite (Mesopotamia) inscriptions are equivalent of the Vedic Surya and Marut.

Originally the Aryans seem to have lived somewhere in the Steppes stretching from southern Russia to Central Asia. From here, a group of them migrated to northwest India and came to be called Indo-Aryans or just Aryans. The archaeological evidence of migrations comes from what is known as Andronovo Culture situated in southern Siberia. This Culture flourished in the second millennium BC. From here people moved to north of Hindukush (the area known as Bactria-Margiana Archaeological Complex) and from here they entered India. During the period between 1900 BC



Map 4.1 Ancient Civilization of Eurasia

and 1500 BC we get, in these regions, evidence of horses, spoked wheels, fire cult and cremation which formed important parts of Aryan life in India. Apart from these, the artifacts and ceramics also suggest movement of people from Central Asian region to South Asian region. However it may be noted that some scholars still argue that the Aryans were the indigenous people of India and that they did not come from outside.

The new people came in several batches spanning several hundred years. All this while interaction between the indigenous inhabitants and the newcomers continued. One of

the important results of this process of interaction was that the Vedic form of the Aryan language became predominant in the entire Northwestern India. The texts composed in this language, as mentioned above, are popularly known as the Vedic Texts.

INTEXT QUESTIONS 4.2

1. How do we know that Sanskrit, Latin, Greek, Hittite and Kassite languages belong to one group?

2. From where do we find the archaeological evidence of Aryan migrations?

3. Which are the places which can be identified as the bearers of Aryan cultural traits?

4. Mention the prominent markers of the Aryan culture.

4.3 GEOGRAPHICAL HORIZON OF THE VEDIC ARYANS

The early Vedic Aryans lived in the area known as *sapta-sindhu* meaning area of seven rivers. This area largely covers the northwestern part of South Asia up to river Yamuna. The seven rivers included Sindhu, Vitasta (Jhelum), Asikni (Chenab), Parushni (Ravi), Vipash (Beas), Shutudri (Sutlej) and the Sarasvati. In this area the Rigvedic people lived, fought battles, grazed their herds of cattle and other domesticated animals. Gradually moving eastward, they came to occupy eastern U.P. (Kosala) and north Bihar (Videha) during the Later Vedic period. Here they came into contact with the people who spoke languages different from their own and were living in this area for long.

INTEXT QUESTIONS 4.3

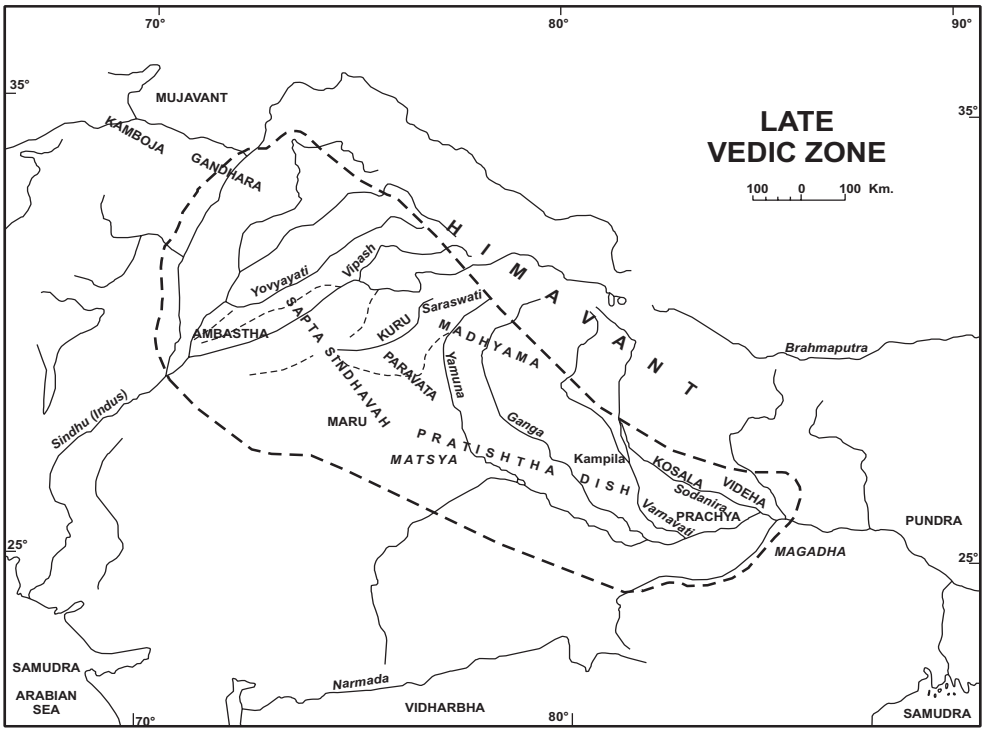
1. List the rivers included in the collective term *sapta-sindhu*.

2. With which regions did the Aryans come into contact in the Later Vedic period?

4.4 EARLY VEDIC ECONOMY

The early Vedic Aryans were **pastoralists.** Cattle rearing was their main occupation. They reared cattle, sheep, goats, and horses for purposes of milk, meat and hides. We arrive at this conclusion after analyzing the literary evidence in the *Rigveda.* A large number of words are derived from the word *go* meaning cow. A wealthy person was known as *gomat* and the daughter called *duhitri* which means one who milks the cow. The word *gaveshana* literally means search for cows, but it also means battle since many battles were fought over cattle. The cows were thought of as providers of everything. Prayers are offered for increase in the number of cattle. All the above and many more references show that cattle breeding was the most important economic activity of the Rigvedic Aryans.

However, this is not to suggest that the early Vedic people had no knowledge of agriculture. The evidence for agriculture in comparison with pastoral activities in the early



Map 4.2 Later Vedic Zone

portions is meager and mostly late insertions. A few references show that they had knowledge of agriculture and practiced it to supplement their food requirements. They produced *yava* (modern *jau* or barley), which was rather a generic word for cereals.

Apart from cattle-rearing and small-scale cultivation, people were engaged in many other economic activities. Hunting, carpentry, tanning, weaving, chariot-making, metal smeltry etc. were some such activities. The products of these activities were exchanged through barter. However, cows were the most favoured medium of exchange. The priests received cows, horses and gold ornaments as fees for performing sacrifices.

INTEXT QUESTIONS 4.4

1. Describe the main occupation of the Early Vedic Aryans.

2. Mention a few examples which underscore the importance of the cattle.

3. How important was agriculture in the life of the Early Vedic Aryans? Explain.

4. What economic activities were the Early Vedic Aryans engaged in? Make a list.

5. Explain the system of exchange during the Early Vedic period.

4.5 CHANGES IN THE LATER VEDIC PHASE

During later Vedic phase, agriculture became the mainstay of the Vedic people. Many rituals were introduced to initiate the process of agriculture. It also speaks of ploughing with yokes of six and eight oxen. The buffalo had been domesticated for the agricultural purposes. This animal was extremely useful in ploughing the swampy land. The god Indra acquires a new epithet 'Lord of the Plough' in this period. The number and varieties of plant food increased. Apart from barley, people now cultivated wheat, rice, pulses, lentils, millet, sugarcane etc. The items of *dana* and *dakshina* included cooked rice. Thus with the beginning of food production agricultural produce began to be offered in the rituals. *Tila,* from which the first widely used vegetable food-oil was derived increasingly, came to be used in rituals.

The main factor in the expansion of the Aryan culture during the later Vedic period was the beginning of the use of iron around 1000 BC. The Rigvedic people knew of a metal called *ayas* which was either copper or bronze. In the later Vedic literature *ayas* was qualified with *shyama* or *krishna* meaning black to denote iron. Archaeology has shown that iron began to be used around 1000 BC which is also the period of later Vedic literature. The northern and eastern parts of India to which the Aryans later migrated receive more rainfall than the north-western part of India. As a result this region is covered with thick rain forests which could not be cleared by copper or stone tools used by Rigvedic people. The use of iron tools now helped people clear the dense rain forests particularly the huge stumps left after burning, in a more effective manner. Large tracts of forestland could be converted into cultivable pieces in relatively lesser time. The iron plough could turn the soil from deeper portions making it more fertile. This process seems to have begun during the later part of the Rigvedic period but the effect of iron tools and implements become evident only towards the end of the Later Vedic period.

There has been a continuous increase in the population during the later Vedic period due to the expansion of the economy based on agriculture. The increasing number and size of Painted Grey Ware (PGW) settlements in the *doab* area shows this. With the passage of time the Vedic people also acquired better knowledge of seasons, manuring and irrigation. All these developments resulted in the substantial enlargement of certain settlements such as Hastinapur and Kaushambi towards the end of the Later Vedic period. These settlements slowly began to acquire characteristics of towns. Such rudimentary towns inhabited mainly by the chiefs, princes, priests and artisans were supported by the peasants who could spare for them some part of their produce voluntarily or involuntarily.

INTEXT QUESTIONS 4.5

1. What was the main economic activity during the Later Vedic period?

   _____

2. What changes do we notice in the life of the Aryans with the increased importance of agriculture?

   _____

3. Who is known as the 'lord of the plough'?

   _____

4. Why is the *tila* ritually considered very important?

   _____

5. How did the use of iron implements help agriculture during the Later Vedic period?

6. What were the reasons behind the growing sizes of some Painted Grey Ware sites?

4.6 THE EARLY VEDIC SOCIETY

The family was the basic unit of the Rigvedic society. It was **patriarchal** in nature **Monogamy** was the usual norm of marriage but the chiefs at times practiced **polygamy.** Marriages took place after attaining maturity. After marriage the wife went to her husband's house. The family was part of a larger grouping called *vis* or **clan.** One or more than one clans made *jana* or **tribe**. *The jana* was the largest social unit. All the members of a clan were related to each other by blood relation. The membership of a tribe was based on birth and not on residence in a certain area. Thus the members of the Bharata tribe were known as the Bharatas. It did not imply any territory. The Rigvedic society was a simple and largely an **egalitarian** society. There was no caste division. Occupation was not based on birth. Members of a family could adopt different occupations. However certain differences did exist during the period. *Varna* or colour was the basis of initial differentiation between the Vedic and non-Vedic people. The Vedic people were fair whereas the non-Vedic indigenous people were dark in complexion and spoke a different language. Thus the *Rigveda* mentions *arya varna* and *dasa varna.* Here *dasa* has been used in the sense of a group different from the Rigvedic people. Later, *dasa* came to mean a slave. Besides, certain practices during this period, such as concentration of larger share of the war booty in the hands of the chiefs and priests resulted in the creation of some inequalities within a tribe during the later part of this Vedic phase.

The warriors, priests and the ordinary people were the three sections of the Rigvedic tribe. The *sudra* category came into existence only towards the end of the Rigvedic period. This means that the division of society in the early Vedic period was not sharp. This is indicated by the following verse in the Rigveda: "I am a poet, my father is a physician and my mother grinds grain upon the stone. Striving for wealth, with varied plans, we follow our desires like cattle."

The women in society enjoyed respectable position. She was married at a proper age and could choose a husband of her own choice. She could take part in the proceedings of the tribal assemblies called *sabha* and *samiti*.

INTEXT QUESTIONS 4.6

1. Describe the forms of marriages during the Early Vedic period.

2. Was the Early Vedic society egalitarian in nature? Give reasons for your answer.

3. On what basis was the Early Vedic society divided?

4. How did inequalities appear in the Early Vedic society?

4.7 SOCIAL CHANGES IN THE LATER VEDIC PHASE

The family remains the basic unit of the Vedic society. However, its composition underwent a change. The later Vedic family became large enough to be called a joint-family with three or four generations living together. The rows of hearths discovered at Atranjikhera and at Ahichchhtra (both in western Uttar Pradesh) show that these were meant for communal feeding or for cooking the food of large families. The institution of *gotra* developed in this period. This means that people having common *gotra* descended from a common ancestor and no marriage between the members of the same *gotra* could take place. Monogamous marriages were preferred even though polygamy was frequent. Some restrictions on women appeared during this period. In a text women have been counted as a vice along with dice and wine. In another text a daughter has been said to be the source of all sorrows. Women had to stay with her husband at his place after marriage. The participation of women in public meetings was restricted.

However, the most important change was the rise and growth of social differentiation in the form of *varna* system. The four *varnas* in which society came to be divided were the brahmanas, kshatriyas, vaishyas and shudras. The growing number of sacrifices and rituals during the period made the brahmanas very powerful. They conducted various rituals including those related to different stages of agricultural operations. This made them all the more important. The kshatriyas, next in the social hierarchy, were the rulers. They along with brahmanas controlled all aspects of life. The vaishyas, the most numerous *varna* were engaged in agriculture as well as in trade and artisanal activities. The brahmanas and the kshatriyas were dependent on the tributes (gifts and taxes) paid to them by the vaishyas. The shudras, the fourth *varna* were at the bottom of the social hierarchy. They were ordained to be in the service of the three upper *varnas*. They were not entitled to the ritual of *upanayana samskara* (investiture with sacred thread necessary to acquire education). The other three varnas were entitled to such a ceremony and hence they were known as *dvijas.* This can be construed as the beginning of the imposition of disabilities on the shudras as well as the beginning of the concept of ritual pollution.

Another important institution that began to take shape was *ashrama* or different stages of life. *Brahmacharya* (student life), *grihastha* (householder), and *vanaprastha* (hermitage) stages are mentioned in the texts. Later, *sanyasa*, the fourth stage also came to be added. Together with *varna*, it came to be known as *varna-ashrama dharma*.

INTEXT QUESTIONS 4.7

1. What was the nature of the Later Vedic family?

2. What do you understand by the term *gotra*?

3. Which term signifies the beginning of the imposition of disabilities on the shudras?

4. Explain the composite term *varnashrama dharma*?

4.8 THE EARLY VEDIC RELIGION

The prayers to propitiate gods for physical protection and for material gains were the main concerns of the Rigvedic people. The Rigvedic gods were generally personifications of different aspects of natural forces such as rains, storm, sun etc. The attributes of these gods also reflect the tribal and patriarchal nature of the society as we do not find many goddesses mentioned in the text. Indra, Agni, Varuna, Mitra, Dyaus, Pushana, Yama, Soma, etc. are all male gods. In comparison, we have only a few goddesses such as Ushas, Sarasvati, Prithvi, etc which occupy secondary positions in the pantheon.

The functions of different gods reflect their needs in the society. Thus, since the Rigvedic people were engaged in wars with each other they worshipped Indra as a god. He is the most frequently mentioned god in the *Rigveda*. He carried the thunderbolt and was also respected as a weather god who brought rains. Maruts the god of storm aided Indra in the wars in the way tribesmen aided their leader in the tribal wars. Agni, the fire god was the god of the home and was considered an intermediary between gods and men. Soma was associated with plants and herbs. Soma was also a plant from which an intoxicating juice was extracted. This juice was drunk at sacrifices. Varuna, another important deity, was the keeper of the cosmic order known as *rita.* This *rita* was an important aspect of tribal set-up. Pushan was the god of the roads, herdsmen and cattle. In the life of the pastoral nomads, this god must have been very important. Other gods were similarly associated with other aspects of nature and life.

All these gods were invoked and propitiated at *yajnas* or sacrifices. These sacrifices were organized by the chiefs of the tribes and performed by priests. Gods thus invoked in the sacrifices supposedly rewarded the sacrificers with success in wars, progeny, increase in cattle and long life. It also brought large number of gifts in the form of *dana* and *dakshina* to the priests.

It is important here to note that during the entire Vedic phase people did not construct temples nor did they worship any statue. These features of Indian religion developed much later.

INTEXT QUESTIONS 4.8

1. On what basis do we say that the attributes of the Rigvedic gods reflect the tribal and patriarchal nature of the society?

2. Describe the main features of the Rigvedic god Indra.

3. Why did the tribal chiefs organize *yajnas*?

4. Why was the god Pushan important for the Rigvedic people?

5. What was the main function of the fire god Agni?

4.9 CHANGES IN THE LATER VEDIC PHASE

We have already noted that in the later Vedic period agriculture had become an important activity of the people. Changes in the material life naturally resulted in a change in their attitude towards gods and goddesses too. Continuous interactions with the local non-Aryan population also contributed to these changes. Thus, Vishnu and Rudra which were smaller deities in the Rigveda became extremely important. However, we do not have any reference to different incarnations or avataras of Vishnu, we are so familiar with, in any of the Later Vedic texts.

Another important feature was the increase in the frequency and number of the *yajna* which generally ended with the sacrifices of a large number of animals. This was probably the result of the growing importance of a class of brahmanas and their efforts to maintain their supremacy in the changing society. These *yajnas* brought to them a large amount of wealth in form of *dana* and *dakshina.* Some of the important *yajnas* were - *ashvamedha, vajapeya, rajasuya* etc. You must have heard about these *yajnas* in the stories of the *Mahabharata* and the *Ramayana.* In these *yajnas* which continued for many days a large part of gifts went to the brahmanas. The purpose of these *yajnas* was twofold. Firstly, it established the authority of the chiefs over the people, and secondly, it reinforced the territorial aspect of the polity since people from all over the kingdom were invited to these sacrifices.

You will find it interesting to know that people began to oppose these sacrifices during the later Vedic period itself. A large number of cattle and other animals which were sacrificed at the end of each *yajna* must have hampered the growth of economy. Therefore, a path of good conduct and self-sacrifice was recommended for happiness and welfare in the last sections of the Vedas, called the *Upnishads*. The *Upnishads* contain two basic principles of Indian philosophy viz., *karma* and the transmigration of soul, i.e., rebirth based on past deeds. According to these texts real happiness lies in getting *moksha* i.e. freedom from this cycle of birth and re-birth.

INTEXT QUESTIONS 4.9

1. Why did the performance of the *yajnas* increase in number during the Later Vedic period?

   _____

2. What were the purposes of the *yajnas*?

   _____

3. Explain the significance of the *yajnas* ?

   _____

4. Why did people begin to oppose the performance of the *yajnas*?

   _____

4.10 THE EARLY VEDIC POLITY

We have mentioned above that the chief social unit of the Aryans was known as *jana.* The chief of this unit was the political leader called *rajan.* The main function of the chief was to protect the *jana* and cattle from the enemies. He was helped in his task by the tribal assemblies called *sabha, samiti, vidatha, gana* and *parishad.*

Out of these *sabha* and *samiti* were the most important assemblies. All aspects of life were discussed in these assemblies. These may include wars, distribution of the spoils of wars, judicial and religious activities etc. Thus these assemblies in a way limited the powers of the chiefs. Interestingly, women were also allowed to participate in the deliberations of the sabha and samiti.

The post of the chief was not hereditary. The tribe generally elected him. Though the succession in one family was known but that was not based on the rule of primogeniture (i.e., the eldest son acquiring the position). The *purohita* assisted and advised the chief on various matters. Other than the *purohita,* there were a limited number of other officials who assisted the chief in the day-to-day tribal affairs. *Senani, kulapa, gramani,* etc. are some of the functionaries which find mention in the *Rigveda.* The *sena* or army was not a permanent fighting group and consisted of able bodied tribesmen who were mobilized at the time of the wars. *Takshan,* the carpenter and *rathakara,* the chariot maker were responsible for making chariots. There is no official mentioned as a collector of taxes. The people offered to the chief what is called *bali.* It was just a voluntary contribution made by the ordinary tribesmen on special occasions. All this shows that the early Vedic polity was an uncomplicated system based on the support and active participation of all the tribesmen. This situation, however, changed during the later Vedic phase.

INTEXT QUESTIONS 4.10

1. Explain the functions of *sabha* and *samiti*.

2. What was the main function of the *rajan*?

3. What was the nature of *bali* during the Early Vedic period?

4. Make a list of the main functionaries who helped the chief in various matters.

4.11 CHANGES IN THE LATER VEDIC PHASE

The changes in the material and social life during the later Vedic period led to changes in the political sphere as well. The nature of chiefship changed in this period. The territorial idea gained ground. The people started to loose their control over the chief and the popular assemblies gradually disappeared.

The chiefship had become hereditary. The idea of the divine nature of kingship gets a mention in the literature of this period. The brahmanas helped the chiefs in this process. The elaborate coronation rituals such as *vajapeya* and *rajasuya* established the chief authority. As the chiefs became more powerful, the authority of the popular assemblies started waning. The officers were appointed to help the chief in administration and they acquired the functions of the popular assemblies as main advisors.

A rudimentary army too emerged as an important element of the political structure during this period. All these lived on the taxes called *bali*, the *shulka,* and the *bhaga* offered by the people.

The chiefs of this period belonged to the kshatriya varna and they in league with the brahmanas tried to establish complete control over the people in the name of *dharma.*

However, all these elements do not show that a *janapada* or territorial state with all its attributes such as a standing army and bureaucracy had emerged in the later Vedic period but the process has started and soon after the vedic period in the sixth century BC we notice the rise of sixteen *mahajanpadas* in the northern India.

INTEXT QUESTIONS 4.11

1. Describe the nature of the chiefship during the Later Vedic period.

2. Why did the powers of the popular assemblies decline during the Later Vedic period?

3. What were the functions of the coronation rituals?

WHAT YOU HAVE LEARNT

After the decline of the Harappan urbanism, we witness the coming of a new kind of people on the northwestern horizon of India. These people were animal herders and spread out in groups from the Southern Russia to different parts of the world. Many such groups reached India through Afghanistan at different periods. Their language, known as Indo-Aryan or Sanskrit became predominant with borrowings from the local languages.Their earliest compositions are known as the *Rigveda* and many more compositions followed subsequently. We get to know about the culture of these people from these collections known as the Vedas.

The Aryans initially lived in the region drained by seven rivers Septa Sindhu roughly covering the modern states of Punjab, and Harayana. Subsequently they also occupied the region drained by Ganga, Yamuna, Sarayu, Ghaghra, and Gandaka roughly covering the modern states of eastern Uttar Pradesh and western Bihar.

The Aryans, who were mainly cattle herders, became agriculturists later, and assisted by the knowledge of iron technology they were able to establish larger settlements in the Ganga- Yamuna *doab* region. This is shown by the PGW archaeology and the contents of the Later Vedic literature. This change precipitated a series of changes in the other spheres of life. From an egalitarian, tribal socio-political set up during the Early Vedic period it was transformed into a varna divided territorially based set up by the end of the Vedic period. The position of the tribal chiefs became hereditary and the emerging officials usurped the role of the popular assemblies. The growing number of *yajnas* shows the importance of the king as well as of the brahmanas. Similarly, the gods who were important earlier lost their significance and gave way to new deities. All these changes ultimately resulted in the rise of *janapadas* and *mahajanapadas* i.e. bigger territorial states in the sixth century BC.

TERMINAL QUESTIONS

1. Who were the Aryans? Where did they spread out from?
2. Indicate the geographical location of the Early Vedic people.
3. Describe the main cultural traits of the Aryans.

4. Explain the changes in the economic pattern of the Aryans during the Later Vedic period.
5. How did the knowledge of iron technology help in the expansion of agriculture?
6. What kind of disabilities were imposed on women in the Later Vedic period?
7. How did the brahmanas become important in the Later Vedic period?
8. Describe the functions of the popular assemblies during the Early Vedic period.

ANSWERS TO INTEXT QUESTIONS

4.1

1. Sacred knowledge
2. Rigveda, Samaveda, Yajur Veda, Atharaveda
3. Aranykas & Upanishads
4. Prose texts containing explanations of mantras and sacrificial rituals
5. philosophical discussions

4.2

1. Words in these languages are similar in sound & meaning
2. Andronovo culture situated in southern Siberia
3. Bactria – Margiana
4. Evidence of Horses, spoked wheels, fire cult, cremation

4.3

1. Sindhu, Jhelum, Chenab, Ravi, Beas, Sutlej, Sarasvati
2. U.P. (Kosala) & North Bihar (Videha)

4.4

1. Pastoralists
2. Refer 4.4 para 1
3. Refer 4.4 para 2
4. Hunting, carpentry, training, weaving, gambling, chariot making, metal smeltry.
5. Barter through medium of cow.

4.5

1. Agriculture
2. Refer 4.5 para 2
3. god Indra
4. It was first widely used vegetable food oil.
5. to clear dense forests; Iron plough could turn soil to make it fertile
6. Due to expansion of economy based on agriculture & continuous increase in population.

4.6

1. Monogamy & polygamy
2. Yes, No caste division, occupation not based on birth, No occupation as taboo.

3. On the basis of Varna or colour
4. Concentration of larger share of war booty in the hands of chiefs & priests

4.7

1. Joint family
2. Descendent from a common ancestor, no marriage between members of the same *gotra*.
3. Not entitled to the ritual of upanayana Samakara, (ritual pollution)
4. Last para of 4.7

4.8

1. Refer 4.8, para 1
2. Weather god, carried thunderbolt
3. To invoke and propitiate gods
4. As he was god of roads, herdmen & cattle.
5. Being an intermediary between gods and men.

4.9

1. Due to growing importance of a class of brahmans & their effort to maintain supremacy.
2. To establish authority of chiefs over people and to reinforce territorial aspect of polity.
3. A large amount of wealth in forms of dana & dakshina went to Brahmans.
4. It was affecting their economic life.

4.10

1. All aspects of life to be discussed such as distribution of spoils of wars, judicial & religious activites.
2. To protect jana & cattle from enemies.
3. A volutary contribution made by ordinary tribesmen on special occasions.
4. Purohita, Senami, Kulapa, Gramani

4.11

1. It become hereditary
2. As chiefs became more powerful, officers to help chief in administration acquired the functions of popular assemblies.
3. To establish the chief authority.

HINTS TO TERMINAL QUESTIONS

1. Refer 4.2 para 1 & 2
2. Refer 4.3
3. Refer 4.2 para 2
4. Refer 4.5
5. Refer 4.5 para 2
6. Refer 4.7 para 1

7. Refer 4.11
8. Refer 4.10

GLOSSARY

Pastoralism	–	A life pattern based primarily on cattle rearing with limited agricultural activity.
Patriarchal	–	A social system based on the supremacy of the male members of the family/society.
Monogamy	–	A social practice of having only one wife at any given time.
Polygamy	–	A social practice of having more than one wife at one time.
Clan	–	A group of families claiming descent from one common ancestor having certain obligations towards each other.
Tribe	–	It refers to the groups whose unity is based on extended kinship ties, i.e. family relationships rather than on territorial organization.
Egalitarian	–	A society in which all people are considered equal.
PGW	–	Painted Grey ware; It is associated with the iron using people of the Later Vedic period and was used by the affluent section of the society.

5

FROM JANAPADAS TO EMPIRE

In the last chapter we studied how later Vedic people started agriculture in the Ganga basin and settled down in permanent villages. In this chapter, we will discuss how increased agricultural activity and settled life led to the rise of sixteen *Mahajanapadas* (large territorial states) in north India in sixth century BC. We will also examine the factors, which enabled Magadh one of these states to defeat all others to rise to the status of an empire later under the Mauryas. The Mauryan period was one of great economic and cultural progress. However, the Mauryan Empire collapsed within fifty years of the death of Ashoka. We will analyse the factors responsible for this decline. This period (6th century BC) is also known for the rise of many new religions like Buddhism and Jainism. We will be looking at the factors responsible for the emergence of these religions and also inform you about their main doctrines.

OBJECTIVES

After studying this lesson, you will be able to

- explain the material and social factors (e.g. growth of agriculture and new social classes), which became the basis for the rise of *Mahajanapada* and the new religions in the sixth century BC;
- analyse the doctrine, patronage, spread and impact of Buddhism and Jainism;
- trace the growth of Indian polity from smaller states to empires and list the sixteen *Mahajanapadas*;
- examine the role of Ashoka in the consolidation of the empire through his policy of *Dhamma*;
- recognise the main features– administration, economy, society and art under the Mauryas and
- Identify the causes of the decline of the Mauryan empire.

5.1 THE EMERGENCE OF NEW RELIGIONS

In this period, the centre of economic and political activity shifted from Haryana and western UP to Eastern UP and Bihar, which had more rainfall and better fertility of land. As it was now easier to exploit the iron ore resources of Bihar and adjoining regions, people started using more and more iron tools and ploughshare to clear thick forest cover and cultivate the hard soil of this area.

The evidence of the growth of agriculture comes from the archaeological and literary sources of this period. In fact, a ploughshare dated to around 500 BC has been found from Jakhera in Etah district in western U.P. Many other important pieces of evidence of the use of iron in this period come from Rajghat, Kaushambi, Vaishali and Sonpur. The Buddhist texts tell us how cultivation of paddy, sugarcane and mustard required utmost care and several rounds of ploughing. Expansion of agriculture resulted in improved food supply and helped in the development of craft production, trade and urban centres.

The sixth century BC is known as an era of 'Second Urbanisation' in the Indian Subcontinent. After the decline of the Harappan Towns urban centres now emerge again after a gap of more than a thousand years. However, this time towns developed in the middle Ganga basin and not in the Indus plain. It is said that more than sixty towns and cities such as Pataliputra, Rajagriha, Sravasti, Varanasi, Vaishali, Champa, Kaushambi and Ujjaini developed between 600 and 300 BC. These cities became centre of craft production and trade, and were inhabited by a large number of artisans and merchants. The goods produced by artisans like textile, silk, jewellery, pottery etc, were carried by merchants to other towns. Varanasi was a major centre of trade connected with Sravasti and Kaushambi. Sravasti was also connected with Vaishali through Kapilavastu and Kusinara. *Jataka* stories tell us that traders travelled from Magadh and Kosala via Mathura to Taxila. Mathura was the transit point for travel to Ujjain and coastal areas of Gujarat also.

Development of trade is reflected in the discovery of thousands of coins known as punch marked coins (PMC). Various kind of marks such as crescent, fish, trees, hill etc. are punched on these coins, they are therefore called Punched Marked Coins. Numismatists have identified nearly 550 types of such coins, made mainly of silver and sometimes copper.

The improvement in agriculture and development of trade, money and urbanisation had an impact on the society as well. Indeed, due to these changes traditional equality and brotherhood gave way to inequality and social conflict. People wanted some kind of reprieve from new social problems like violence, cruelty, theft, hatred, and falsehood. Therefore, when new religions such as Jainism and Buddhism preached the concept of peace and social equality, people welcomed it. These religions emphasised that true happiness does not lie in material prosperity or performance of rituals but in charity, frugality, non-violence, and good social conduct. Besides, the general economic progress had led to the rise of vaisyas and other mercantile groups, who wanted better social position than what brahmanas gave them. Therefore, they preferred to patronise non-vedic religions like Buddhism and Jainism through substantial donations.

Buddhism and Jainism were not the only religions, which challenged brahmanical dominance. According to the Buddhist sources, more than 62 sects and philosophies flourished in this period. One of these sects was known as Ajivika, which was founded by Makkhali Goshal. Ajivakas were very popular in Magadh in the third century BC and Mauryan kings donated several caves in the honour of Ajivaka monks.

INTEXT QUESTION 5.1

1. Name those places where the evidence of iron tools during 6th BC has been found.

2. Describe some important trade routes and trade centres of this period.

3. Why were early coins called punch marked coins?

4. Who was the founder of the Ajivika sect?

5.2 DOCTRINES OF JAINISM AND BUDDHISM

Jainism

Vardhaman Mahavira, is regarded as the founder of Jainism. He was born in 599 BC near Vaishali in Bihar. He was twenty-fourth and the last *tirthankara* of Jainism. Jainism believed that the main goal of human life is the purification of soul and attainment of *nirvana,* which means freedom from birth and death. This can be achieved not through rituals and sacrifices but by pursuance of *triratna* and *panchamahavrata*. *Triratna* or three jewels are right faith, right knowledge, and right conduct, which can lead to liberation. Right conduct means observance of five great vows: *ahimsa* (do not commit violence) *satya vachana* (do not speak a lie), *asteya* (do not steal), *brahmacharya* (do not indulge in sexual act) and *aprigraha* (do not acquire property). Householders were expected to observe milder form of the practice of these virtues called *anuvrata* (small vows) in comparison to the monks. So, one can notice that while the Brahmanism was a ritual oriented religion this new faith was conduct-oriented.

The most distinguishing feature of Jainism was the concept of *anekantavada* or *syadavada.* It means that the truth can be viewed from *aneka* or various angels. Another important feature of Jainism was its emphasis on extreme form of penance, austerity, and strict non-violence Perhaps emphasis on strict discipline was one of the reasons why it could not attract the masses in large number. Mahavira used Prakrit language to spread his message. However, just like other religions, Jainism also could not remain united for very long and later divided into two sects called the Digambara (who remain naked) and Svetambara (who wear white clothes).

Buddhism

The founder of Buddhism was Gautama Buddha, who was born in 566 BC at Lumbini, located in the foothills of Nepal. One night he left his palace in search of truth and ultimately attained the true knowledge at Bodhgaya. He then began to be called Buddha or the enlightened one. He delivered his first sermon at Sarnatha near Varanasi. This event is known as *dharma-chakra-pravartana* (turning of the wheel of law). He also established his *samgha* here. He died at the age of 80 in 486 B.C. at Kusinara or Kusinagar near Gorakhpur in eastern UP.

Buddha asked his followers to avoid the two extremes of indulgence in worldly pleasure and the practice of strict abstinence and asceticism. This philosophy of *madhyama marga* or the Middle Path is reflected in all the issues related to Buddhism. The main

teachings of Buddhism are encapsulated in the basic concept of four noble truths or *arya satya* and eightfold path or *astangika marga.* The first noble truth, Buddha said that suffering (*dukkha*) is the essence of the world and is like an ocean of miseries. Second noble truth is *dukkha samudya* i.e. every suffering has a cause. Third noble truth is *dukkha nirodha* i.e. suffering could be extinguished and fourth *dukkha nirodha gamini pratipada* i.e. there is a path leading to the extinction of *dukkha*. He said that every thing in this world like birth, old age and death leads to suffering. If one wants to get rid of suffering one has to conquer the desire. This removal of desire can be achieved through eight fold path, these are: right faith, right resolve, right speech, right action, right living, right effort, right thought, right self concentration.

Buddha used Pali language spoken by masses to propagate his teachings. Buddha allowed lower varnas and women to join the *sangha*. Four Buddhist councils organised over different periods played a significant role in the propagation of Buddhism. In the fourth council during the reign of Kanishka, Buddhism split into two major sects called Hinayana and Mahayana. Mahayana adopted Sanskrit as its language and started worshipping Buddha in the form of an idol, while Hinayana continued to follow Pali and treated Buddha as a guide.

Buddhism became weak by seventh century AD but the impact of Buddhism can be seen in all spheres of life in Indian history. Buddhist scholars created many literary texts like *Tripitaka*, *Milindapanho*, *Buddhacharita* etc. Buddhism became an inspiration for the promotion of art and architecture, in the form of stupas, rock cut caves and paintings. These can be noticed at Sanchi, Bharhut, Amravati, Ajanta etc. Buddhism inspired Gandhara and Mathura schools of art. Buddhism by opening its door to all the classes challenged the superiority of Brahmanism and gave better social position to lower castes.

INTEXT QUESTION 5.2

1. What are the three elements of the Jaina doctrine of *triratna*?

2. What are the two sects of Jainism called?

3. Where did Buddha deliver his first sermon?

4. What are the four noble truths and eightfold path in Buddhism?

5. What did Buddha say about *dukkha*?

6. Buddha used which language to preach his words?

7. How are Mahayana and Hinayana different?

8. What are the contributions of Buddhism in field of literature and art?

5.3 THE SIXTEEN MAHAJANPADAS

The sixth century BC was not only a period of socio-economic and religious development but it also witnessed new political developments. In the later Vedic period, as we have seen earlier, people had started agriculture, which made them settle down at a particular place. These permanent settlements led to foundation of *janapadas* or territorial states under the control of the king. In the sixth century BC the main area of political activity gradually shifted from Western UP to Eastern UP and Bihar. This region was not only fertile on account of better rainfall and river systems but was also closer to iron production centres. The use of better iron tools and weapons enabled some territorial states to become very large and they came to be called *mahajanapadas*. Most of them were situated north of Vindhyas, between Bihar in the east to the northwest frontier of the subcontinent. The list of these sixteen *mahajanapadas* is given below.

Table 5.1

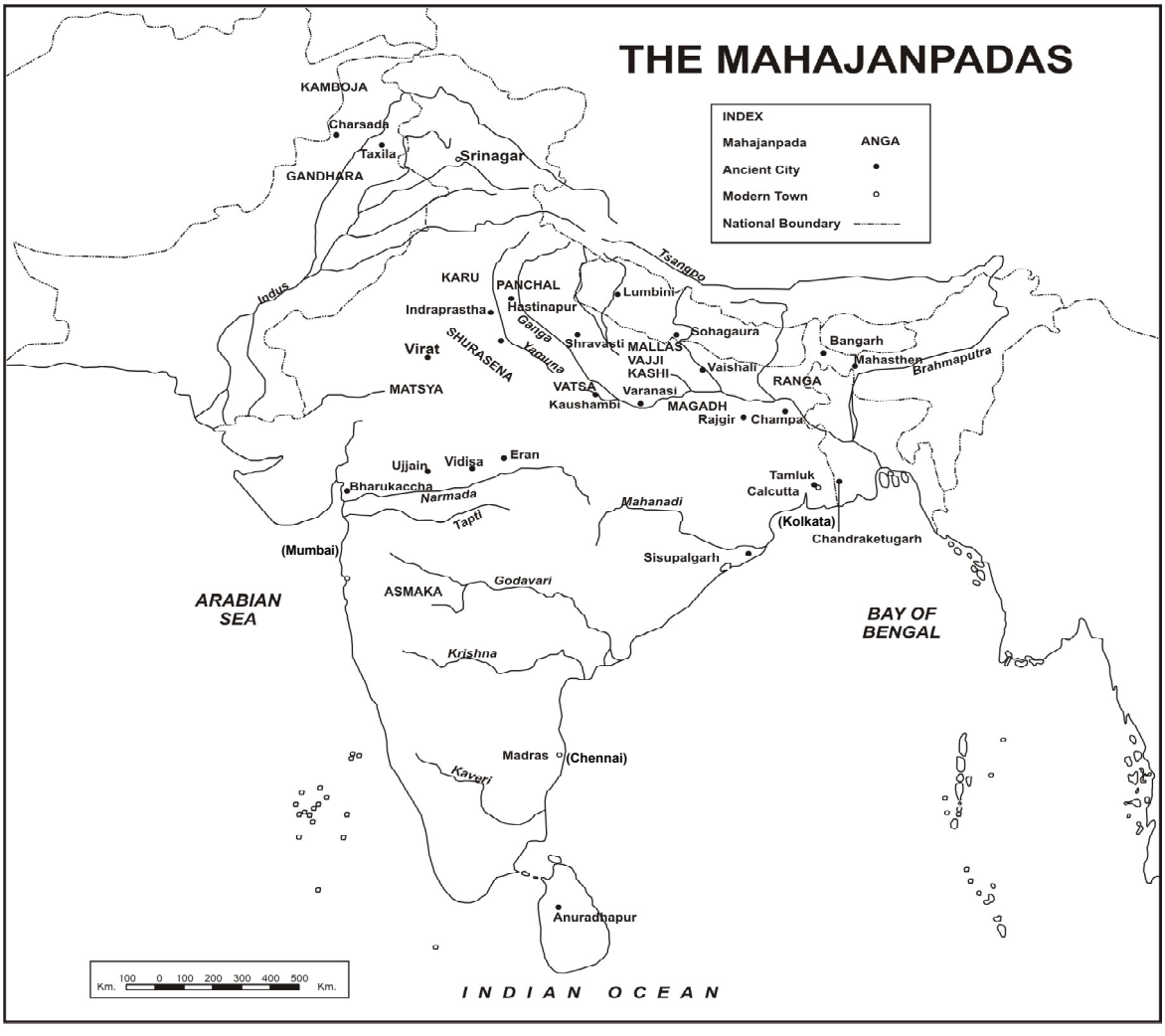
The Mahajanpadas

Most of these states were monarchical in nature but some of them, called *ganasangha,* had an oligarcharical system of governance. In this system unlike monarchies, where a hereditary king rules, administration was run by an elected king with the help of a large council or assemblies comprising heads of all important clans and families. This system was certainly more democratic than monarchy, though the common man had no participation in the administration. The most important of these

Sl. No.	Mahajanapadas	Capital	Modern location
1	Anga	Champa	Munger and Bhagalpur
2	Magadh	Girivraja / Rajagir	Gaya and Patna
3	Kasi	Kasi	Banaras
4	Vatsa	Kausambi	Allahabad
5	Kosala	Sravasti	Eastern Uttar Pradesh
6	Saurasena	Mathura	Mathura
7	Panchala	Ahichchatra and Kampilya	Western Uttar Pradesh
8	Kuru	Indraprastha	Merrut and S.E. Haryana
9	Matsya	Viratnagar	Jaipur
10	Chedi	Sothivati / Banda	Bundelkhanda
11	Avanti	Ujjain / Mahismati	Madhya Pradesh & Malwa
12	Gandhar	Taxila	Rawalpindi
13	Kamboj	Pooncha	Rajori & Hajra (Kashmir)
14	Asmaka	Pratisthan / Paithan	Bank of Godavari
15	Vajji	Vaishali	Vaishali
16	Malla	Kusinara	Deoria & U.P.

Notes

states was that of Vajjis with their capital at Vaishali, which was ruled by the Lichchhavis. These oligarchies mainly existed in the foothills of the Himalayas. They were gradually defeated and conquered by the Magadhan Empire.



Map 5.1 The Mahajanapadas

INTEXT QUESTION 5.3

1. Name any four mahajanapadas of the sixth century BC.

2. How *Ganasangha* different from monarchies?

3. Which was the most important ganasangha state in the 6th century BC?

5.4 THE RISE OF MAGADH

The political fight among these *mahajanapadas* led ultimately to one of them namely Magadh to emerge as the most powerful state and the centre of a vast empire. The earliest important ruler of Magadh was the king Bimbisara, who ruled for 52 years from 544 BC to 492 BC. He pursued a three-pronged policy, namely, matrimonial alliances, friendship with strong rulers and conquest of weak neighbours to expand the empire. Under the policy of matrimonial alliances, he married the sister of Prasenjit, the king of Kosala. She brought in dowry the territory of Kashi, which yielded a revenue of 1,00,000 coins. The control over Kasi and friendship with Prasenajit allowed Magadh to concentrate on other areas. His other wives were daughters of the chiefs of Lichchavi and Madra (middle Punjab) respectively. He also conquered Anga by defeating its ruler Brahmadatta. Anga and specially its capital Champa were important for the inland and maritime trade. Thus, Kashi and conquest of Anga became the launching pad for the expansion of Magadh. He was a contemporary of both Buddha and Mahavira and paid equal respect to them. It seems that he was either killed or forced to commit suicide by his son Ajatasatru, who was eager to take over the throne himself.

Ajatasatru was an aggressive person and first came into conflict with his maternal uncle Prasenajit, who was aggrieved by the treatment meted out to Bimbisara. He asked Ajatasatru to return the territory of Kasi, which was given to his mother in dowry. Ajatasatru refused and it was only after a fierce battle Prasenajit agreed to leave Kasi with Magadh. Similarly he fought with his maternal grandfather Chetak, the chief of Vaishali and after 16 long years of war Ajatasatru succeeded in breaking the might of Vaishali. Therefore, he not only retained Kasi, but also added Vaishali to Magadh.

Ajatasatru was succeeded by Udayin and his main contribution was building a fort on the confluence of river Ganga and river Son at Pataliputra or Patna. It was strategically a significant step as this site was not only centrally located but also allowed easy movement of merchant and soldiers.

Udayin was succeeded by the dynasty of Shishunaga. The most important achievement of Shishunaga was to defeat Avanti(Malwa) and make it a part of Magadh. The successor of Sisunaga was his son Kalashoka. It was during his rule the second Buddhist council was held.

The Shisunaga dynasty was succeeded by the kings of the Nanda dynasty. Mahapadma Nanda was its most important ruler. According to the Brahmanical texts he belonged to a low caste or at least a non-kshatriya caste. He possessed a large army and added Kalinga to his empire. The last Nanda king was Dhannanand. He is believed to be an arrogant and oppressive ruler who imposed heavy taxes on the common man. It made them quite unpopular among the masses and ultimately Chandragupta took advantage of this public resentment and uprooted the Nanda rule and set up the Mauryan Empire.

The question is how Magadh could establish gradually its dominance over all other states of the period. Magadh certainly benefited from numerous able and ambitious rulers, but its strength was based primarily on certain geographical factors. Its earlier capital Girivraja or Rajagir was surrounded by five hills, which helped it to provide natural fortification. Secondly, its fertile river plain provided a vast amount of agricultural surplus, which was essential for raising a vast standing army. Forests in southern areas gave it timber and elephants. Magadh had another advantage in its control over iron deposits found very near south Bihar. Such access to iron made Magadhan weapons far superior and agriculture tools more productive. It was this material background which helped Magadh to become more powerful than other *mahajanapadas*.

INTEXT QUESTION 5.4

1. What policies were adopted by Bimbisara for the expansion of his kingdom?

2. How did geographical factors play an important role in the rise of Magadh?

3. What was the name of the old capital of Magadh?

4. Name two rulers with whom Ajatsatru fought battles?

5. Who was the most important ruler of the Nanda dynasty?

6. In whose rule was the second Buddahist council held?

5.4 RISE OF THE MAURYAN EMPIRE

Mauryan Sources

The establishment of Mauryan dynasty by Chandragupta Maurya in 321 B.C. marks a turning point in the history of early India. For the first time now, we have at our disposal a number of sources which throw better light on the history of this period. The edicts issued by Ashoka are the most important source of information and there are at least 44 such edicts which have been found inscribed on rocks and pillars. These are composed mostly in *Prakrit* language and are written in *Brahmi* script in most of the areas. These inscriptions are also the first evidence of writing in ancient India. As far as archaeological sources are concerned, punch-marked coins, remains of the palace of Ashoka at Kumharar and several pieces of sculptures are important.

The most important literary sources are *Arthasastra of* Kautilya and *Indica of Megasthenes*. *Arthasastra* is a text on statecraft, which gives advice to kings as to how to rule his land and discharge his duties. *Indica* is an account left by a Greek ambassador Megasthenes sent by Seleucus to the court of Chandragupta Maurya. Two Ceylonese

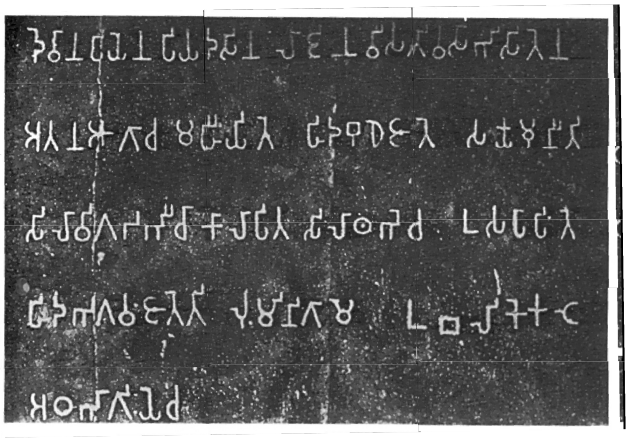
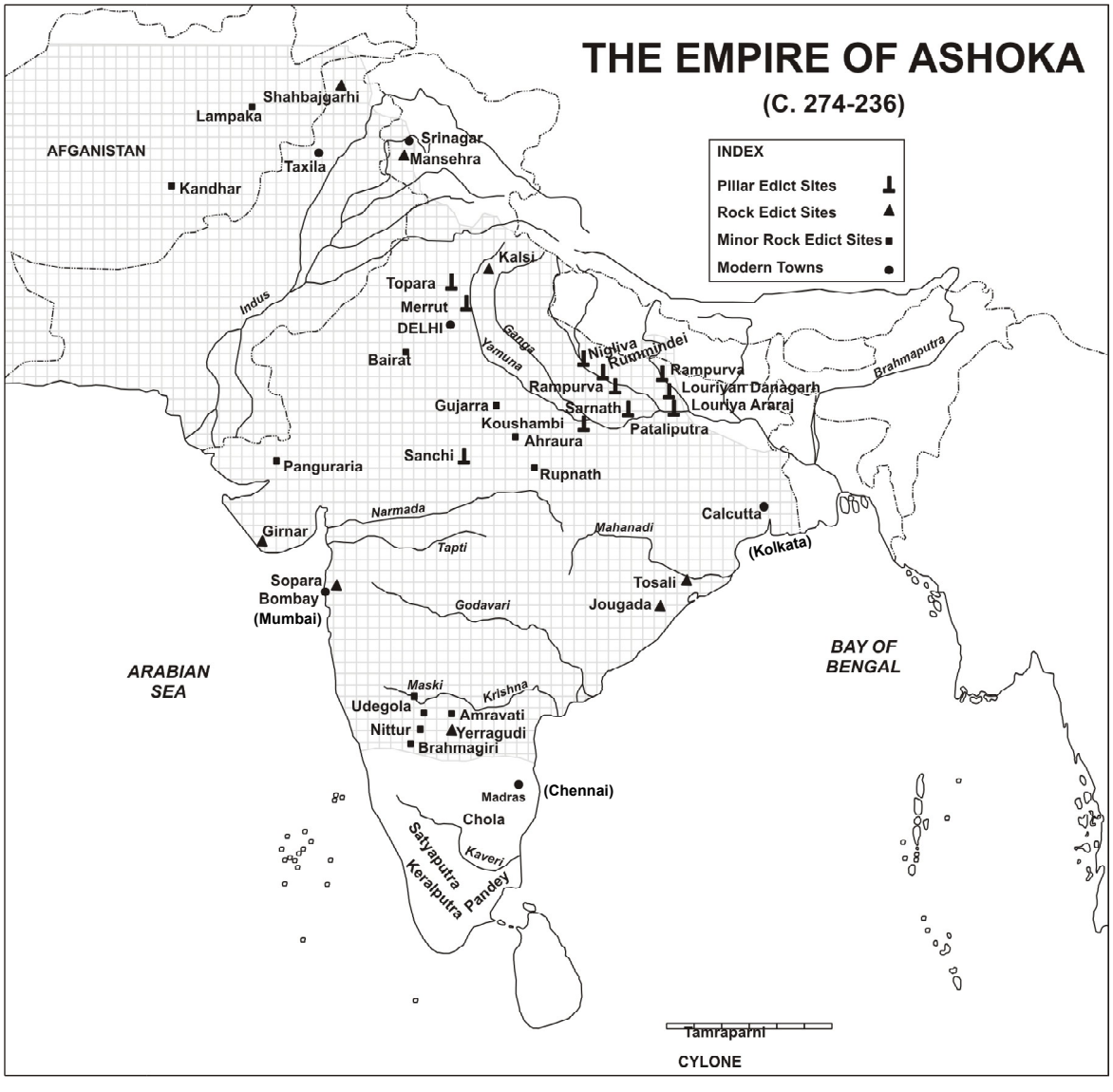


Fig. 5.1 Rummindei Edict

Buddhist texts called *Dipavamsa* and *Mahavamsa* and a play called *Mudrarakshas* written by Visakhadatta are other valuable source books.

Mauryan Dynasty

The founder of the Mauryan dynasty, Chandragupta Maurya (321–297 BC) inherited a large army of the Nandas, which he used to conquer almost whole of north, the north-west, and a large part of the peninsular India. His son Bindusara (297–269BC) succeeded him. He promoted trade and cultural interaction with Greeks, but not much is known about him. Ashoka (269–232BC) succeeded his father Bindusara. According to Buddhist traditions he came to throne after killing his 99 brothers, but such stories cannot be trusted without confirmation from other sources. Ashoka fought a major war with Kalinga around 261 BC in which large number of people were killed or imprisoned. Perhaps this bloodshed moved his heart and he decided to abandon the



Map 5.2 The Empire of Ashoka

policy of military expansion and declared that he would in future favour *dhammaghosha* (drum of *dhamma*) than *bherighosha* (war drum). He spent the rest of his life in promoting and spreading the policy of *Dhamma*. However, his successors could not keep the empire integrated and it completely disappeared after the last king Brihadaratha was assassinated by his military chief Pushyamitra Sunga around 187 BC.

INTEXT QUESTION 5.5

1. What are the important sources for the writing of Mauryan history?

   _____

2. Most of Ashokan Edicts are written in which language and script?

   _____

3. Who is the author of *Indica*?

   _____

4. Who was the last Mauryan king?

   _____

5.4 ASHOKA AND HIS DHAMMA

Ashoka is considered as one of the greatest kings in Indian history. He is praised not so much for his militaristic activity as for his policy of *Dhamma*. According to some of scholars Ashoka was a follower of Buddhism and through Dhamma he tried to propagate the principles of Buddhism But this does not seem to be true as Dhamma had nothing to do with the propagation of Buddhism. It was a code of conduct or ideal social behaviour common to all religions of the world, which he appealed to his subjects to follow. Although Ashoka himself believed in Buddhism, he never discriminated against other faiths or religions.

A closer look at Asokan edicts illustrates *that* basic attributes of Dhamma included compassion (*daya*), charity (*dana*), truthfulness, purity and gentleness. Pillar Edict III asks subjects to control violence, cruelty, anger and envy. Rock edict I call for a ban on animal sacrifice and social gatherings like *samaj*. The Rock Edict II declares measures to be taken for the construction of hospitals, roads, inns, wells and planting of shade giving trees. Third, Fourth and Twelfth rock edicts ask people to respect parents, relatives, brahmanas and *shramanas(*monks*)*. He also appointed a special type of officials called dhamma mahamatras. Their main function was to over see and supervise the peaceful function of the principles of Dhamma. Twelfth rock edict is specially important since it says " the king Piyadassi, the beloved of the gods, respected all sects whether ascetics or householders, and he honours them with gifts and honours of various kinds…let an alien sect also be respected on every occasion." It shows clearly that neither Dhamma was Buddhism nor Ashoka was trying to convert people to Buddhism. However, the question is why did he give so much attention to this policy?

Historians believe that by the later half of Ashoka's rule, expansion of the empire was almost complete. It was an empire having different cultural, social and religious groups. In order to save the empire from political tensions arising out of these differences there were two ways. He could either increase the size of armed forces to seek military solutions to these conflicts, which might have needed increased taxes and in turn could lead to more resistance. Another alternative was peaceful resolution of

various conflicts by cementing and welding of divergent groups. Ashoka chose the second alternative in order to promote harmony and peace in his kingdom. Ashoka

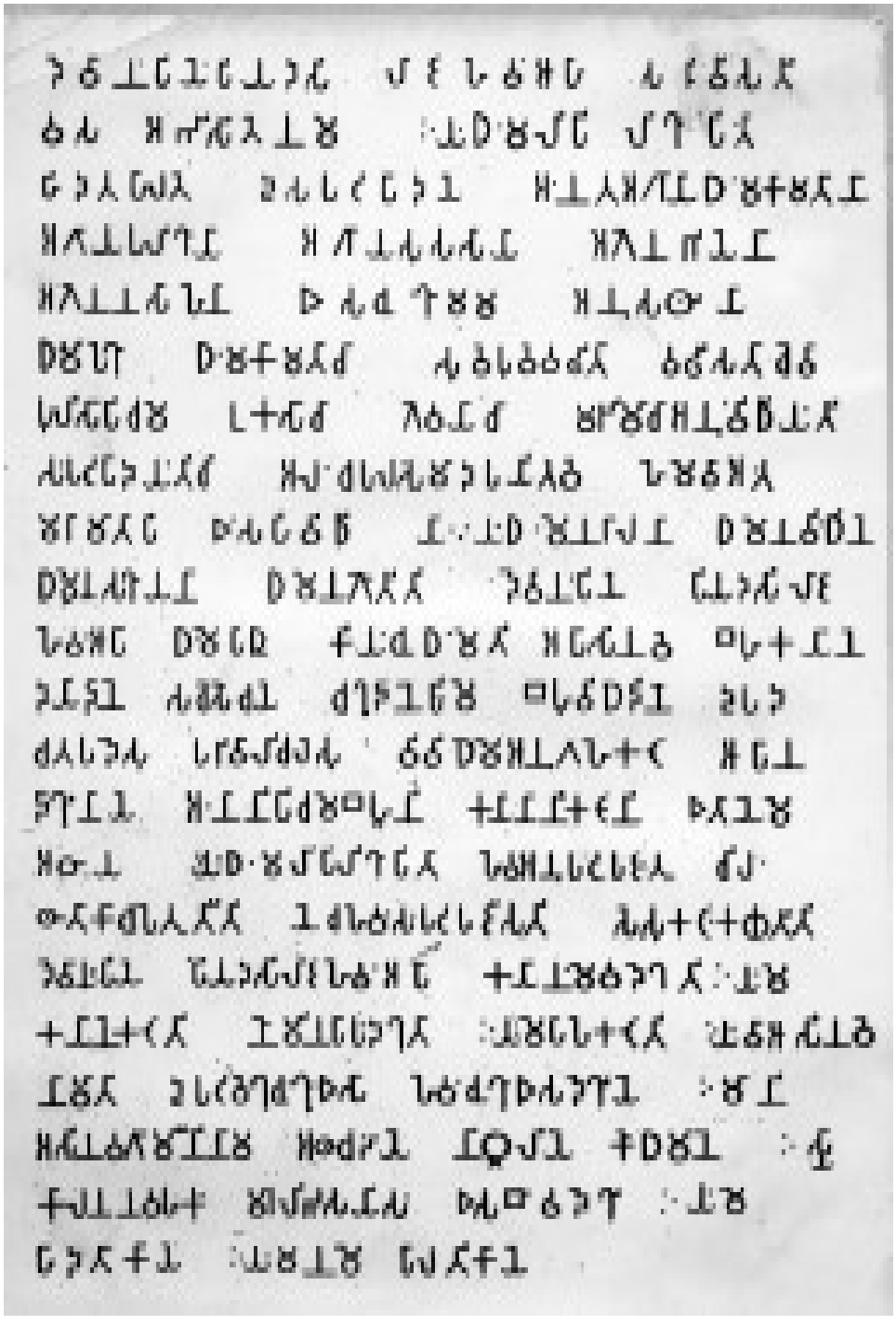


Fig. 5.2 Ashoka's Pillar edict

thus has an important place in Indian history because he was the first king to initiate policies of peace rather than of war and aggression.

INTEXT QUESTION 5.6

1. What do Ashokan inscriptions tell us about *Dhamma*?

2. What was the attitude of Ashoka towards other religions?

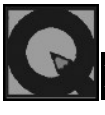
3. What was the function of the *dhammamahamatras*?

5.7 DECLINE OF THE MAURYAS

Mauryas maintained a huge army, a vast bureaucracy and ruled over a large part of the Indian subcontinent. But soon after the death of Ashoka the empire got divided into two parts. While king Dasaratha controlled the eastern part of the empire, the western part was under Samprati. Why did such a large empire decline so early?

Some historians believe that Ashoka under the influence of Buddhism became a pacifist and weakened his army. It is also said that the religious policy of Ashoka antagonised the brahmanas as he banned the animal sacrifice, which affected the economic and religious activities of the brahmanas. Therefore, Pusyamitra, the brahmana chief of the army, killed the last Mauryan king. But this does not seem to be correct as the study of Ashokan inscriptions reveals that Ashoka paid full respect to brahmanas. Moreover it is true that Ashoka followed a policy of peace and harmony, but he did not disband his army and was always prepared to face any eventuality.

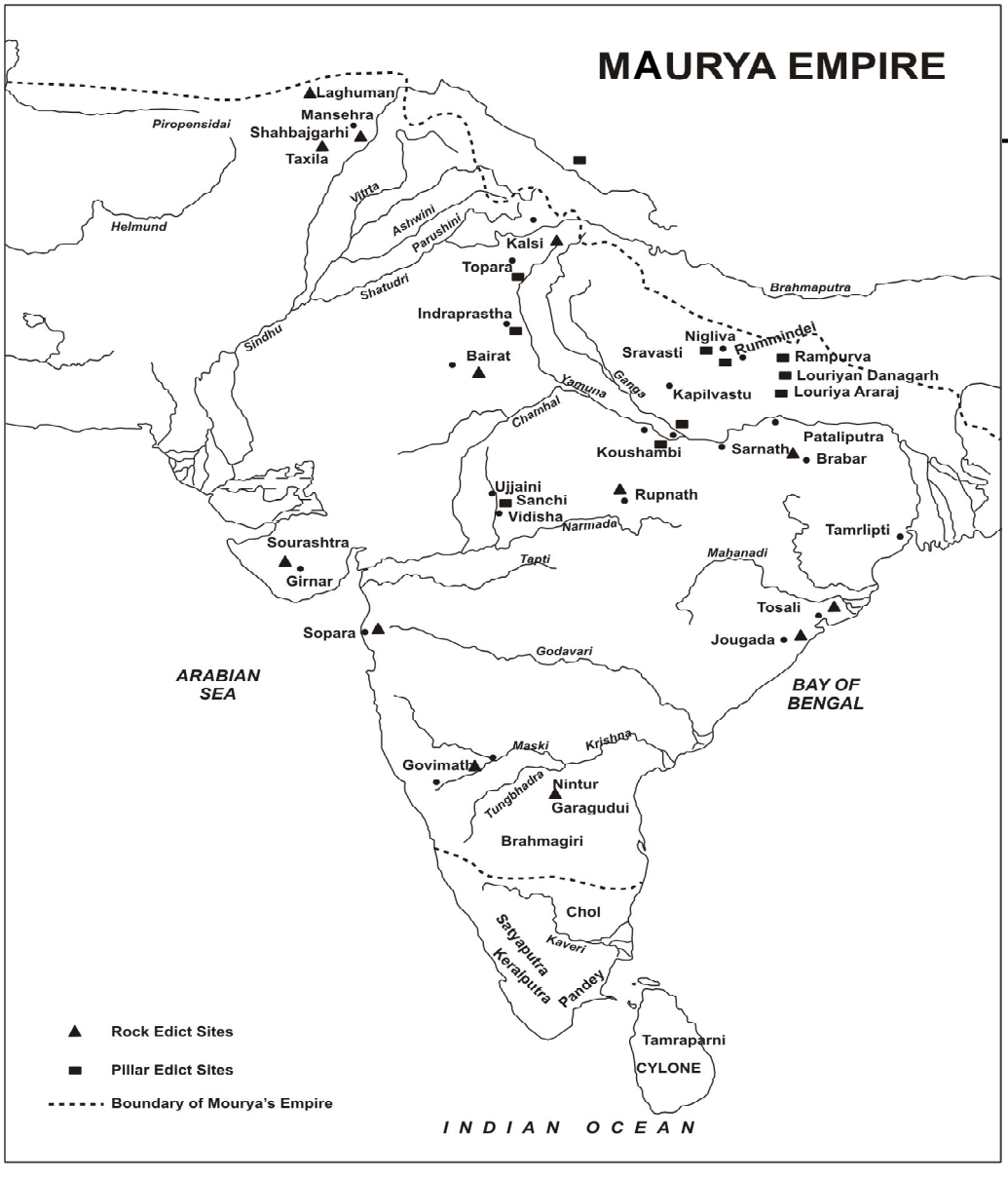
One of the main reasons for decline could be the succession of weak rulers. Who could not keep under check those, ministers and officials of far-flung regions, who had become oppressive and acted against the interest of the centre. It is also possible that Mauryan rule may have suffered some kind of economic crisis. It is reflected in the debasement of some coins of that period. This crisis might have developed either due to massive donations and charity or overspending on the imperial administrative system. In fact, the reason of decline was inherent in the structure of the vast centralized empire itself. The successors of Ashoka could not maintain the balance between the centre and the various provincial governors of the empire, and at the first possible opportunity, they made an effort to separate themselves from the centre. However, Mauryan empire though declined had a positive effect of spreading agriculture and iron technology in the different parts of the subcontinent. It facilitated the rise of several regional kingdoms in the post-Mauryan period.



INTEXT QUESTION 5.7

1. Highlight the important reasons for the decline of the Mauryan empire.

2. Who ruled two parts of empire after the death of Ashoka?



Map 5.3 Maurya Empire

3. What was the impact of Mauryan rule on the subsequent history of India.

_____

5. 8 INDIA UNDER THE MAURYAS

Administration

The Mauryas established an elaborate system of administration in which king played the chief role. He was assisted by a council of ministers but the king himself took all final decisions regarding revenue, law and order, war or any other matter related to administration. He was expected to be agile and accessible to his officials at all times. In the one of his rock edicts Ashoka declared that even common people could meet

him any time. He also declared that all his subjects were like his children and he desired their happiness in this and the other world.

The king appointed a council of ministers called *mantriparishad.* There were various other officials, who helped him perform his duties. These officials were known as *amatyas*, *mahamatras* and *adhayakshas*. *Arthasastra* gives a list of 27 *adhayakshas* or superintendents who were responsible for running various economic departments like agriculture, mining, weaving, trade, etc.

Among all the executive officials *samaharta* was the most important. His responsibility was to supervise collection of taxes from all types of sources. Most of the superintendents mentioned above, functioned on his orders. The Mauryas also employed a large number of spies.

The Mauryans maintained a huge army and according to Greek writer Justin, Chandragupta had 6,00,000 infantry, 30,000 cavalry, 9,000 elephants, 8,000 chariots. Although, it seems to be an exaggerated figure but possession of a large army by the Mauryas cannot be doubted. Megasthenes reports that administration of different branches of army was carried out through six committees of five members each. An officer called *antahpala* was responsible for the security of frontier forts.

As far as judicial administration is concerned, the king was the supreme authority, but various civil as well as criminal courts functioned at the local level right from village to province. It seems most of the cases were disposed off at the village level by village elders.

Apart from Magadh with its capital at Patliputra, the Mauryan Empire was divided into four other provinces with capitals at Taxila (northwestern India), Suvarnagiri (southern India), Tosali (eastern India) and Ujjain (western India). These were put under the control of royal princes called *kumara*.

The city administration of Patliputra, according to Megasthenes, was conducted by six committees of five members each. Each committee was assigned different subjects such as industry, foreigners, birth and death registration, trade and market regulations and tax collection to look after. However, we are not sure whether the entire Indian subcontinent had similar type of city administration. It seems that while central province of Magadh was under strict supervision of the king, other far-flung areas might have witnessed varied degree of administrative control.

Economy, Society and Art

The Mauryas as mentioned above maintained a huge standing army and employed a large number of state officials. These soldiers and officials were paid in cash. As the normal taxes were not considered sufficient to meet all the needs of the state and hence the state undertook and regulated numerous economic activities to generate more and more resources.

The mainstay of economy in this period was agriculture. The Mauryan state founded new agricultural settlements to bring virgin land under cultivation. People from overpopulated areas and prisoners of war were brought to these new settlements to work on the fields. These villages belonged to king and were looked after by government official called *sitadhyaksha* or superintendent of agriculture. Besides state farms there were individual land holders who paid a variety of taxes to the state. The importance of irrigation was fully realised and peasants had to pay more tax on irrigated land. The *bali* or land tax was the main item of revenue, levied at the rate of one sixth of the produce. Peasants had to pay many other taxes like *pindakara*, *hiranya*, *bhaga, bhoga* etc. The exact nature of which is not clear. Principal crops were various varieties of rice, barley, millet, wheat, sugarcane and most of the pulses, peas and oilseeds, which we know today.

Trade and urban economy received great impetus under the Mauryas and influenced almost all parts of the empire. The main centres of textile manufacturing were Varanasi, Mathura, Bengal, Gandhara and Ujjain. Mining and metallurgy was another important economic activity. Trade was conducted through land and river routes. Patliputra was also connected through various trade routes with all parts of the subcontinent. The main centre of trade in the northwest was Taxila, which was further connected with central Asian markets. Tamralipti (Tamluk in west Bengal) in the east and Broach in the west were important seaports.

Craft activities were also a major source of revenue to the state. Artisans living in towns had to pay taxes either in cash or kind or work free for the king. Traders and artisans were organised in associations called *srenis* or guilds. The Mauryas were responsible for introduction of iron on a large scale in different parts of the subcontinent. They maintained a monopoly over production of iron, which was in great demand by the army, industry and agriculture. It was done through the official called *loha-adyaksha*.

As far as society is concerned, despite the challenge posed by Buddhism and Jainism the *varna* system continued to exist and brahmanas and kshatriyas dominated the social hierarchy. However, as a result of greater trade and commerce, there was improvement in the social status of vaisyas or trading communities and shudras. Now shudras could be involved in the agricultural and artisanal activities. This period also saw increase in the number of untouchables.

The Mauryan period provides the earliest examples of ancient Indian art and architercture. Megasthenes has described the grandeur of the Mauryan palace at Pataliputra. Some remains of this palace have been found at Kumrhar near Patna. Ashokan pillars at Rampurva, Lauriya Nandangarh and Sarnath present excellent examples of stone sculptures which developed in this period. Our national emblem comes from the Asokan pillar at Sarnath near Benaras. All these pillars are circular and monolithic, and are made of sand stone found at Chunar, near Mirzapur in U.P. We also find some rock cut architecture like Lomasa Risi cave in the Barabara hills near Gaya belonging to the Mauryan period. Among several stone and terracotta sculptures of this period, polished stone sculpture of a *chauri*-bearing female known as Didarganj Yakshini is most famous.

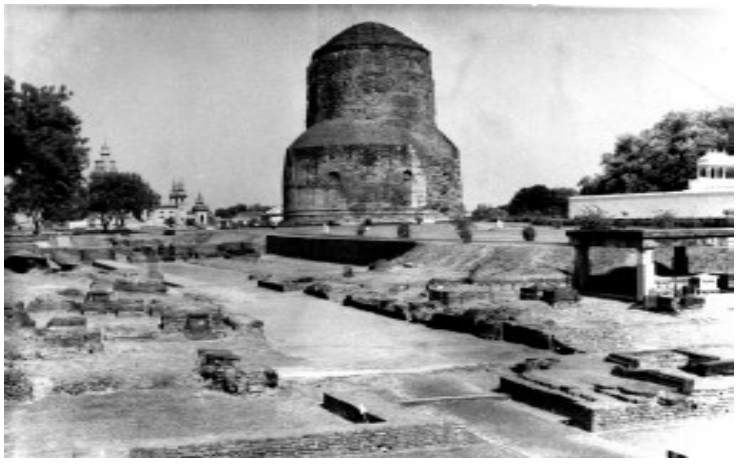


Fig. 5.3 Sarnath Pillar

Fig. 5.4 Cave in the Barbara Hills

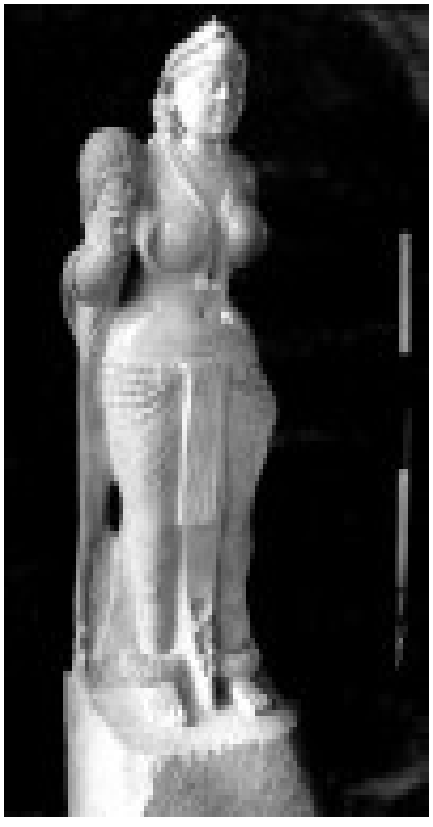


Fig. 5.5 Didarganj Yakshini

INTEXT QUESTION 5.8

1. Which Mauryan officer was responsible for the assessment and collection of taxes?

   _____

2. Which officer looked after the cultivation of the land owned by the king?

   _____

3. What is the name of rock cut cave in the Barabar hills near Gaya?

   _____

WHAT YOU HAVE LEARNT

The use of iron tools and cattle-power in the fertile middle Ganga plain led to the increase of agricultural productivity and the food supply in the sixth century BC. This development of agriculture resulted in growth of towns, trade and money economy. That is why the sixth century B.C. is also known as a period of 'second urbanisation'. In this period, some non-vedic religions like Buddhism and Jainism responded to the new social realities and argued for a ban on cattle sacrifice, money-lending and urban lifestyle. They advocated better social status for trading communities, who in turn

patronised these new religions. The main teachings of Jainism are *triratna* and *panchamahavrata,* while Gautam Buddha asked people to follow four noble truths and eight-fold path. The *Janapadas* of earlier times consolidated in this period and resulted in the rise of sixteen *mahajanapadas*. Some *janapadas* followed the non-monarchical system of governance. Ultimately, the utilisation of favourable geographical condition by the ambitious rulers of Magadh resulted in its rise as an empire. Later on Mauryas uprooted the Nanda dynasty and established their rule. They maintained a highly centralised bureaucracy along with a vast army, and administered a large part of the Indian Subcontinent. One of the greatest Indian rulers Ashoka adopted the policy of Dhamma, which was aimed at consolidation of the empire and resolving internal conflicts through peaceful means. After the death of Ashoka the Mauryan Empire declined due to inefficiencies of later rulers and unstable relationship between core and peripheries of the empire.

TERMINAL QUESTIONS

1. Why did vaisyas patronise Buddhism and Jainism?
2. What are the main teachings of Jainism and Buddhism?
3. What are the main attributes of Ashoka's policy of Dhamma?
4. Why did Ashoka adopt the policy of Dhamma?
5. What efforts were made the Mauryans to collect more taxes?
6. Describe the contribution of the Mauryan rule in the field of art.

ANSWER TO INTEXT QUESTIONS

5.1

1. Jakhera, Rajghat, Kaushambi, Vaishali and Sonpur
2. See 5.1 para 3
3. See 5.1 para 4
4. Makhali Goshal

5.2

1. Right faith, right knowledge, and right conduct
2. Digambar and Svetambar
3. Saranath
4. See 5.2 para 4
5. See 5.2 para 4
6. Pali
7. See 5.2 para 7
8. See 5.2 para 6

5.3

1. See chart in 5.3
2. See 5.3 para 2

3. Vaishali

5.4

1. See 5.4 para 1
2. See 5.4 para 6
3. Girivraja or Rajgir
4. Prasenajit and Chetak
5. Mahapadmanand
6. Kalashoka

5.5

1. See 5.5 para1
2. Prakrit and Brahmi
3. Megasthenes
4. Brihadaratha

5.6

1. See para 1
2. See para 2
3. To take care of Brahamans & all other kinds of monks.

5.7

1. See 5.7
2. Dasaratha and Samprati
3. It led to the spread of iron technology and agriculture, which facilitated the rise of several regional kingdoms in India.

5.8

1. Samaharta
2. Sitadhyaksha
3. Lomasa Risi cave, near Gaya

HINTS TO TERMINAL QUESTIONS

1. See 5.1 para 5
2. See 5.2 para 1 and para 4
3. See 5.6 para 1
4. Rock edict I See 5.6 para 2

5. See 5.8 para 2 & 3 (Under Economy, Society & Art)

6. See 5.8 last para

GLOSSARY

Jataka	-	Collections of Buddhist stories about the previous births of the Buddha
Tirthankara	-	A tradition of prophets in Jainism; literally "ford-maker"
Nirvana	-	Extinction of human desire
Digambara	-	Sky-clad, a sect of Jainism which remains naked
Svetamabara	-	A sect of Jainism whose members are dressed in white cloths
Mahayana	-	A sect of Buddhism which believe in idol worship of Buddha
Hinayana	-	A sect of Buddhism which advocated the adherence to original teachings of Buddha
Samaj	-	Religious and merrymaking congregation of common people
Dhammamahamatta	-	Officer appointed by Ashoka to look after his principles of Dhamma in society.
Chauri	-	A hairy fan waved to and fro around a king or a religious object.

Notes

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6

POST MAURYAN DEVELOPMENTS

In the last chapter you read about the Mauryan Empire which was spread over a large part of the Indian sub-continent and also included Kandahar in modern Afghanistan. In around 187 BC, the Mauryan Empire met its end. In the present section we shall study about the political and cultural developments in the Indian subcontinent from the end of the Mauryas to the rise of the Guptas, i.e., from BC 200 and 300 AD. In these five hundred years we see not only the rise of multiple political powers in different parts of the subcontinent but also the introduction of new features in art, architecture and religion.

OBJECTIVES

After studying this lesson, you will be able to learn about

- the different political regions which came into focus after the decline of the Mauryan Empire
- the groups of foreigners who came from Central Asia and got settled here;
- the growth of trade between the Roman world and India and its impact.
- important features of various schools of art and sculptures which emerged during 200 BC–300 AD and
- the early history of south India and the significance of the Sangam literature.

6.1 POLITICAL HISTORY OF NORTH INDIA

The disintegration of the Mauryan empire led to the rise of many regional kingdoms in different parts of the country. At the same time, we witness invasions by various groups of people based in Central Asia and western China. These were Indo-Greeks, the Scythians or the Shakas, the Parthians or the Pahlavas and the Kushanas. It was through such political processes that India came in closer contact with the central Asian politics and culture.

(i) The Shungas

The last Mauryan king was killed by his Commander-in-Chief, Pushyamitra Shunga, who then established his own dynasty in north India. It came to be known as Shunga dynasty. While the Shungas were ruling in north India, the Indo- Greeks also known as Yavanas, about whom we shall study in some details later, emerged in Bactria (Balkh) as an independent power and soon started extending their rule in the north-western and northern parts of India. There are indications that Pushyamitra Shunga

came in conflict with Demetrius, a Bactrian Greek ruler without suffering much political damage. An inscription engraved on a pillar at Besnagar (present day Vidisha) refers to one Heliodorus, native of Taxila near Rawalpindi in Pakistan, as an envoy of an Indo-Greek ruler Antialkidas in the court of Bhagabhadra, who has been identified with one of the later Shunga rulers. According to the inscription he was devotee of Lord Krishna.

In around the second quarter of the first century BC, the last of the Shunga rulers was killed treacherously by his minister Vasudeva, who then laid down the foundations of the Kanva dynasty. We know virtually nothing about the Kanvas except for the rather cursory references to them in later texts.

(ii) The Bactrians or the Indo-Greeks

After the death of Alexander in 323 BC, many Greeks came to settle on the northern western boarders of India with Bactria (area to the north-west of the Hindukush mountains in the present day north Afghanistan) as an important centre. The rulers of Bactria came to be called the Bactrian-Greeks because of their Hellenistic (Greek) ancestry. One of the rulers of the line named Demetrius as mentioned above came into conflict with Pushyamitra.

However, the most celebrated Indo-Greek ruler was Menander. His empire appears to have included southern Afghanisthan and Gandhara, the region west of the R. Indus. He has been identified with king Milinda mentioned in the famous Buddhist text *Milindapanho* which contains philosophical questions that Milinda asked Nagasena (the Buddhist author of the text) and informs us that impressed by the answers, the king accepted Buddhism as his religion. Menander is believed to have ruled between c. 155 BC and 130 BC.

(iii) The Shakas

Shaka is the Indian term used for the people called Scythians, who originally belonged to central Asia. Defeated by their neighbours the Yueh-chis (the tribal stock to which the Kushanas belonged) they gradually came to settle in northwestern India around Taxila in the first century B.C Under the successive Shaka rulers their territories extended up to Mathura and Gujarat.

The most famous of all the Shaka rulers was Rudradaman who ruled in the middle of second century AD. His empire was spread over almost whole of western India. His achievements are known through the only inscription that he got engraved on a boulder at Girnar or Junagarh. This inscription happens to be the first royal inscription of early India composed in chaste Sanskrit.

(iv) The Parthians

The Parthians were of Iranian origin and because of strong cultural connection with the Shakas, these groups were referred to in the Indian sources as Shaka-Pahlava. The important inscription indicating the Parthian rule in northwestern area of Pakistan is the famous Takht-i-Bahi inscription recovered from Mardan near Peshawar. The inscription, dated in 45 AD, refers to Gondophernes or Gondophares as a Parthian ruler. Some literary sources associate him with St. Thomas, who is said to have converted both, the king and his brother, to Christianity.

INTEXT QUESTIONS 6.1

1. Who was the last Mauryan King

2. Who was Heliodorus?

3. Which Indo-Greek king has been identified with king Milinda of the famous Buddhist text *Milindapanho*?

4. Which inscription happens to be the first royal inscription of early India composed in chaste Sanskrit?

5. The Shakas were the natives of which region?

6.2 THE KUSHANAS

The Kushanas, originally belonged to western China. They are also called Yueh-chis. The Kushanas after defeating Shakas and Pahlavas created a big empire in Pakistan. The first prominent ruler of the Kushana dynasty was Kujula Kadphises. He was succeeded by his son Wema Kadphises. Next ruler was Kanishka. He was the most famous of the Kushanas. He probably ascended the throne in AD 78, and started a new era, now known as the Shaka era. It was under Kanishka that the Kushana empire reached its maximum territorial limits. His empire extended from Central Asia to north India and included Varanasi, Kaushambi and Sravasti in Uttar Pradesh. The political significance of Kanishka's rule lies in the fact that he integrated central Asia with north India as part of a single empire. It resulted in the intermingling of different cultures and increase in inter regional trading activities.

Kanishka is famous in history as a great patron of Buddhism. He convened the fourth Buddhist Council at Kundalavana (present day Harwan near Srinagar in Jammu and Kashmir) in which a large number of Buddhist scholars took part. It was in this council that Buddhism got split into two schools – Hinayana and Mahayana. Kanishka also patronized the Gandhara and Mathura schools of sculptural art about which you will learn later in this chapter. He built in the city of Purushpura (present day Peshawar), his capital, a giant *stupa* to house the Buddha's relics. The building was still intact with all its magnificence when the Chinese pilgrim Fa-hsien visited the area later in the early fifth century AD. The Kushana power gradually declined from the early third century AD.

(i) Kushana Polity and Administration

Nothing much is known about the administrative machinery of the Kushanas. Perhaps the whole empire was divided into provinces, each ruled by a *mahakshatrapa* (a military governor), who was assisted by a *kshatrapa*; but how many provinces were there in the empire, is not known. Sources indicate that Kushana horsemen wore trousers while riding. A headless statue of Kanishka found at Mathura reflects the same. A prominent feature of Kushana polity was the title of *devaputra*, i.e., son of God, used by the Kushana kings. It indicates the claim to divinity by the Kushana kings.

(ii) Contribution of the Kushanas

The Kushanas occupy a special place in the ancient Indian history because of their contribution to various aspects of life. Their vast empire helped in the growth of internal and external trade. It resulted in the rise of new urban centres. The rich state of economy under the Kushanas is also evidenced by the large number of gold and copper coins that they struck.

Even in literature and medicine, India made progress. Charaka, known as father of Ayurveda, wrote a book on medicine called *Charaksamhita* whereas Asvaghosha, a Buddhist scholar, wrote *Buddhacharita*, a full length biography of the Buddha. Both these scholars were believed to be the contemporaries of king Kanishka. The Kushanas patronized the Gandhara and the Mathura schools of sculptural art which are known for producing the earliest images of Buddha and Buddhisattavas.

INTEXT QUESTIONS 6.2

1. Who was the most prominent Kushana ruler?

   _____

2. Who started the Shaka era and when?

   _____

3. Where and under whose patronage did the fourth Buddhist council took place?

   _____

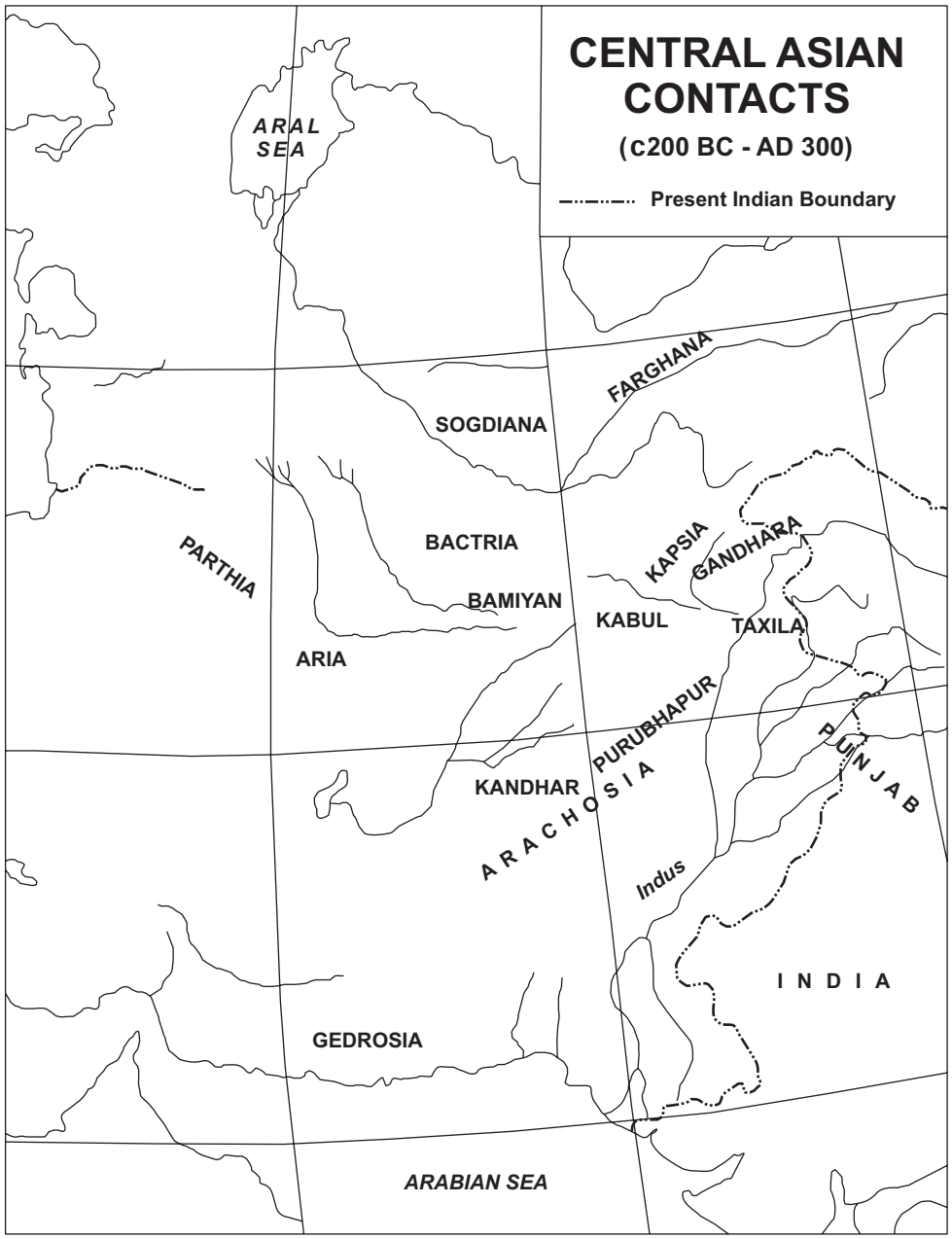
4. Who was Charaka?

   _____

6.3 CONTACTS WITH CENTRAL ASIA

Invasions of the Bactrian Greeks and Saka-Pahilavas on India and its subsequent political contact with Central Asia under the Kushanas resulted in immense cultural intermingling between the two regions. These foreign groups gradually lost their foreign identity and were incorporated in the Brahmanical society lower grade as *kshatriyas*. Many of them adopted Buddhism. We have already referred to the Indo-Bactrian ruler Menander who was converted to Buddhism by a monk named Nagasena.

Central Asian contacts also brought to India new methods of making coins. The crude punch-marked coins which were used earlier gradually gave way to refined Greek style coins containing legends and the bust of the ruler. This new format became the model for the subsequent coinage in India. Besides, Indians also borrowed from central Asians, particularly the Greeks, knowledge of astronomy. Early Indian literary works on astronomy frequently quote the Greek astronomers who are referred to as *yavanacharya*. Indians also learned the art of making horoscopes from the Greeks. Central Asian contacts brought a fresh wave in the art of sculpture making. Buddhist sculptures of the Gandhara school, as explained here below, evolved as a result of the amalgamation of the Indian and the Greek styles.



Map 6.1 Central Asian Contacts

INTEXT QUESTIONS 6.3

1. What were the main features of the Greek style coins?

2. Which term was used for Greek astronomers in early Indian Literature?

6.4 EMERGENCE OF EARLY STATES IN ORISSA AND THE DECCAN

We know that the Deccan as well as eastern India were parts of Ashoka's empire. He had conquered Kalinga through a violent battle in which loss of men and property was enormous. It was as a result of the Mauryan rule in these regions that after its decline we notice the emergence of kingdoms in Kalinga and the Deccan for the first time in the Indian history.

Kalinga

After Ashoka, Kalinga (present day Orissa) became prominent under the kings of Chedi dynasty. Unfortunately we have no information about the kings of the dynasty except Kharavela. His achievements are recorded on an inscription, known a Hathigumpha inscription, situated in the Udayagiri hills near Bhuvaneshvar in Orissa. The inscription is so named because the image of an elephant is carved out of stone next to the boulder carrying the inscription. The inscription tells us that he was a follower of Jainism and had fought many successful battles against his neighbours. He probably lived in the first century BC.

INTEXT QUESTIONS 6.4

1. Who was Kharavela?

   _____

2. Where is the Hathigumpha Inscription?

   _____

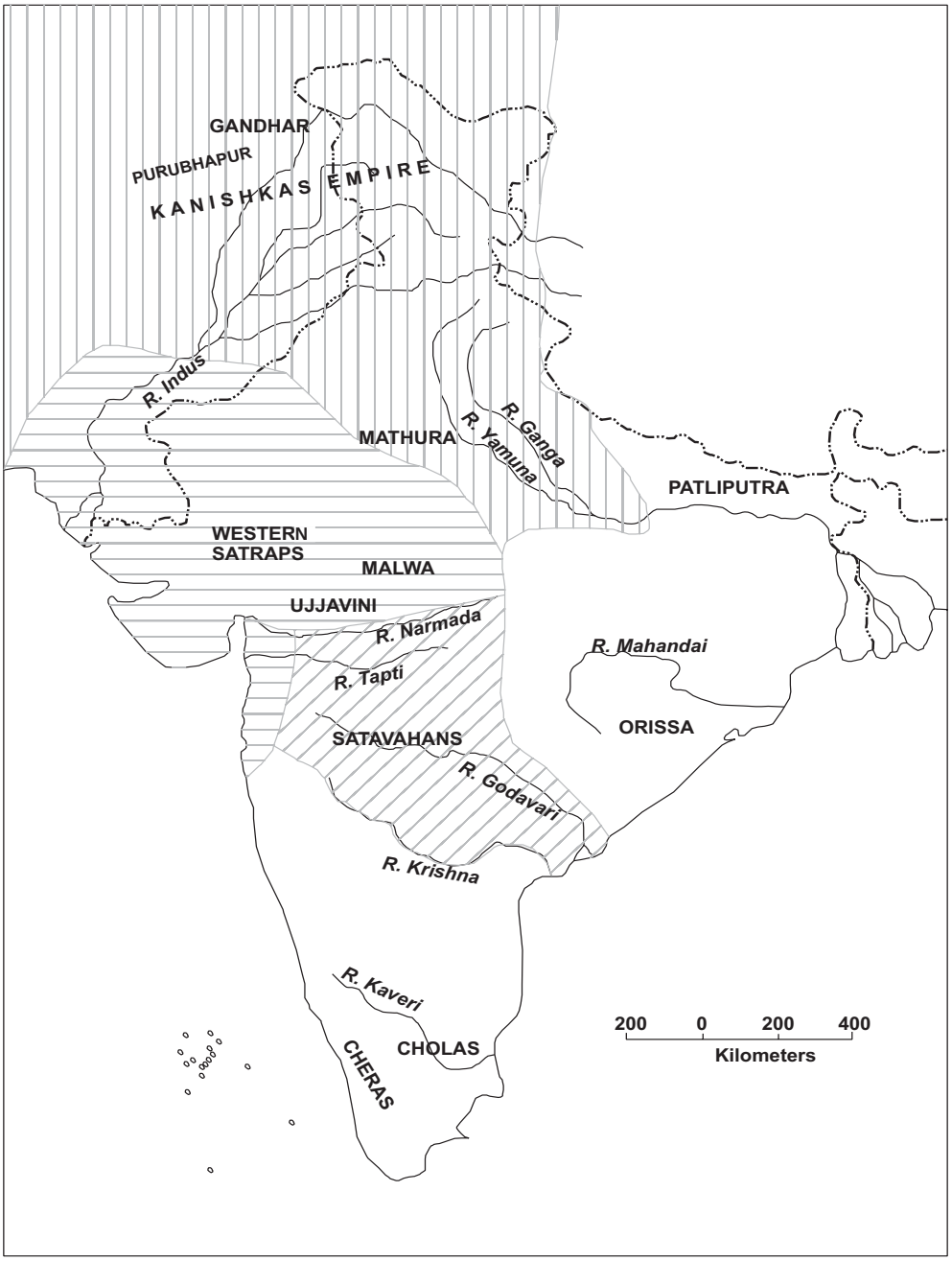
6.5 THE SATAVAHANAS

Satavahanas became prominent in the Indian political scene sometime in the middle of the first century BC. Gautamiputra Satakarni (first century AD) is considered to be the greatest of the Satavahana rulers. He is credited with the extension of Satavahana dominions by defeating Nahapana, the Shaka ruler of Western India. His kingdom is said to have extended from river Krishna in south to river Godavari in north. The Satavahanas had their capital at Pratishthana (modern Paithan) near Aurangabad in Maharashtra.

The Satavahana kingdom was wiped out in the first quarter of the third century AD and the Satavahanas kings were succeeded by the Kings of lkshvaku dynasty.

Satavahana Polity and Adminstration

Satavahana kingdom was divided into subdivisions called *aharas* or *rashtras*, meaning districts. The lowest level of administration was a *grama* which was under the charge of a *Gramika.* There were also officers called amatyas who were perhaps ministers or advisors of the king. Revenue was collected both in cash and kind. Satavahanas kings were the first in Indian history to make tax free land grants to Buddhists and Brahmanas to gain religious merit. This practice became more prominent in succeeding periods. The Satavahana kings claimed to be Brahmanas and considered it their primary duty to uphold varna system i.e. the four fold division of social structure.



Map 6.2 Satavahana & Kushana Empires

INTEXT QUESTIONS 6.5

1. Who is considered to be the greatest of the Satavahana rulers?

2. Name the capital of the Satavahanas.

3. What was the lowest administrative unit under the Satavahanas?

4. Rulers of which dynasty started the practice of giving tax free religious grants in India?

5. The Satavahanas claimed to have belonged to which *varna*?

6.6 TRADE AND COMMERCIAL ACTIVITIES

(i) Internal and External Trade Routes

The most important feature of the post-Mauryan period was the growth of trade and commerce, both internally as well as externally. There were two major internal land routes in ancient India. First, known as Uttarapatha, connected northern and eastern parts of India with the northwestern fringes, i.e., present day Pakistan and further beyond, and the second, known as Dakshinapatha, connected the peninsular India with the western and northern parts of India.

The Dakshinapatha was the major route that connected north and south India. It started from Kaushambi near Allahabad and running through Ujjaiyini (modern Ujjain) extended further up to Bhrigukaccha or Broach, an important port on western coast. The Dakshinapatha was further connected with Pratishthana (modern Paithan), the capital of the Satavahanas.

As regards external trade routes, after the discovery of monsoons by Hippatus a Greek navigator in 45 AD, more and more sea voyages were used for trading purposes. Important ports of India on the western coast were (from north to south direction) Bharukachchha Sopara, Kalyana, Muziris, etc. Ships from these ports sailed to the Roman Empire through the Red Sea.

Trade with southeast Asia was conducted through the sea. Prominent ports on the eastern coast of India were Tamralipti (West Bengal), Arikamedu (Tamil Nadu Coast) etc. Sea trade was also conducted between Bharukachchha and the ports of Southeast Asia.

(ii) Trade with West and Central Asia

An important feature of the commercial activities in the post-Mauryan period was the thriving trade between India and the West, where the Roman empire was at its height. Initially this trade was carried out through land, but owing to frequent obstructions created by the Persians, who ruled the areas through which these trade routes passed, the focus was shifted to sea routes. Now ships could move directly from Indian ports to the ports on Red Sea and Persian Gulf.

The best account of Indo-Roman trade is given in the book called *Periplus of the Erythrean Sea* which was written in the first century AD by an anonymous author. Main requirements of the Romans were the Indian products such as spices, perfumes, jewels, ivory and fine textiles, i.e. muslin. Spices exported from India to the Roman empire included pepper, also called *yavanapriya* (perhaps because of its popularity among Romans). The spice trade with the Roman empire was largely based in south India. Romans also imported several precious and semiprecious stones like diamond, carnelian, turquoise, agate, sapphire etc, besides pearls, indigo, sandalwood and steel etc.

Against this import Romans exported gold and silver to India. It is proved by a large number of Roman coins of the first century AD found in the subcontinent. This indicates an enormous drain of gold from the Roman empire towards India. Other important items of export from the Roman empire included wine which is indicated by wine-amphorae and sherds of Roman ware found in significant numbers at Arikamedu in south India. Besides, the western traders also brought tin, lead, coral and slave girls.

(iii) Crafts and Industries

Crafts production started growing in this period with tremendous impetus, as trade and commerce, both internal and foreign, was dependent to a great extent on the craft activities. The text called *Milindapanho* mentions 75 occupations of which 60 were associated with crafts. The level of specialization was very high and there were separate artisans working in gold, silver, precious stones etc. Ujjain was a prominent bead making centre. Textile industry was another prominent industry. Mathura and Vanga (east Bengal) were famous for variety of cotton and silk textiles. The discovery of some dying vats at some sites in south India indicates that dying was a thriving craft in the area during this period. The artisans in this period touched new heights of prosperity and there are numerous inscriptions which refer to the donations made by artisans to monasteries.

(iv) Guilds

The communities of merchants were organised in groups known as Shreni or guilds under the head called *sreshthi*. Another type of mercantile group was called *sartha* which signified mobile or caravan trading corporation of interregional traders. The leader of such a guild was called *sarthavaha*. Like merchants almost all craft vocations were also organised into guilds, each under a headman called *Jyestha*. These included weavers, corn dealers, bamboo workers, oil manufacturers, potters etc. The guilds were basically associations of merchants and craftsmen following the same profession or dealing in the same commodity. They elected their head and framed their own rules regarding prices and quality etc., to regulate their business on the basis of mutual goodwill. They also served as banks and received deposits from the public on a fixed rate of interest.

INTEXT QUESTIONS 6.6

1. What was Uttarapatha?

   _____

2. What was Dakshinapatha?

   _____

3. What was the impact of the discovery of Monsoons on Indian History?

   _____

4. Which book gives the best account of Indo-Roman trade?

   _____

5. What were guilds?

   _____

6.7 ART AND ARCHITECTURE

Art in the post-Mauryan period was predominantly religious. Two most important features concerning art and architecture of this period are the construction of *stupas*

and development of regional schools of sculpture. Idols of the Buddha were carved out for the first time in this period. On account of contact with the foreigners from northwest, a specific school of art called Gandhara School of art developed in this period. It was influenced, to a great extent, by the Greek style or art forms.

(i) Stupas

A *stupa* was a large hemispherical dome with a central chamber in which relics of the Buddha or some Buddhist monk were kept in a small casket. The base was surrounded by a path for clockwise circumambulation (*pradakshina*), enclosed by wooden railings which were later made in stone. Three prominent *stupas* of this period are at Bharhut and Sanchi (both in M.P), which were originally built by Ashoka but enlarged later, and Amravati and Nagarjunkonda (both in Andhra Pradesh).

The Bharhut *stupa* in its present form dates to the middle of the second century BC. It is important for its sculptures. Its railings are made of red stone. Three big *stupas* were constructed at Sanchi in this period. The biggest of the three, which was built originally by emperor Ashoka, was enlarged to twice its size sometime in the second century BC. A number of *stupas* were also constructed in south India during this period but none has survived in its entirety. The Amravati *stupa*, situated at Amravati in Andhra Pradesh took its final shape sometime in the second century AD. The sculptures on stupas are drawn on the themes based on Jataka and other Buddhist stories.

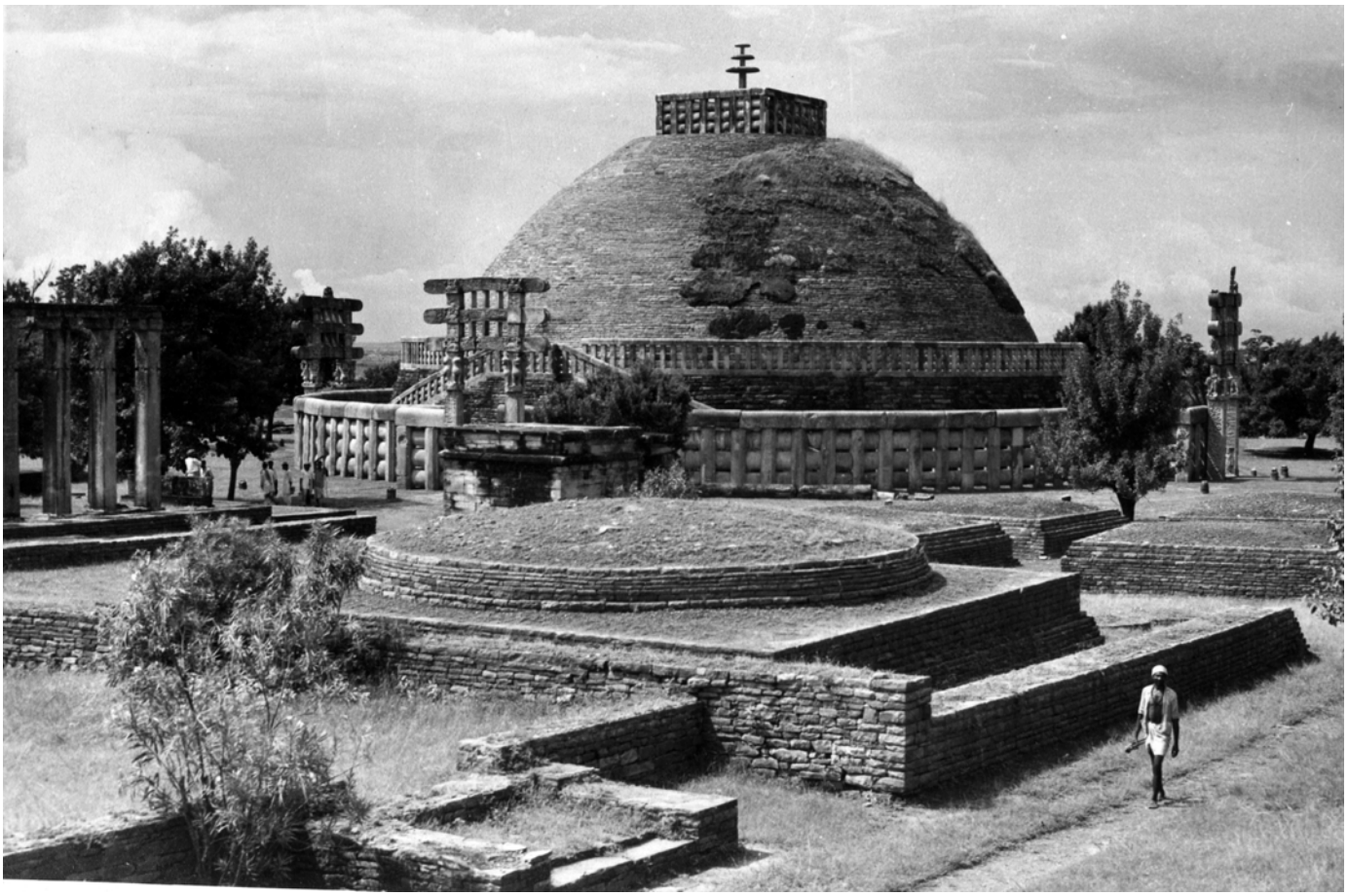


Fig. 6.1 Sanchi Stupa

(ii) Rock Cut Architecture

Apart from the *stupas,* this period also marks a progress in rock cut architecture. A large number of temples, halls and places of residence for monks were cut out of the solid rocks near Pune and Nasik in Maharashtra under the Satavahanas. The place of worship generally had a shrine cell with a votive *stupa* placed in the centre. This place was known as a *chaitya* and the rock cut structure used as the residence for monks was called a *vihara*.

(iii) Schools of Sculptural Art

The first century witnessed the division of Buddhism in two parts, Hinayana and Mahayana. Mahayana Buddhism encouraged Buddha's worship as a god in human form. As a result a large number of Buddha images were built in different regions. There were three major schools of sculptural art which developed in this period. These were: Mathura school of art, Gandhara School of art and Amravati school of art.

The Mathura School: The most prominent contribution of the Mathura school to the contemporary art was the images of Buddha which were carved for the first time perhaps in this art form. The Mathura artists used local red stone with black spots to make the images. Mathura has also yielded large numbers of sculptures of Jaina deities besides the *ayagapatas* or stone slabs to place objects of worship. The Brahmanical influence on the art school of Mathura is also evident. During the Kushana period a number of sculptures of brahmanical deities were carved, which included Kartikeya, Vishnu, Kubera.

Fig. 6.2 Gandhara Art - Bodhisattva

The Gandhara School of Art: The Gandhara region was situated in the northwestern part of the Indian Subcontinent. This region was successively ruled by the Greeks, Mauryas, Sungas, Shakas, and Kushanas for many centuries. The school of art which developed here around the beginning of the Christian era has been called variously as Graeco-Roman, Indo Greek or Graeco-Buddhist. This is perhaps because this school has all the influences-Roman, Greek and Indian. The theme of sculptures in predominantly Buddhist but their style is Greek. The chief patrons of Gandhara art were the Shakas and Kushanas.

The stone used for making idols of Buddha and Bodhisattava was predominantly blue-grey schist. Chief characteristics of Gandhara school of art lies in its beautiful portrayal of human figures with distinguished muscles of the body. Buddha is depicted with a garment draped in Graeco-Roman fashion, and with very curly hair. These beautiful images of the Buddha are ranked among the best pieces of sculptures.

The Amravati School of Art: The Amravati school of art flourished in the region of Andhra Pradesh between the lower valleys of rivers Krishna and Godavari. The main patrons of this art form were the Satavahans but it carried on even later, patronized by their successor Ikshavaku rulers. This art is said to have flourished between 150 BC and 350 AD. Sculptures of this school are mainly found on the railings, plinths and other parts of *stupas*. The thematic representations include the stories from the life of the Buddha.

An important characteristic of the Amravati school is the 'narrative art'. The medallions were carved in such a manner that they depict an incident in a natural way. For example one medallion depicts a whole story of 'taming of an elephant by the Buddha'. Another important feature of Amravati art is the use of white marble like stone to carve out the figures. There is prominence of human figures rather than of nature.

INTEXT QUESTIONS 6.7

1. What are the two most important features of the post-Mauryan architecture?

   _____

2. What was a stupa?

   _____

3. Which were the prominent stupas of the post-Mauryan period?

   _____

4. Differentiate between a chaitya and a vihara.

   _____

5. Name the schools of sculptural art that developed in the post-Mauryan period.

   _____

6. What kind of stone was used in the Mathura school?

   _____

7. Who were the chief patrons of Gandhara school of art?

   _____

6.8 EARLY HISTORY OF SOUTH INDIA

(i) The Megalithic Cultures of South India

The neolithic phase of south India, which was highlighted by the use of polished stone axe and blade tools, was succeeded by the Megalithic cultures (1200 BC–300 BC) Megaliths were tomb spots consisting of burials or graves covered with huge (mega) stones. They were, in most cases, located outside the settlement area. These Megalith burials have yielded the first iron objects from south India. Besides these the use of Black and Red ware pottery was also a distinctive feature of the Megalithic people. These Megaliths have been found in large numbers from the Nagpur area in Maharashtra in north to the southern tip of the Indian Peninsula. Prominent sites that have yielded Megalith graves include Brahmagiri, Maski, (Karnataka). Adichallanur (Tamilnadu) and Junapani near Nagpur (Maharastra).

Identical iron tools have been found universally from all the Megalith graves. These tools which indicate their craft activities and include arrowheads, daggers, swords, spearheads, tridents, battle axe, hoes, ploughshares, sickles etc. These artifacts, alongwith the food grains such as wheat, rice etc., found at various megalithic sites indicate that the megalithic people followed for their livelihood agro-pastoral and hunting activities. The megalithic period in south India was followed by the Sangam age.

(iii) The Sangam Age

The Sangam age refers to that period in the early history of south India when large numbers of poems in Tamil were composed by a number of authors. The term Sangam refers to an assembly or "meeting together" of Tamil poets. Traditionally, three Sangams

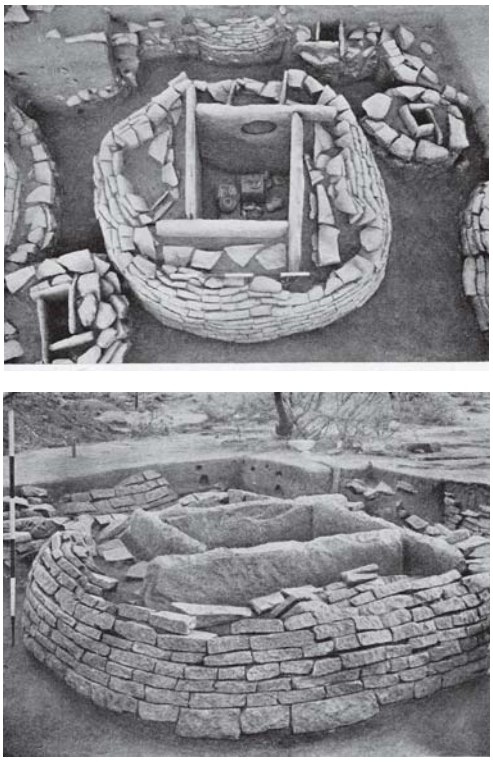
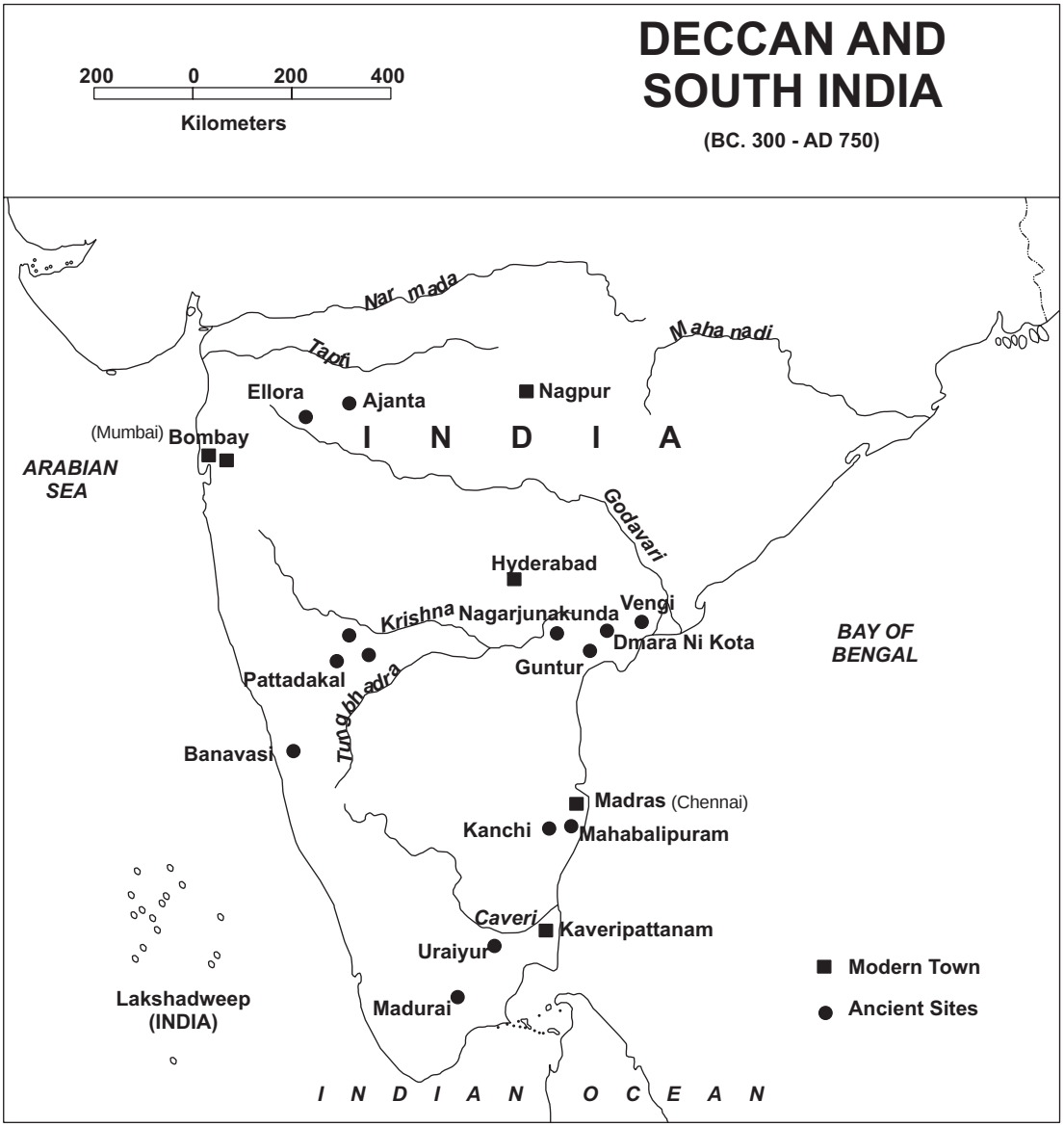


Fig 6.3 Megalithic Graves

or assemblies are believed to have been convened one after the other. All the three Sangams took place at different places under the patronage of the Pandya kings of Madurai. Poems within the Sangam literature were composed on two broader themes of love and war. It was later put together in eight collections called *Ettutogai*. This literature is believed to have been composed between 300 BC and 300 AD. A remarkable feature of the Sangam literature is its vivid portrayal of the contemporary society and culture of Tamilaham, or Tamil region and its peaceful and harmonious interaction with the northern (Aryan) culture.

Tamilaham stretches between the hills of Tirupati and the tip of Kanyakumari. It was divided amongst large number of chieftains and the chieftainship was hereditary. The important chieftains who dominated Tamil region during Sangam Age were the Cholas, with their capital at Uraiyur, the Cheras with their capital at Vanji, (near Karur) and Pandyas with their capital at Madurai. The Cholas, Pandyas and Cheras had several



Map 6.3 India: Tamilnadu and Northern Culture

subordinate chiefs. Tribute from subordinate chiefs along with plunder, were the main sources of revenue. There was frequent conflicts between the Cheras, Cholas and Pandyas. It gave large scope to the Sangam poets to compose poems on war.

The whole Tamilaham in this period was divided into five *tinais* or eco-zones, i.e., zones based on their economic resources. These were: *kurinji* (hilly region); *palai* (arid zone); *mullai* (pastoral tracts); *marudam* (wet lands); and *neital* (seacoast). These zones were not clearly demarcated, and were scattered all around the region. Because of their different geographical contexts and ecological specialties people in different *tinais* had their own modes of subsistence. For example, in *kurinji*, it was hunting and gathering; in *palai*, where people could not produce anything they took to raiding and plundering; in *mullai* people practiced animal husbandry; in *marudam* it was plough agriculture; and in *neital* people took to fishing and salt making.

Though the concept of varna was known, social classes in the Sangam period were not marked by higher or lower rankings as in north India. For example, Brahmans were present in the society and they performed vedic ceremonies and sacrifices and also acted as advisers to the chief but they enjoyed no special privileges. People were known on the basis of their occupation they followed, such as artisans, salt merchants, textile merchants, etc. The rich lived in well decorated brick houses and wore costly clothes whereas the poor lived in mud huts and had scanty clothes to wear.

War heroes occupied a special position in society, and memorial stones called *nadukal* or *virukkal* were raised in honour of those who died in fighting, and they were worshipped as godlings. Women in the Sangam period appear to have been educated. This is testified by many poems contributed by women poets to the Sangam literature. Women are also described as engaged in various economic activities such as paddy plantation, cattle rearing, basket-making, spinning, etc. However, the cruel practice of Sati was also prevalent in Tamil society, and it was known as *tippayadal*. But it was not obligatory as there are references to widows present in society. However their position was miserable as they were prohibited to decorate themselves or participate in any form of amusement.

The people were engaged in various economic activities such as agriculture, crafts and trade. Paddy was the most important crop. It formed the main part of peoples' diet and also served as a medium of barter exchange for inland trade. Since Tamil region does not have perennial rivers, the chief, wherever possible, encouraged agricultural activities by making tanks and dams. The Chola king Karikala of the Sangam age is credited with constructing a dam on the river Kaveri. It is considered to be the earliest dam in the country. Among the crafts, the most important was of spinning and weaving of textiles cotton as well as silk. Salt manufacture was another important activity.

The most important feature of the Sangam economy was flourishing trade with the Roman world. It is confirmed by the recovery of a large number of Roman gold coins in south India. The discovery of monsoons and the use of direct sea route between Indian coasts and the western world, as mentioned earlier, was the main reason for the growth of this trade. It led to rise of important towns and craft centres in the Tamil region. Vanji, identified with the present day Karur in Tamil Nadu, was the capital of the Cheras and also an important centre of trade and craft. Muzris, i.e., Cranganore on the south-west coast, was the foremost port of the Cheras. We are told that the Roman ships laden with gold used to come here to take back large amounts of pepper. Madurai, the capital of the Pandyas, is described in the Sangam poems as a large city

enclosed by a wall. It was an important centre of fine textile and ivory working. Korkai, in the Tirunnelveli district of Tamil Nadu, was an important Pandya port. It was famous for its pearls. Uraiyur (Tiruchirapalli in Tamil Nadu), the capital of the Cholas, was a grand city with magnificent buildings. Kaveripattinam or Puhar was the main Chola port. The Sangam poems refer to the busy markets guarded by soldiers.

In the field of religion, Sangam period witnessed a close and peaceful interaction between north Indian and south Indian traditions. The Brahmanas who performed religious ceremonies popularized the worship of Indra, Visnu, Siva etc., in south India. There are also references to the presence of Buddhists and Jainas in Tamil region. The local people, particularly those of the hills, worshipped a deity called Murugan, which in northern India come to be identified with Kartikeya, a war god.

In short, the Sangm literature through its poems on love and emotion (*aham*) and warfare and social behaviour (*puram*) on the whole present a picture of political conflict, social inequality and economic prosperity of early Tamil region during 300 BC–300 AD.

INTEXT QUESTION 6.8

1. What are the Megaliths?

   _____

2. What does the term Sangam refer to?

   _____

3. What are the themes of Sangam literature?

   _____

4. Which are the important chieftains mentioned in the Sangam literature?

   _____

5. Which are the five tinai or eco-zones noted in the Sangam poems?

   _____

6. Which Chola chief built a dam on river Kaveri?

   _____

WHAT HAVE YOU LEARNT

In the post – Mauryan Period, Shungas succeeded the Mauryas in north India. After them the Kushans created a big empire extending from central Asia to Varanasi after defeating the Shakas and the Pahlavas. Kanishka was the most famous of the Kushan rulers. He was a great patron of Buddhism. He convened the fourth Buddhist Council and patronized Gandhara and Mathura Schools of Art. Internal and external trade grew as a result of his vast empire.

In the Deccan, the Satavahanas established a kingdom between the river Krishna and Godavari with their capital at Pratishthana, near Aurangabad. Trade and Commerce

reached its heights in pennisular India because of the profitable Indo-Roman trade. The Amravati School of Art flourished in the region of Andhra Pradesh under them.

The Neolithic phase in south India was followed by the Megalithic cultures dated between 1200 BC–300 BC. The Megalithic graves have yielded iron objects and black and red pottery. Megalithic people followed agro-pastoral activities for their livelihood. The Sangam literature belonging to the period from 300 BC to 300 AD throws light on early history of south India. It deals with the activities of three important chieftains of south India viz the Cholas, the Cheras and the Pandyas. It presents a vivid description of the contemporary society, economy and culture of the Tamil region.

TERMINAL QUESTIONS

1. Discuss the major political developments in north India after the Mauryas.
2. Who were the Kushanas? How would you assess their contribution to India?
3. Briefly discuss India's contact with central Asia during the early centuries of the christian era.
4. Write a short note on the achievements of Gautamiputra Satakarni.
5. Discuss the salient features of India's overseas trade.
6. Write an essay on the various schools of sculptural art that emerged after the Mauryan empire.
7. What does the Sangam literature tell us about the political and social structure of Tamilaham during the early centuries of the christian era?

ANSWERS TO INTEXT QUESTIONS

6.1

1. Brihadratha
2. Heliodorus was an envoy of the Indo-Greek ruler Antialkidas in the court of Kashiputra Bhagabhadra, a Shunga ruler
3. Menander
4. Rudradaman's Junagarh or Girnar rock inscription
5. Central Asia

6.2

1. Kanishka
2. Kanishka; in 78 AD
3. Kundalavana (present day Harwan near Srinagar in Jammu and Kashmir); under Kanishka's patronage
4. Considered as the father of Ayurveda who wrote a book on medicine called the *Charaksamhita*

6.3

1. They contained legends and the bust of the ruler
2. Yavanacharya

6.4

1. Kharavela was the ruler of the Chedi dynasty which ruled over Kalinga from around the second century BC.
2. Near Bhuvaneshvar, Orissa

6.5

1. Gautamiputra Satakarni (late first century AD)
2. Pratishthana (modern Paithan near Aurangabad in Maharashtra)
3. Grama
4. The Satavahanas
5. Brahmana

6.6

1. Uttarapatha was a land route which connected northern and eastern parts of India with the northwestern fringes, i.e., present day Pakistan and further beyond.
2. Dakshinapatha was a land route which connected peninsular India with western and northern parts of India.
3. It encouraged sea trade between Rome and the Indian coasts.
4. *Periplus of the Erythrean Sea* written in the first century AD by an anonymous author
5. Communities of merchants and artisans

6.7

1. Construction of *stupas* and development of regional schools of art.
2. Stupa was the Buddhist place of worship, as it has relies of Buddha or some Buddhist monk.
3. The Sanchi, the Bharhut, and the Amaravati and the Nagajunikonda stupas
4. Within the Buddhist architecture both *chaitya* and *vihara* were rock-cut structures. *Chaitya* was used as a shrine and *vihara*, as residence for monks.
5. The Mathura, the Amaravati and the Gandhara schools of art.
6. Red sandstone with black spots
7. The Shakas and the Kushanas

6.8

1. Megaliths were tomb spots consisting of burials or graves.

2. It refers to an assembly or "meeting together" of Tamil poets.
3. Love and War
4. The Cholas, Pandyas and Cheras
5. *Kurinji* (hilly area); *palai* (arid zone); *mullai* (pastoral tracts); *marudam* (wet lands); and *neital* (seacoast)
6. Chola chief Karikala of the Sangam age.

HINTS TO TERMINAL QUESTIONS :

1. Refer 6.2
2. Refer 6.2 .2
3. Refer 6.3
4. Refer 6.5
5. Refer 6.6.2
6. Refer 6.7.3
7. Refer 6.8.2

7

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THE GUPTAS AND THEIR SUCCESSORS (A.D.300–750)

After the decline of the Kushanas, north India witnessed the rise of the Gupta dynasty. The rulers of this dynasty were able to establish a vast empire that included almost the entire north India. The Guptas had certain material advantages that helped them to carve an empire. They operated from eastern U.P. and Bihar which was very fertile. They could also exploit the iron ores of central India and Bihar to their advantage. Their period was marked by great progress in art, architecture and literature. They ruled up to circa A.D.550. After their collapse there emerged various regional kingdoms in north India. South India too witnessed the rise of two important kingdoms under the Chalukyas and the Pallavas respectively during AD 550–750.

OBJECTIVES

After studying this lesson, you will be able to:

- explain the rise of the Gupta empire and the political achievements of its rulers;
- describe the emergence of regional kingdoms after the decline of the Guptas;
- analyse the nature of the Gupta and post-Gupta political structure;
- notify social and economic changes from c. A.D. 300–750;
- identify cultural developments with special reference to art and literature;
- learn about the consolidation of Brahmanical tradition and the emergence of *Pauranic* religion;
- list the developments in science and technology;

7.1 POLITICAL HISTORY

The Gupta dynasty was established by Shrigupta, who probably belonged to the vaishya caste. He hailed from either Magadha (Bihar) or Prayaga (eastern U.P.). His son Ghatotkacha, who carried the title of *maharaja*, appears to be some small king about whom nothing much is known.

(a) Chandragupta I

The real founder of the Gupta empire was Chandragupta I (AD 319–334). The year of his accession in A.D. 319 marks the beginning of the Gupta era. It was henceforth used in all their records, and also those of their feudatories. He took the title of *maharajadhiraja (king of kings)*. He married a Lichchhavi princess Kumaradevi. This event is recorded in a series of gold coins issued by Chandragupta. It appears

that this matrimonial alliance gave legitimacy, prestige and strength to the Gupta king. Chandragupta, was ruling over Magadha (Bihar) Saket (modern Ayodhya) and Prayaga (modern Allahabad) with his capital at Pataliputra (Modern Patna).

INTEXT QUESTIONS 7.1

1. Who was the real founder of the Gupta dynasty?

2. Give two material advantages that helped the Guptas to establish an empire?

3. How did the marriage alliance with the Lichchhavi's help Chandragupta?

(b) Samudragupta

Chandragupta was succeeded by his son Samudragupta (A.D. 335–375). Samudragupta followed a policy of conquest and enormously enlarged his kingdom. His achievements are recorded in a long inscription (prashasti), written in pure Sanskrit by his court poet Harisena. The inscription is engraved on a Pillar at Allahabad. It enumerates the people and the regions conquered by Samudragupta. He adopted a different policy for different area conquered by him.

In the Ganga-Yamuna doab, he followed a policy of annexation. He defeated nine naga rulers and incorporated their kingdoms in the Gupta empire. He then proceeded to conquer the forest kingdoms of central India, mentioned as atavirajyas. The rulers of these tribal areas were defeated and forced into servitude. This area had a strategic value as it contained a route to south India. It enabled Samudragupta to proceed to South along the eastern coast conquering twelve kings on the way and reached as far as Kanchi near Chennai. Samudragupta, instead of annexing their kingdoms, liberated and reinstated these kings on their thrones. This policy of political conciliation for south India was adopted because he knew that it was difficult to keep them under control and subservience once he returned to his capital in north. So it was enough for him that these states recognized his suzerainty and paid him tributes and presents.

According to the Allahabad inscription, neighbouring five frontier kingdoms and nine republican states of Punjab and western India were overawed by the conquests of Samudragupta. They agreed to pay tribute and taxes to Samudragupta and obey his orders without any fight. The inscription adds that Samudragupta also received tributes from many kings of south - east Asia.

It is generally believed that though he had spread his influence over a vast area, Samudragupta exercised direct administrative control mainly over Indo-Gangetic basin. He celebrated his conquests by performing a horse sacrifice (ashvamedha) and by issuing ashvamedha type of coins (the coins portraying the scene of sacrifice) on the occasion. Samudragupta was not only a conqueror but also a poet, a musician and a patron of learning. His love for music is attested by his coins that represent him as playing on a vina (lute).

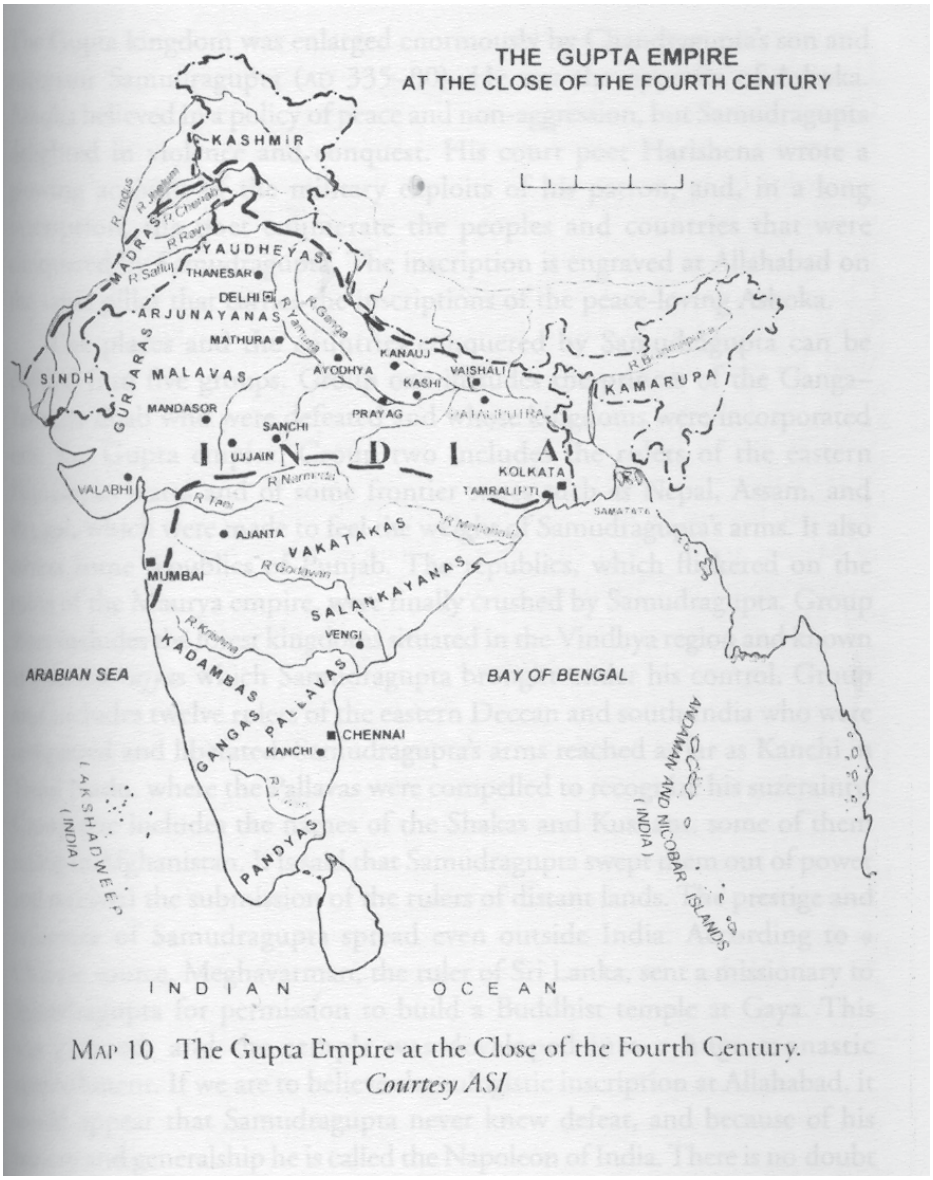
INTEXT QUESTIONS 7.2

1. What is the importance of the Allahabad Pillar inscription in the history of Samudra -gupta?

_____

2. What do we know about Samudragupta's personality from his coins?

_____



MAP 10 The Gupta Empire at the Close of the Fourth Century.
Courtesy ASI

Map 7.1 Gupta Period

(c) Chandragupta II

Samudragupta was succeeded by his son Chandragupta II (AD 375–414) also known as Chandragupta Vikramaditya, he not only extended his father's empire but also consolidated his position through matrimonial alliances with other royal dynasties of the period. He married Kuvernaga, the Naga princess and had a daughter Prabhavati from her. Prabhavati was given in marriage to Rudrasena II of the Vakataka dynasty ruling in Deccan. After the death of her husband, Prabhavati ruled the territory as regent to her minor son with the help of her father. The control of Vakataka territory proved very beneficial to Chandragupta II, as he was now able to target his other enemies better.

His greatest military achievement was his victory over the Shaka kings who were ruling in western India for the last three hundred years. This conquest made Gupta empire reach up to the western coast.

An iron pillar inscription at Mehrauli in Delhi indicates that his empire included even north-western India and Bengal. He took the title of *Vikramaditya* i.e. the one who is as powerful as the sun. Chandragupta II is remembered for his patronage of art and literature. He is credited with maintaining nine luminaries (navaratna) in his court. The great Sanskrit poet and playwright Kalidasa was the most notable of them all. The Chinese Buddhist pilgrim Fa Hien (AD 404–411) visited India during his reign. He has left an account of the life of people in India in the fifth century AD.

INTEXT QUESTIONS 7.3

1. Chandragupta II married his daughter into which dynasty?

   _____

2. How did this alliance help Chandragupta II?

   _____

3. Name the Chinese pilgrim who visited India in the reign of Chandragupta II?

   _____

4. Name the great Sanskrit poet and playwright who adorned the court of Chandragupta II?

   _____

(d) Decline

Chandragupta II was succeeded by his son Kumaragupta (AD 415–455). He was able to maintain the empire built up by his father but during the later part of his reign there was a threat from the Hunas of Central Asia. After occupying Bactria the Hunas crossed the Hindukush Mountains and entered India. Their first attack during his reign was repulsed by prince Skandagupta. The Guptas however could not protect their empire for long and the successive waves of Huna invasion made the Gupta's very weak. This was one of the main factors which accelerated the disintegration of the Gupta empire.

The inscriptions issued by the Hunas show that by AD 485 they had occupied eastern Malwa and a large part of central India. Punjab and Rajasthan also passed into their hands. The first important ruler of the Hunas in India was Toramana who conquered an area stretching up to Eran near Bhopal in central India. His son Mihirkula suc-

ceeded him in AD 515. He is described in texts as a tyrant and an iconoclast. Both Yashodharman of Malwa and Narasimhagupta Baladitya of the Gupta dynasty finally defeated Mihirkula. But this victory over the Hunas could not revive the Gupta Empire.

Besides the Huna invasion there was also a gradual decline in economic prosperity. It is indicated by the gold coins of later Gupta rulers, which have less of gold content and more of alloy. We also notice a gradual disappearance of coins in the post Gupta period. It led the kings to make payments in form of land rather than cash. It is evident by the discovery of large-scale land grant charters donating land to brahmanas and officers.

The practice of giving land for religious and secular purposes in lieu of services rendered to the State is normally termed as feudalism. Under this practice, the donee (the one who receives the grant) was given the right not only to collect the taxes but also to administer the donated land. This created small-small pockets of power trying ceaselessly to expand their sphere of influence at the cost of the ruling authority.

The decline of the Gupta empire resulted in the emergence of numerous ruling dynasties in different parts of northern India. The prominent among them were the Pushyabhutis of Thanesar, Maukharies of Kanauj and the Maitrakas of Valabhi. The political scene in the Peninsular India was no different. The Chalukyas and the Pallavas emerged as strong regional powers in Deccan and northern Tamil Nadu respectively.

INTEXT QUESTIONS 7.4

1. Which group of family did Toramana belong to?

   _____

2. Name the Gupta prince who was able to repulse the first raids of the Hunas?

   _____

3. Name two dynasties that emerged in north India after the decline of the Guptas?

   _____

7.2 MAITRAKAS

The Maitrakas were tributary chiefs of the Guptas, who established an independent kingdom in western India. Dhruvasena II was the most important ruler of the Maitrakas. He was a contemporary of Harshavardhana and was married to his daughter. Hsuan Tsang tells us that Dhruvasena II attended Harsha's assembly at Prayaga (Allahabad). Ruling over Saurashtra in Gujarat, the Maitrakas developed Valabhi as their capital. This city became an important center of learning. Being on the Arabian Sea, it was also a port town having flourishing trade and commerce. Maitrakas continued to rule until the middle of the eighth century when Arab attacks weakened their power.

7.3 MAUKHARIES

The Maukharies ruled over Kanauj, a city in western Uttar Pradesh, which gradually replaced Pataliputra as a political center of north India. Maukharies were also the subordinate rulers of the Guptas and used the title of *samanta*. Harshavardhana's sister Rajyashri was married to Grihavarman. Shashanka, the ruler of Bengal (Gaur), and Devgupta, the Later Gupta ruler jointly attacked Grihavarman and killed him. The kingdom of Kanauj was then merged with that of the Pushyabhutis and Harsha shifted his capital from Thanesar (Kurukshetra) to Kanauj.

7.3 PUSHYABHUTIS OF THANESAR

An important ruling family to gain prominence after the fall of the Gupta was that of the Pushyabhutis who had their capital at Thanesar (Thanesvara in Kurukshetra). The dynasty became influential with the accession of Prabhakarvardhana, who was able to defeat the Hunas and strengthen his position in the regions of Punjab and Haryana. After his death, his elder son Rajyavardhana came to the throne but he was treacherously killed by Shashanka, the king of Bengal and Bihar. Harshavardhana then ascended the throne in AD 606. He was only sixteen years of age at that time. Still he proved himself to be a great warrior and an able administrator. We have two valuable sources that throw important light on the life and times of Harshavardhana (606–647). These are *Harshacarita* written by his court poet Banabhatta and *Si-Yu-Ki*, the travel account of the Chinese Buddhist pilgrim Hsuan Tsang, who visited India during AD 629–644.

After his accession Harshavardhana united his kingdom with that of his widowed sister Rajayashri (see above) and shifted his capital to Kanauj and is described as the lord of the north (sakalauttarapathanatha). He brought Punjab, Uttara Pradesh, Bengal, Bihar and Orissa under his control. Harsha wanted to extend his power in the Deccan. But he was defeated by Pulakesin II, the Chalukya ruler, on the banks of river Narmada. The river thus became the southern boundary of his kingdom.

The death of Harsha in AD 647 was followed by a political confusion that continued up to the eighth century when the Gurjara Pratiharas, the Rajput rulers, emerged as a big force in northern India.

INTEXT QUESTIONS 7.5

1. Who is the author of *Harshacarita*?

   _____

2. Hsuan Tsang visited India during the reign of which king?

   _____

3. Which ruler defeated Harsha?

   _____

PENINSULAR INDIA

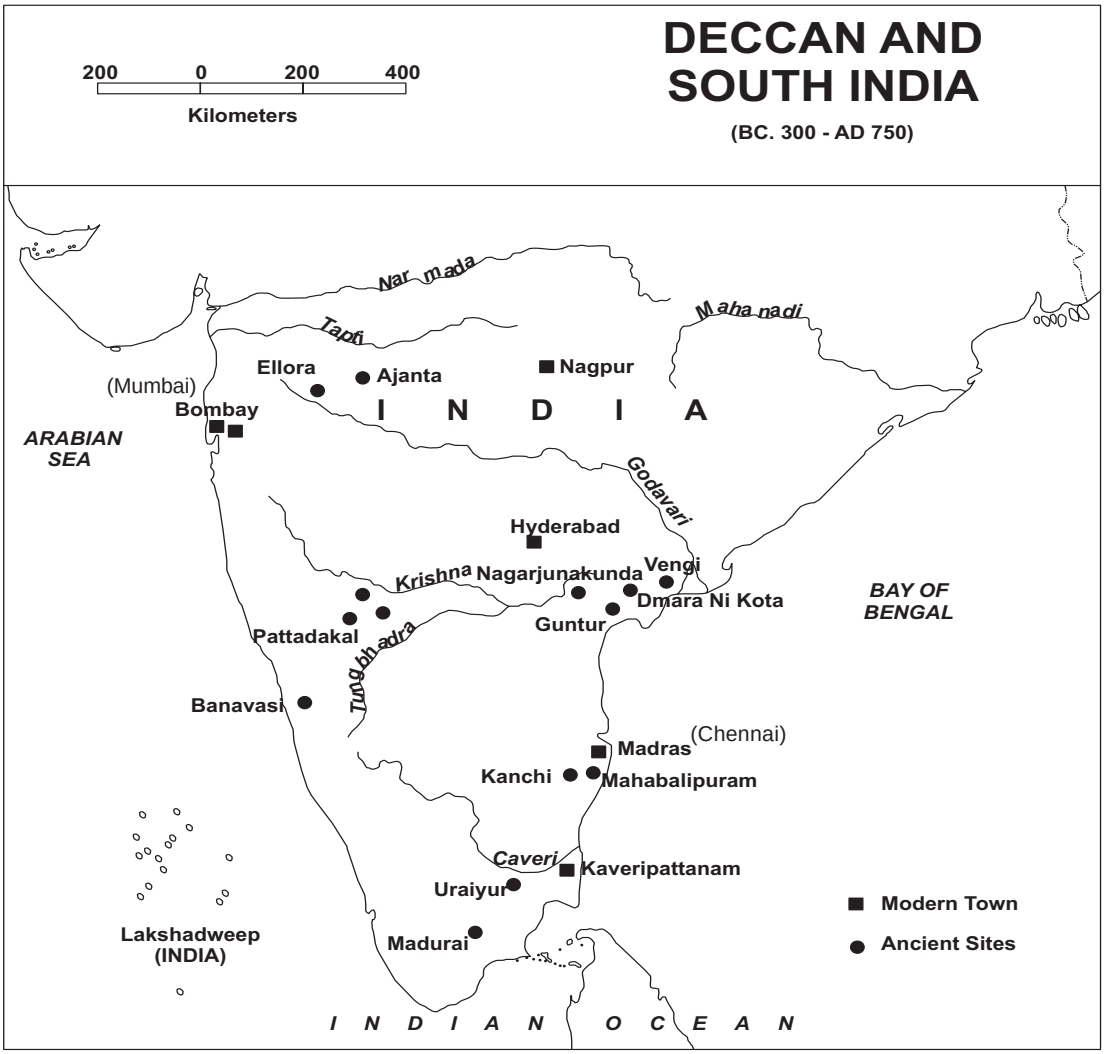
7.5 VAKATAKAS

In peninsular India the Vakatakas, were a local power that ruled over northern Maharashtra and Vidarbha. Their history can be reconstructed on the basis of a large number of land grant charters issued to the brahmanas. Rudrasena II of the royal Vakataka family was married to Prabhavatigupta, the daughter of Chandragupta II of the imperial Gupta family. Culturally the Vakataka kingdom is important because it became a channel to spread brohamanical culture to south India.

7.6 CHALUKYAS (SIXTH-EIGHTH CENTURY A.D.)

The Chalukyas played a prominent role in the history of Deccan and south India for about two hundred years from the beginning of sixth century A.D. They set up their kingdom in western Deccan with capital at Vatapi (modern Badami in Karnataka).

The kingdom rapidly rose to prominence during the reign of Pulakesin II (AD 610–642). He was the greatest ruler of the Chalukyas. He consolidated his authority in Maharashtra and conquered large parts of Deccan. He defeated Harshavardhana in circa AD 630 and acquired the title of *dakshinapatheshvara* (lord of the south). However, he himself was defeated and killed by the Pallava king Narasimhavarman in c. AD 642. It marked the beginning of a long drawn political struggle between the Pallavas and Chalukyas that continued with ups and down for more than a hundred years. In about AD 757 their feudatories, the Rashtrakutas, overthrew them. Culturally, their period is important for the growth of art and architecture in Deccan.



Map 7.2 Deccan & South India

INTEXT QUESTIONS 7.6

1. Name the capital of the Chalukyas?

2. What was Pulakesin II known as?

7.7 PALLAVAS

The Pallavas established their authority over south Andhra Pradesh and north Tamil Nadu with capital at Kanchi. Kanchi under them became an important temple town and a center of trade and commerce.

The Pallavas rose to power during the reign of Mahendravarman (AD 600–630) and Narasimhavarman I (AD 630–668). Throughout their reign they were in constant conflict with Chalukyas of Vatapi in the north and the Tamil kingdoms of Cholas and Pandyas in the south. Their rule in south India was replaced by the imperial Cholas. Culturally their reign is important for the growth of Tamil *bhakti* literature and the Dravidian style of art and architecture in south India. It was under them that Mahabalipuram, south of Chennai, emerged as an important centre of temple architecture.

INTEXT QUESTIONS 7.7

1. Name the capital of the Pallavas?

2. Who were the main enemies of the Pallavas in north?

7.8 ADMINISTRATIVE SYSTEM (c.A.D.300–750)

In the Mauryan period, the political authority was concentrated in the hands of the king. But, the Gupta **administration** was decentralized in nature. It means that feudatories i.e. local Kings and smaller chiefs ruled a large part of their empire. The pompous titles such as *maharajadhiraja, parambhattaraka, parameshvara* etc were adopted by the imperial Guptas. These lesser rulers adorned their names with titles like *raja* and *maharaja.*

The kingship was normally hereditary. The king was the focus of administration. Princes, ministers and advisors assisted him. The princes were also made the viceroys of the provinces. Provinces were known as *desha, rashtra* or *bhukti* and their head was called *uparika*. The provinces were divided into a number of districts called *pradesha* or *vishaya*. The administrative head of the *vishaya* was known as *vishayapati*. The *vishayas* were further divided into villages. The village headman called *gramadhyaksha* looked after the affairs of the village with the help of village elders. The artisans and merchants took an active part in the town administration during the Gupta period. The Gupta bureaucracy was less elaborate as compared to that of the Mauryas. The high level central officers under the Guptas were called the *kumaramatyas.* Important functionaries like *mantri, senapati* were all recruited from that

cadre. Administrative posts were not only hereditary but often several offices were combined in the hands of the same persons as in the case of Harisena, the composer of the Allahabad pillar inscription of Samudragupta. He has been described as a *mahadandanayaka* (chief judicial officer) as well as a *mahasandhivigrahika* (minister for war and peace). The ruler himself often appointed high-ranking officers but the hereditary nature of the post must have weakened the royal control over the administration.

During the Gupta period land taxes increased considerably. The land tax called *bali* varied from $1/4^{th}$ to $1/6^{th}$ of the total produce. Two new agricultural taxes that appear in Gupta inscriptions are *uparikara* and *udranga*. However, their exact nature is not clear. In addition, the peasants had to meet the demands of the feudatories. They also had to feed the royal army when it passed from the villages. The villagers were also subjected to forced labour (*vishti*).

The judicial system was far more developed under the Gupta rulers than in earlier times. For the first time civil and criminal laws were clearly demarcated. Disputes connected with various type of property were considered in civil law. Elaborate laws were laid down about inheritance. Theft and adultery fell under criminal law. The king upheld the law and tried cases with the help of the brahmanas. The guilds of merchants and artisans were governed by their own laws.

Harsha governed his empire on the same lines, as did the Guptas. But during his period the administration became more decentralized and the number of feudatories grew further. In Harsha's time the officers and the religious persons were paid mainly in land. It encouraged the system of feudalism which grew much more in the post- Harsha period.

In the empire of Harsha law and order does not appear to be so well maintained. Hsuan Tsang was twice robbed of all his belongings during his travels in India. On the other hand Fa Hien had to face no such difficulty during Gupta period.

INTEXT QUESTIONS 7.8

1. Give the titles adopted by the Gupta rulers?

   _____

2. What were the provinces known as in the Gupta period?

   _____

3. Name the lowest unit of administration in the Gupta period?

   _____

4. Who were the *kumaramatyas*?

   _____

5. Name the two new taxes imposed by the Guptas?

   _____

6. How was the law and order situation in Harsha's time?

   _____

7.9 SOCIETY

The structure of the **society** was undergoing a change in the Gupta period. The supremacy of the brahmanas was increasing. They were getting large-scale land grants not only from the rulers but from other people also. The land was given along with administrative rights and tax exemptions. Thus, a new class of brahmana landlords was created. Supported by the king, they tended to exploit the peasants.

We also notice a proliferation of castes in this period. With the extension of brahmanical culture in distant and different areas, a large number of tribals were assimilated in the brahmanical social structure of varna system fold, as were some foreigners such as the Hunas. While the foreigners and tribals heads were included as kshtriyas, the ordinary tribals were given the status of shudras.

The position of shudras however improved somewhat during this period. They were allowed to listen to the epics and the *puranas*. They could also perform some domestic rituals that were earlier prohibited for them. In the seventh century Hsuan Tsang calls shudras as agriculturists and the vaishyas as traders. A distinction was also made between shudras and untouchables, the latter being treated lower in status than the shudras.

The untouchables are referred to as chandalas. They lived outside the village and dealt in unclean jobs such as scavenging or butchery. The Chinese traveler Fa-Hien tells us that whenever they entered the towns or market places they would strike a piece of wood to announce their arrival, so that the others might not touch them and get polluted.

References to slaves are found in the contemporary *Dharmashastras* (Law Books). Narada mentions fifteen types of slaves. They were mainly domestic servants employed in cleaning and sweeping. The prisoners of war, debt bondsmen, born of a slave woman were all considered slaves.

The status of women continued to decline in Gupta period. The main reason for the subordination of women was their complete dependence on men for their livelihood. The women were not entitled to inherit property. However, she had full right on her *stridhana* i.e. the presents received by the bride at the time of her marriage. The free representation of females in art suggest that there was no *purdah* system in the society. However, there is evidence of the presence of *sati* system. The first evidence of *sati* (immolation of widow) is found in an inscription (AD 510) at Eran in Madhya Pradesh. In the *Harshacarita* of Bana, the queen performs *sati* on the death of her husband king Prabhakaravardhana. Even Rajyashri, sister of Harsha was about to perform *sati* when Harsha rescued her.

INTEXT QUESTIONS 7.9

1. What are shudras described as by Hsuan Tsang?

2. What is *stridhana*?

3. Where do we find the first epigraphical evidence to *'Sati'*?

7.10 ECONOMY

The period from circa fourth century to eighth century was a period of great agricultural expansion. The vast areas of land were brought under cultivation and improvements were made in the existing methods of production to attain higher yield. One of the reasons for it was the practice of granting lands to brahmanas and secular officers in different areas. It helped in bringing virgin land under the plough. The spread of knowledge regarding the use of iron plough share, manure, irrigation and preservation of cattle wealth in backward areas also contributed to rural prosperity. It however brought no relief to peasants who continued to suffer tremendous tax burden.

The Gupta and post- Gupta period witnessed a comparative decline in country's trade and commerce. Till AD 550 India continued to have some trade with the eastern Roman empire to which it exported silk, and spices. Around the sixth century the Romans learnt the art of rearing silk worms. This adversely affected India's foreign trade in this precious commodity. The disruption of north-western route by the Hunas was another factor for this decline. India tried to make up the loss by carrying on trade with south-east Asian countries but it did not help revive the economy substantially. The loss in trade lessened the inflow of gold and silver into the country. It is confirmed by a general scarcity of gold coins after the Guptas.

The Guptas did issue a large number of gold coins called *dinaras*. But we notice that the gold coins of each successive Gupta ruler, after Chandragupta II, contain less of gold and more of alloy. After the Guptas very few coins of Kings of different dynasties have been found. Thus in the absence of coinage we can presume that a self-sufficient economic system with limited trade prevailed after the downfall of the Guptas.

INTEXT QUESTIONS 7.10

1. Name the commodities exported by the Indians to the eastern Roman empire?

   _____

2. What were the Gupta gold coins known as?

   _____

7.11 LITERATURE

The Gupta period is considered as the Golden Age of art and literature.

A huge body of religious and secular literature was compiled in this period. The two great epics, the Ramayana and the Mahabharata were finally completed in the fourth century. The stories of both the epics symbolize the victory of good over evil. Both Rama and Krishna came to be considered incarnation of Vishnu.

The Gupta period marks the beginning of the writing of the literature known as *Puranas*. These texts refer to the stories about the Hindu gods and mention the ways to please them through fasts and pilgrimages. The major *Puranas* written in this period are the *Vishnu Purana*, *Vayu Purana* and the *Matsya Purana*. For the worship of Shiva, Shiv *Purana* was written whereas the various incarnations of Vishnu are glorified in *Varaha Purana*, *Vamana Purana*, and *Narasimha Purana*. They were meant for the worship by common man. Some *Smritis* or the law books were also compiled in the Gupta period. One of these, the *Narada Smriti* throws light on the general social and economic rules and regulations of the period.

The literature in Gupta period was written in Sanskrit. The greatest of all the poets was Kalidasa who lived in the court of Chandragupta II in the fifth century AD. His works are very famous and have been translated in many European languages. Some of the works that he authored are *Meghadutam, Abhijnanashakuntalam, Raghuvamsha, Kumarasambha*va and Ritusamhara. The notable feature of his works is that the characters of higher caste speak in Sanskrit while those of lower caste and women speak in Prakrit. The other famous dramatists to have flourished in this period are Shudraka, writer of Mrichchhkatikam and Vishakhadatta who authored Mudrarakshasa.

In the seventh century Banabhatta, the court poet of Harsha, wrote Harshacarita praising his patron. Written in an ornate style, it became a model for later writers. The early history of Harsha is reconstructed on the basis of this text. Another text written by him is Kadambari. Harsha too was considered to be a literary monarch. He is said to have authored three plays: Priyadarshika, Nagananda and Ratnavali.

In south India, the period from AD 550–750 witnessed the growth of Bhakti literature in Tamil. Songs were composed by the Vaishnava saints (Alvars) and Saiva saints (Nayannaras) in praise of their respective gods. One of the most famous of the *Alvar* saints was a woman called Andal. The Vaisnava devotional songs are later arranged in a text called *Nalayira Prabandham* while those of the Saivites are preserved in the text known as *Devarama.*

INTEXT QUESTIONS 7.11

1. What are the Puranas?

2. Who was Andal?

3. What is the bhakti literature of the Nayannars called?

7.12 ART AND ARCHITECTURE

Ancient Indian art was mainly inspired by religion. As in earlier times, Buddhism gave a great impetus to art in Gupta period also. A life size image of Buddha made in copper is found from Sultanganj in Bihar. Beautiful images of Buddha were also created at Mathura and Sarnath. The finest examples of Buddhist art during Gupta period are the paintings of Ajanta caves. Depicting the life of Buddha and the Jataka stories, these paintings with lustrous colors have not faded even after fourteen centuries. The Ajanta caves are now included in the list of the World Heritage Sites by the UNESCO.

It is for the first time in the Gupta period that the temples in the form of structures were constructed in north India. These temples were made in the architectural style known as **Nagara**. Two of these temples, one made of bricks at Bhitargaon in Kanpur and the other of stone at Deogarh in Jhansi have been found in Uttar Pradesh. Here the images of Vishnu are placed in the center as a chief deity.

The Gupta coins are also pieces of art. They are well designed and meticulously crafted. They carry aesthetically impressive depictions of the activities of the rulers.

The lyrist type of gold coins issued by Samudragupta show him playing a lute. His interest in music can be detected from this representation. He also issued *ashvamedha*

Fig. 7.1 Deogarh Nar-Narayan

type of coins as mentioned above, In peninsular India also the worship of Vishnu and Shiva was becoming popular.

The Pallava rulers constructed stone temples in seventh and eighth centuries to house the images of these gods. The most famous are the seven *rathas* or temples each made out of a solid, piece of stone constructed by king Narasimhavarman at Mahabalipuram, 65 km from Chennai. The Pallavas also built many structural temples. One of the most important among them is the Kailashnath temple, constructed in the eighth century.

The Chalukyas of Vatapi also erected numerous temples at Aihole, Badami and Pattadakal. Pattadakal has as many as ten temples built in seventh and eighth centuries and Virupaksha temple. The southern style of architecture came to be known as **Dravida**.

INTEXT QUESTIONS 7.12

1. Where in Uttar Pradesh are found Gupta temples?

   _____

2. Name the north and south Indian styles of architecture?

   _____

3. Why is Mahabalipuram important?

Fig. 7.2 Rath Mandir - Mahabalipuram

7.13 RELIGION

The Gupta rulers gave patronage to Bhagvatism. But they were tolerant to other religions too. The Chinese pilgrims Fa Hien and Hsuan Tsang, who came to India during the reign of Chandragupta II and Harsha respectively, clearly give the impression that Buddhism was also flourishing. Harsha, though a *Shaiva* in his early life, became a follower of Buddhism and a great patron of the religion. He convened an assembly at Kanauj to publicize Mahayanaism. **Nalanda** developed as a great center of education for Mahayana Buddhism during his time. Students from outside countries also came to study in this university. According to Hsuan Tsang the revenues of one hundred villages supported it.

Bhagvatism centered on the worship of Vishnu and his incarnations. It put emphasis on *bhakti* (loving devotion) and *ahimsa* (non killing of animals) rather than Vedic rituals and sacrifices. The new religion was quite liberal, and assimilated the lower classes in its fold. According to *Bhagavadgita*, the chief text of Bhagvatism, whenever there was a social crisis Vishnu would appear in a human form and save the people. Thus ten incarnations of Vishnu were perceived. *Puranas* were written to popularize the virtues of each one of these incarnations. The idols of gods were housed in the temples constructed in Gupta period.

In south India, from the seventh century onwards the Tamil saints called *Alvars* and *Nayannaras* popularized the concept of *bhakti*. *Alvar* saints popularized the worship of Vishnu and the *Nayannar* saints, the worship of Shiva.

We also notice the spread of Tantrism in India in this period. From the fifth century the brahmanas had started receiving land in the tribal areas of Nepal, Assam, Bengal, Orissa, central India and Deccan. As a consequence, the tribal elements came to be assimilated in the brahmanical society. The brahmanas adopted their rituals, gods and

goddesses. It is this assimilation of brahmanical religion and tribal practices which resulted in the development of Tantrism. It did not believe in any caste or gender bias and admitted both women and shudras in its ranks. It put emphasis on 'female' as a source of power and energy. The Tantrik concepts affected, Shaivism and Vaishnavism as well as Buddhism and Jainism. It resulted in the introduction of the worship of female deities in these religions.

INTEXT QUESTIONS 7.13

1. Where did Harsha convene an assembly for Buddhism?

2. Name the centre of education for Mahayana Buddhism during Harsha's time?

3. How many incarnations of Vishnu were perceived?

4. Name the saints who popularized the worship of Vishnu and Shiva in south India?

7.14 SCIENCE AND TECHNOLOGY

An idea of the progress of science and technology in the Gupta period can be had from the important texts written on these subjects during this period. The most notable among them is an astronomical text called *Aryabhatiyam*, written by Aryabhatta in the fifth century. Aryabhatta was an astronomer and a mathematician. He for the first time suggested that the earth rotates on its axis, and revolves around the sun and causes eclipse. He was the first to invent "zero" and the use of the decimal system. Another scholar Varahamihira (end of sixth century) was a great astronomer who has written a number of books on astronomy. His work *Panchasiddhantika* deals with five astronomical systems. Brahmagupta a well known mathematician also lived in the Gupta period.

Metallurgy also saw technological advancement in Gupta times. The bronze images of Buddha produced on a considerable scale in the period are an example of advanced technology. The twenty-three feet high iron pillar at Mehrauli in Delhi too speaks volumes of the iron technology prevailing in the Gupta period. Standing in the open, this pillar has not gathered rust even after fifteen centuries. The wonderful paintings of Ajanta, still intact, indicate besides other things, the art of making colors during this period.

INTEXT QUESTIONS 7.14

1. Who was Aryabhatta and what theories did he propound?

2. Name the text written by Varahamihira?

3. Which is the most important example of the advancement in metallurgy in Gupta period?

WHAT HAVE YOU LEARNT

Let us briefly recapitulate the main points of this lesson: Chandra Gupta I (AD 319–334) was the real founder of Gupta empire. Guptas were able to establish a vast empire as they could exploit the iron ores of central India and Bihar and also this being very fertile land. He was succeeded by Samudrgupta (AD 335–375) and Chandra Gupta II (AD 375 – 414). Chinese Buddhist pilgrim Fa Hien (AD 404–411) visited India and has left an vivid account of people of that period. Great Sanskrit poet and playwright Kalidasa was one of the nine luminaries of Chandra gupta II. Hunas from Central Asia threatened the Gupta empire & its invasion made Gupta's very weak. Subsequently decline in economic prosperity led to gradual decline of Gupta's empire.

Harshavardhana (606–647), a great warrior and able administrator established kingdom in north whose account is available in Harishcharita by his court poet Banabhatta. Chinese Buddhist pilgraim Hsuan Tsang visited India during his time. Harsha was defeated by Pula Kesin II Chalukya ruler of south, so river Namada become Harsha's Southern boundary.

Pallavas rose to power in pennisular India. Tamil bhakti literature and Dravidian style of art and architecture in South India developed during this period.

Society underwent a change during Gupta's period. Brahmaincal culture extended to distant and different areas. A large number of tribals were assimilated in the varna system and some foreigners like Hunas were also stratified into Brahmanical system. The status of women declined further in this period.

Gupta period is Golden age of Art and literature Ramayana and Mahabharata were completed in 4^{th} century. Puranas began to be written. Alvars & Nayannaras, The South India saints composed Bhakti literature in Tamil.

Nagara-North Indian temples and southern style Dravida temples came to be established in their respective regions.

Ajanta Caves paintings depicting the life of Budha were also created during this period. The famous Mahabalipuram rath temples are also a creation of this period.

Aryabhatiyam, a notable astro-nomical text written by Aryabhatta of 5^{th} century stated for the first time that the earth rotates on its axis and revolves around sun. Metullurgy saw technological advancement in Gupta times. Mehrauli's Iron pillar and bronze images of Buddha are few examples of this advancement.

TERMINAL QUESTIONS

1. Discuss the achievements of Samudragupta on the basis of Allahabad Pillar inscription?
2. Account for the decline of the Gupta empire?
3. Give an account of the Gupta administration?
4. Write a note on the proliferation of castes during the period under study?
5. Discuss the position of women and untouchables in the Gupta period?
6. Give reasons for the expansion of agriculture in the period of our study?
7. Why did the trade decline in Gupta period?

8. Why is the Gupta age considered the Golden Age of art and literature?
9. Write a note on the Gupta coins?
10. Discuss the contribution of the Pallavas and the Chalukyas in the field of architecture?
11. Write a paragraph on Bhagvatism?
12. What were the factors that led to the rise of Tantrism in post-Gupta period?
13. Discuss the development of science and technology from c.AD 300–750?

ANSWERS TO INTEXT QUESTIONS

7.1

1. Chandragupta I
2. Fertile area; Rich in iron ore
3. Legitimacy, prestige, strength

7.2

1. It gives a detailed account of Samundragupta's period
2. Poet, musician and patron of learning

7.3

1. Vakataka
2. He was able to target his other enemies better
3. Fa Hien
4. Kalidasa

7.4

1. Huna
2. Skandagupta
3. Pushyabhutis at Thanesar; Maukharis at Kanauj

7.5

1. Banabhatta
2. Harsha
3. PulakesinII

7.6

1. Vatapi
2. Dakshinapatheshvara

7.7

1. Kanchi
2. Chalukyas

7.8

1. maharajadhiraja, parambhattaraka, parameshvara
2. desha, rashtra, bhukti
3. grama
4. High level central officers
5. Uparikara and Udranga
6. It was bad as Hsuan Tsang was robbed of his belongings twice.

7.9

1. Agriculturalists
2. presents received by the bride at the time of her marriage
3. Eran in Madhya Pradesh

7.10

1. Silk, spices
2. Dinaras

7.11

1. These texts refer to stories about Hindu gods and mention the way to please them.
2. Alvar women saint of South India.
3. Devarama

7.12

1. Bhitargaon in Kanpur and Deogrh in Jhansi (U.P.)
2. Nagara and Dravida
3. It contains the seven rathas temples built by the Pallava king Narasimhavarman

7.13

1. Kanauj
2. Nalanda
3. Ten
4. Alvars and Nayannars

7.14

1. Astronomer and mathematician [He invented zero and brought forth the importance of decimal system earth rotates on its axis & revolves around Sun.
2. Panchasiddhantika
3. Iron pillar at Mehrauli in Delhi

HINTS TO TERMINAL QUESTIONS

1. Refer 7.1 para 3
2. Refer 7.1
3. Refer 7.8
4. Refer 7.9 para 2
5. Refer 7.9 para 4
6. Refer 7.10 para 1
7. Refer 7.10 para 2
8. Refer 7.11 and 7.12
9. Refer 7.10 para 3 and 7.12 para 3
10. Refer 7.12 para 4 & para 5
11. Refer 7.13 para 1
12. Refer 7.13 para 3
13. Refer 7.14

GLOSSARY

Donee	–	the beneficiary of land -grants
Eulogy	–	a piece of writing in praise of a person
Feudalism	–	grant of a piece of land by an overlord to a donee with all financial, administrative and judicial rights.
Land Grant	–	Found mainly on copper plates. These refer to land granted to
Charters	–	donee with rights to collect revenue from peasants

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8

INDIA BETWEEN AD 750–1200

The period between AD 750 and AD 1200 is referred to as an early medieval period of Indian History. It was earlier treated by historians as a 'dark phase'. It was so because during this time the whole country was divided into numerous regional states which were busy fighting with each other. But recent studies have indicated that, though politically divided, India witnessed a growth of new and rich cultural activities in the fields of art, literature and language. In fact, some best specimens of temple architecture and Indian literature belong to this period. Thus, far from being 'dark' it may be treated as a bright and vibrant phase of Indian history.

OBJECTIVES

After studying this lesson, you will be able to:

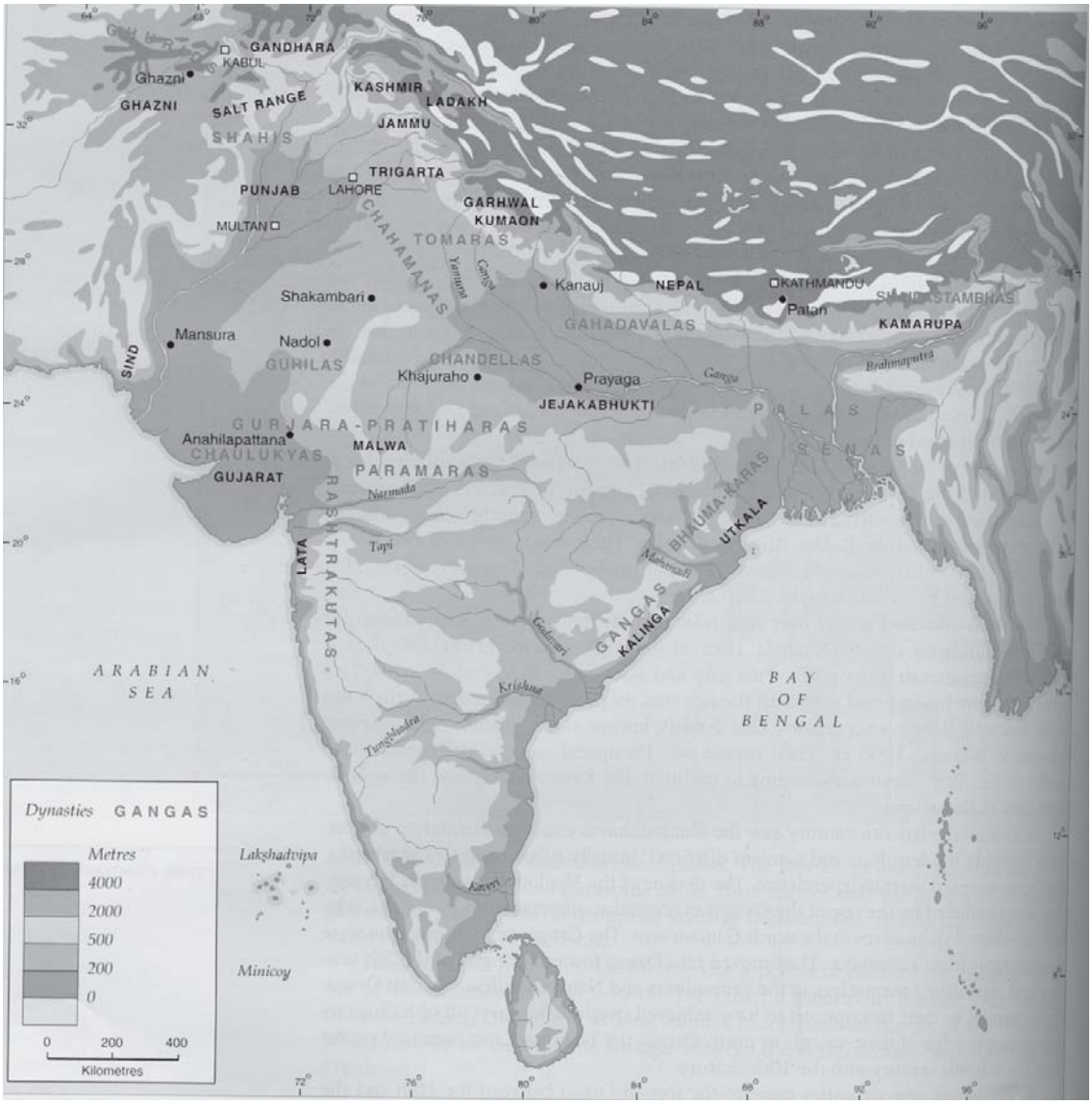
- identify the various regional kingdoms which emerged during AD 750 and AD 1200;
- examine the nature of state;
- highlight the social and economic changes;
- evaluate the cultural activities;
- and assess the significance of India's contact with Southeast Asia during 8th and 12th centuries;

8.1 POLITICAL DEVELOPMENTS

The political developments after Harshavardhan, about whom you have read in the last chapter, can be best understood if we divide the period from AD 750 to AD 1200 in two parts (a) AD 750–AD 1000; (b) AD 1000–AD 1200. The first phase was marked by the growth of three important political powers in India. These were Gurjara Pratiharas in north India, Palas in eastern India and Rashtrakutas in South India. These powers were constantly fighting with each other with a aim to set up their control on Gangetic region in northern India. This armed conflict among these three powers is known as 'Tripartite struggle'. In the second phase we notice the break up of these powers. It resulted in the rise of many smaller kingdoms all over the country. For example, in northern India, the disintegration of the Pratihara empire brought to the forefront various Rajput states under the control of different Rajput dynasties such as the Chahmanas (Chauhans), Chandellas, Paramaras. etc. These were the

states which fought and resisted the Turkish attacks from northwest India led by Mahmud Ghaznavi and Mohammad Ghori in the 11th and 12th centuries, but had to yield ultimately as they failed to stand unitedly against the invaders.

Let us now trace briefly the history of the three powers we have mentioned above. The Gurjara Pratihara dynasty was founded by Nagabhatta I in the region of Malwa in the eighth century. He belonged to a Rajput clan.Later one of his successors, Vatsaraja extended his rule over to a large part of North India and made Kannauj in western Uttara Pradesh his capital. Vatsaraja's policy of expansion brought him in conflict with Dharamapala, the Pala King of Bengal and Bihar. Soon, the Rashtrakuta king Dhruva from south India jumped into the fight. And thus began what is known as 'Tripartite Struggle' i.e struggle among three powers. It continued for about the next hundred and fifty years under various succeeding kings with ups and downs. The Gurjara-Pratiharas, however, could continue to maintain their hold over Kannauj till the last. One of the important kings of this dynasty was Mihira Bhoja (ninth century).



Map 8.1 Political Map of India (750–1000 AD)

He was highly praised by an Arabian scholar Sulaiman for keeping his empire safe from robbers.

In eastern India, Pala dynasty was founded by Gopala (8th century). As the names of all the succeeding kings ended with 'Pala' this dynasty come to be known as the 'Pala' dynasty.The son and grandson of Gopala,viz; Dharmapala and Devapala greatly extended the power and prestige of the Pala dynasty. Though their expansion towards west was checked by the Pratiharas, the Palas continued to rule over Bihar and Bengal for nearly four centuries with a small break. The Pala kings were the followers of Buddhism. They greatly promoted this religion by making monasteries (*viharas*) and temples in eastern India. Dharmapala is known to have founded the famous Vikramashila university near Bhagalpur in Bihar. Like Nalanda university, it attracted students from all parts of India and also from Tibet. Many Sanskrit texts were translated into Tibetan at this monastery. The most celebrated name associated with Vikramashila University was that of Atisha Dipankara who was greatly respected in Tibet.

In south, Dantidurga was the founder of the dynasty called, Rashtrakuta dynasty (8th AD). The capital of the Rastrakutas was Manyakheta or Malkhed near Sholapur. It was under the king Dhruva that the Rashtrakutas turned towards north India in a bid to control Kannauj, then the imperial city. And as mentioned above, it led to the beginning of 'Tripartite struggle'. One of the important kings of the Rashtrakuta dynasty was Krishna I. He built the famous Kailasha temple at Ellora (near Aurangabad, Maharastra). It is dedicated to Lord Shiva and is monolithic i.e. made of one single piece of rock. The Arab accounts inform us that the Rashtrakutas were quite friendly with the Arab traders who visited their empire. These traders were allowed to build mosques and follow their religion without any hindrance. It testifies to the liberal attitude of the Rashtrakuta kings and also to their desire to draw economic benefit from the growing sea trade conducted by the Arabs at that time.

In South India, the Chola Kings founded a mighty empire during AD 1000–AD 1200. The relationship between these Cholas, called the "Imperial Cholas" with the earlier Cholas mentioned in the Sangam literature is not clear. The Cholas came to power after over throwing the authority of the Pallavas in South India. The founder of the Chola dynasty was Vijayalaya (9th century AD) but the real architects of the glory of the dynasty were Rajaraja I (AD 985–AD 1014) and his son Rajendra I (AD 1014–AD 1044). During the heyday of the Chola empire, it extended from R.Tungabhadra (a tributary of R.Krishna) in north to Kanya Kumari in south. The Chola Kings made a successful use of their navy and conquered not only Maldive and Lakshdweep Islands but also Sri Lanka. They also defeated the kings of Malaya and Java and Sumatra. One of the greatest contribution of Rajaraja I was the construction of the famous temple known as Rajarajeshwara or Brihadesvara temple, dedicated to Shiva at Tanjore. He also ordered a survey of land for better collection of land revenue in his empire. The rule of his son, Rajendra I was even more dazzling. He carried his arms up to Ganga in Bengal after defeating the Pala King, Mahipala. To commemorate this victory he founded a new capital called 'Gangaikondacholapuram' and acquired for himself the title "Gangai-konda" (conqueror of Ganga). He was a great patron of learning and was known as Pandita-chola. The last important Chola king was Kullotunga (AD 1070–1122 AD). Under him the Chola empire started disintegrating and shrunk to much smaller area.

The above account will make you understand that though there were frequent inter regional clashes, cultural growth was also taking place side by side. In fact, the emer-

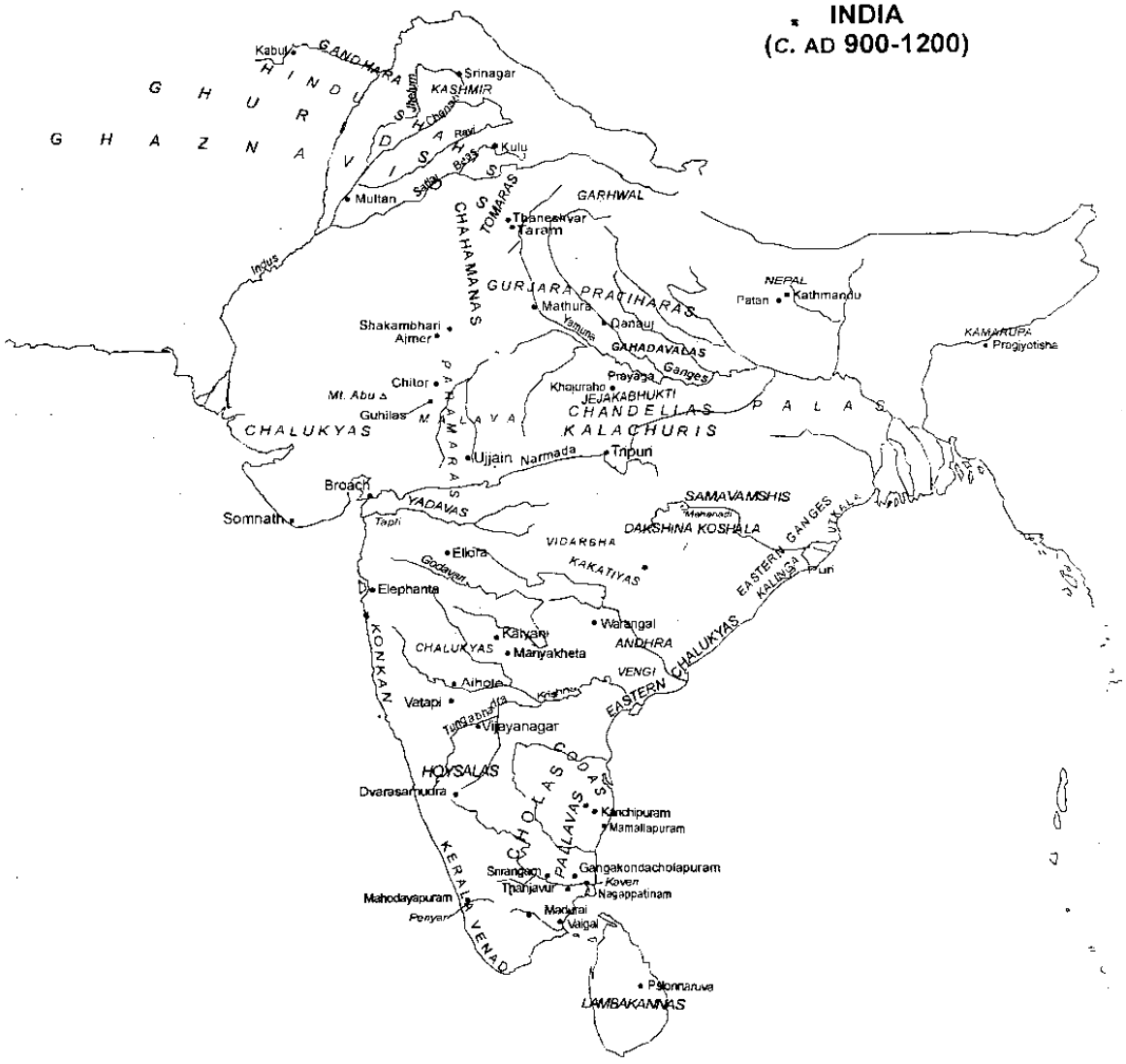
gence of big political powers brought about a relative stability in different regions. It led to the developments of distinct cultural patterns related to art, architecture and literature within each of these regions. We shall discuss these patterns slightly later in this lesson.

INTEXT QUESTIONS 8.1

1. Name the three dynasties which participated in the Tripartite Struggle'. Give the names of at least one ruler of each of these dynasties?

2. What was the cause of conflict between the three powers during AD 750–1000?

3. Who was the Pratihara ruler who received praise from the Arab scholar?



Map 8.2 Political Map of India (1000 to 1200 AD)

4. Who founded the Vikramashila University?

5. Which religion was patronized and promoted by the Pala Kings?

6. Which Chola king acquired the title 'Gangaikonda'and why ?

8.2 NATURE OF STATE

The state structure in this period has often been described as "decentralized" political system. What is 'decentralized' polity? It is a system in which there is of course a king as the main authority at the top, but he shares his rule with other small chiefs called feudatories or the *samantas*. You may wonder who these *samantas* were. Well the term '*Samanta*' basically refers to a king who has been defeated but his kingdom has been restored to him but with the condition that he will continue to accept the over lordship of the conquering king and also pay regular tribute to him in cash or kind. He may also be asked to help with military assistance in times of need. As these chiefs enjoyed freedom of administration over their regions they were quite powerful. Surely you can guess that these chiefs could always be a threat to the overlord, and no wonder whenever there was a weak king at the top, they would assert their independence leading to the break up of the empire. And precisely it was what happened during the last days of Pratihara empire as mentioned above.

Another aspect the decentralized polity was characterized by the practice of making land grants to Brahmanas and others. This practice was initiated by the Satavahanas kings in the Ist and 2nd centuries AD, but after the Gupta period it had become a normal practice all over the country. Now land grants came to made not only to religious persons and institutions but to state officials as well.Why did it so happen? It is suggested that one of the reasons for the increase in land grants during this period, was the decline in trade and, therefore the shortage of coined money to pay to the officials and others for their services. The shortage of coined money in the post-Gupta period is indicated by the absence of the presence of coins in the archeological finds. The land granted to the donee (the receiver of grant) was tax free, i.e., the donee did not pay any tax to the state and used the produce and income on it for his personal benefit. The donee was also free from any interference by his king or his officials in managing the land donoted to him. Thus , these donees converted the lands granted to them into independent islands of authority with no or little central control.

In the Chola kingdom in South India,the structure of administration was slightly different. Here at the village level, a great amount of autonomy was enjoyed by the local people. They looked after their administration with the help of self elected local bodies. Two types of village assemblies are mentioned in the records. These were known as Sabha and Ur. Sabha was the assembly in the villages which were inhabited predominantly by the brahmanas, whereas Ur was in the non brahmanical settlements. These assemblies looked after the local public works, tax collection, temple management etc., with the help of the members elected through a procedure set by the villagers. It was a unique feature of the Chola administration as it represented a harmonious balance between the central authority and the local self-government.

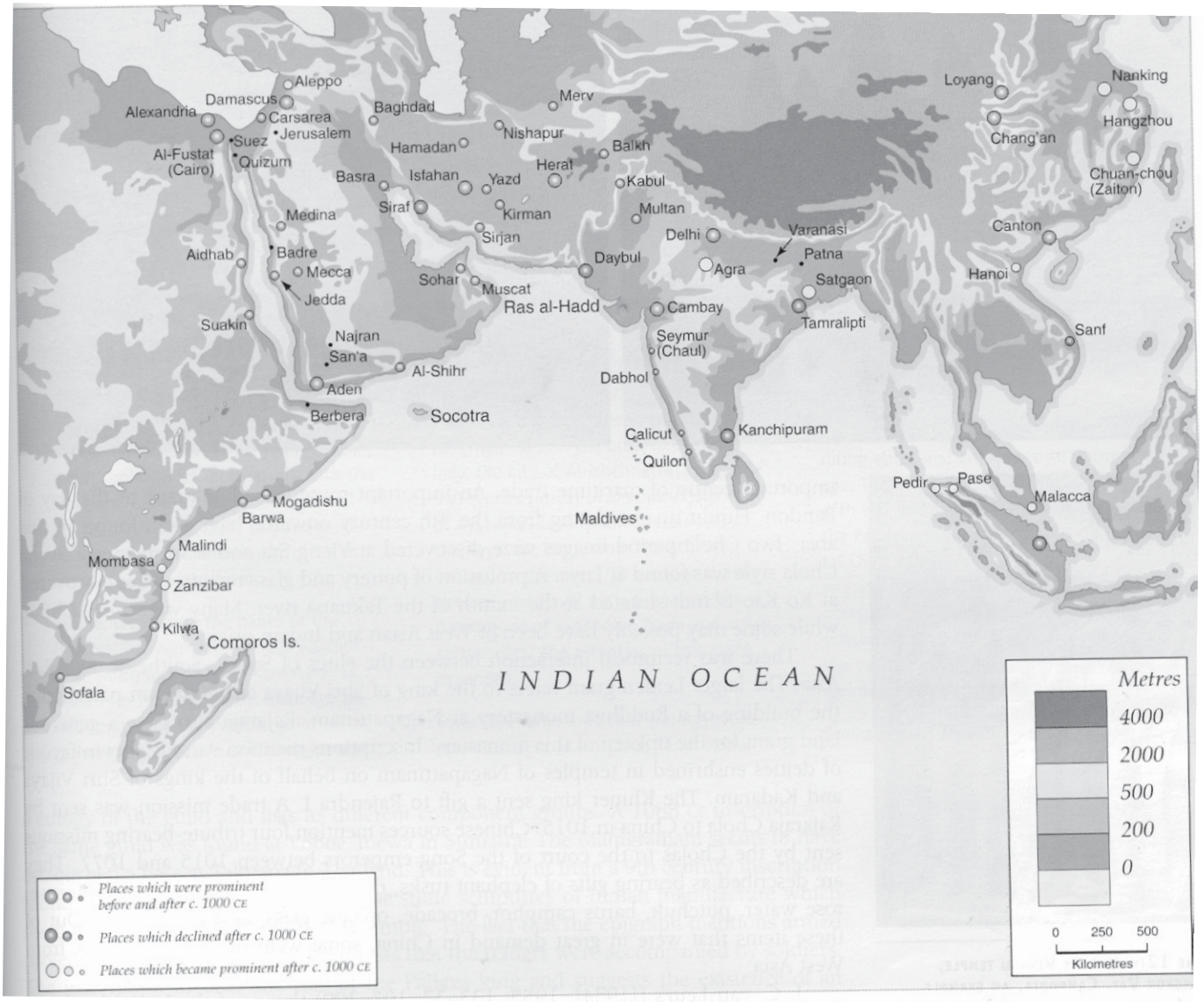
INTEXT QUESTIONS 8.2

1. What do you understand by a decentralized political system? How was it harmful for the polity of North India during the early medieval period?

2. Which of the kingdom gave importance to village assemblies? What were the village assemblies called?

8.3 SOCIAL AND ECONOMIC CHANGES

The early medieval period was also marked by many social and economic changes. Socially, an important phenomenon of this period was the proliferation or increase in



Map 8.3 Map of South East Asia

the number of castes. How did it happen? One of the reason for it was the inclusion of newer groups into brahmanical society. It is suggested that as the number of land grants increased, new areas were brought under cultivation. It made local tribal people leave hunting as their main profession and take up agriculture. They were then transformed into peasants, and assimilated in society as sudras. The land grants in fact resulted in movement and migration of Brahmanas to different internal areas where they were able to introduce and enforce their brahmanical social values. The land grants also led to the increase in the number of Kayastha class. The Kayasthas were basically scribes and they specialized in drafting and writing land grant documents. Naturally, with increase in the number of land grants their importance also increased .

But the most important feature of this period was the rise of a new class of people called the Rajputs, such as Chahmanas, Paramaras, Pratiharas, Chandellas etc. Some historians believe that they were the descendants of various groups of foreign invaders such as Sakas, Kushanas, Hunas etc, who had been coming to India from northwest during different times of history. These people gradually settled down in the region of Rajasthan and, after intermingling with the Indian society, emerged as a warrior class. There are others who treat them as a part of the Kshatriya varna of the brahmanical system.But today many scholars see a connection between the rise of Rajput class and the extension of agriculture activities in Rajasthan. It is pointed out that with the spread of land grants there was an increase in the number of agriculture settlements. As a result, many local chiefs came to acquire enough financial and political power to set up an independent authority. In order to acquire legitimacy and authencity to their newly acquired position in the eyes of their subjects, they invited brahmanas from Gangetic and other regions to perform for them royal rituals and ceremonies, and in return gave them land and other things as fee,i.e dakshina. They also made brahmanas write about their illustrious ancestory linking them with lord Rama (of the solar race) and lord Krishna (of the lunar race) to claim a dignified position of a warrior class.

Economically, the first phase, i.e, AD 750–AD 1000, is believed to be one of decline. It is evident from the absence of coins for exchange and the decayed condition of towns in northern India. But in the second phase after AD 1000, we notice a revival of trade activities. Not only do we come across new gold coins, there are also numerous references to trade goods and towns. What could be the reason for it? There seem to be two main reasons for it. One, there was increase in agricultural activities on account of land grants in fresh areas. It led to surplus production of goods for exchange. And second, the Arab traders had emerged on the coastal areas of India as important players in international sea trade. The Arabs had acquired a foothold in Sind in AD 712 and later, gradually, they set up their settlements all along the sea from Arabia to China. These settlements served as important channels for the sale and purchase of Indian goods, and thus helped in the growth of Indian external trade. In south India, the Chola kings maintained close commercial contact with southeast Asia (Malaya, Indonesia etc) and China.

INTEXT QUESTIONS 8.3

1. What was the main factor for the growth of Rajput class.

8.4 CULTURAL DEVELOPMENTS

The new regional kingdoms led to the emergence of new regional cultural zones such as Bengal and Orissa in the North Gujarat and Maharashtra in Central India as well as Andhra, Karnataka, and Tamil Nadu in the South. The various art forms, languages, literature, etc. that form an important part of our regional cultures today, took their shape around this period. Most of the languages such as Bengali, Assamese Oriya, Marathi, etc. that are spoken in the northern, central and eastern parts of India are some examples. The rich literature produced in these languages began to replace the earlier monopoly of Sanskrit literature. The literary works in the regional languages were often composed under the patronage of the new regional rulers. A famous work composed in the regional language around this time under the Cholas was the Tamil version of the *Ramayana*, composed by Kamban. Similarly in Karnataka, Pampa who is regarded as one of the jewels of Kanada literature composed *Vikramarjuna-vijaya*, known popularly as *Pampa Bharat*, in Kannada. In Andhra region, Nanniah translated some portions of Mahabharata in Telugu. It was later completed by poet Tikkanna in the thirteenth centrury.

However, Sanskrit still retained a position of importance among the elites as a language of learning. Important works composed in Sanskrit around this period were the *kathasaritasagara* a collection of stories, the *Rajtarangini*, a vivid account of the kings of Kashmir composed by Kalhana and the *Gita Govinda*, a piece of devotional literature

Fig 8.1 Nataraja

composed on the theme of love between Radha and Krishna, by Jayadeva in Bengal under the Pala kings.

Another activity that received royal patronage was that of temple –building. The temples served as representative of the might and glory of the kings who had them built. The loftier the temple, the greater was the might reflected. Indeed there was a definite correlation. The construction of large temples and their regular maintenance required the mobilization of huge amount of resources, both financial and human. This could be possible only when the particular king was wealthy & powerful enough.

The three types of temple architecture which evolved during the period are known as the Nagara, Dravida and Vesara (mixed) styles during this period. The characterstic feature of the Nagara style of temples was the lofty tower or spire called the *Shikhara*. Temples built in this style were spread over large parts of northern India, particularly in Central India, Gujarat, Rajasthan and Orissa. However,even within the general Nagara style, there were distinctive regional characteristics. Some of the outstanding examples of this style, are the Lingaraja temple at Bhuvaneshwar, the Sun temple at Konark and the Kandariya Mahadeva temple, built by the Chandella kings at Khajuraho. The Dravida style of architecture is found in South India. It reached the height of its glory under the rule of the Chola kings. Some of the important characteristics of this style are the *garbhagriha*, the *vimanas*, the *mandapa* and the *gopurams*. The *garbhagriha* was the inner sanctum that housed the chief-deity to whom the temple was dedicated. The *vimanas* were the various storeys built atop the garbhagriha. The *mandapa* was a hall with numerous carved pillars, placed before the *garbhagriha*. The *gopurams* were the lofty gates along the high walls that enclosed the entire temple complex. An important example of this style is the Brihadishvara temple built by Chola king Rajaraja at Tanjore. The Vesara temples represented a mixed style. These were mostly built under the patronage of the Chalukyas and are found at Pattadakal near Badami (Karnataka). There was also great improvement in the art of making sculptures in this period An important contribution of Chola artists in this respect was the bronze images of Nataraja. These images represent Siva in his cosmic dance and are unmatched in their rythem and balance.

INTEXT QUESTIONS 8.4

1. What was the style of architecture followed in Northern India?

2. What is the most important contribution of Cholas to the art of Sculpture.

8.5 CONTACT WITH SOUTHEAST ASIA

Indians were never such people to stay at home. They have been moving out from ancient time to different parts of the world for trade and other activities. As far as the Indian contact with Southeast Asia is concerned, it appears to be as old as fifth century B.C. Jatakas the Buddhist texts belonging to this period refer to Indians visiting Suvarnadvipa (island of gold), which is identified with Java. Such early contacts with Southeast Asia are confirmed by the recent archeological finds of pearls and ornaments of agate and carnelian, the semi-precious stones of Indian origin,from the coastral sites in Thailand, Vietnam, Indonesia, etc. These finds belong to as far back as first

century BC. According to the Chinese traditions, the first kingdom in South east Asia was founded at Funan (Cambodia) in the fourth century AD by a brahman known as Kaundinya who had come from India and had married the local princess. However, Indian and South-east Asian contacts became closer from 5th century AD onwards when inscriptions in Sanskrit language start appearing in many areas. It reached its peak during AD 800–AD 1300 when many kings and dynasties with Indian names emerge all over Southeast Asia.

The Southeast contact was largely on account of trade. Southeast Asia is rich in cardamom, sandal wood, camphor, cloves etc. which formed important items of trade between India and the West. Initially, the Indian traders appear to have settled along the coast, but gradually they shifted their network to the interior. Along with the traders came the priests particularly the Buddhist and brahmanas, to meet the ritual requirements of the Indian settlers. It thus created a situation for the spread of Indian social and cultural ideas in South east Asia. But it must be noted that Indian contact did not uproot the local culture. It was rather a case of peaceful intermixing of Indian concepts with local cultural features. Therefore, for example, while Sanskrit was accepted as a language of court and religion in Southeast Asia the regional languages continued to be used side by side , and we find many inscriptions in mixed Sanskrit and local language. Similarly, the concept of varna was known to the south east Asians and brahmanas were respected in society, but social divisions were not rigid as it was in India.

The most important empire which come to be founded in South east Asia in the 8th Century AD was the Shailendra empire. It comprised Java, Sumatra,Malay-Pennisula and other parts of the Southeast Asian region. They were a leading naval power and on account of their geographical position controlled the trade between China and India as well as other countries in the west. The Shailendra kings were followers of Buddhism and had close contact with the Indian rulers. One of the kings of this empire, built a monastery at Nalanda in the ninth century, and at his request the Pala king Devapala of Bengal granted five villages for its upkeep. Similarly in the eleventh century another king was permitted by the Chola king Rajaraja I to build a Buddhist monastery at Nagapattam on the Tamil Coast . The Shailendras also built a beautiful temple dedicated to Buddha at Barabudur in Java. It is situated on the top of a hillock and consists of nine gradually receding terraces.

Besides Buddhism, the worship of Hindu gods such as Vishnu and Siva was also quite popular in southeast Asia. The temples dedicated to them have been found at various places. They show distinct traces of Indian influence and inspiration. One of the most famous temples, dedicated to Vishnu, is Angkorvat temple built in the 12th century by Surya Varman II, the king of Kambuja (Cambodia). It is surrounded by a moat, filled with water. It has a huge gopuram (gateway) and number of galleries, the walls of which are decorated with sculptures based on themes drawn from Mahabharat and Ramayana.

INTEXT QUESTION 8.5

1. Which kingdom in South east Asia had close relations with India during 9th–11th century AD?

   _____

2. Mention the two important temples in South east Asia? Whom were they dedicated to?

   _____

WHAT YOU HAVE LEARNT

The period between AD 750–AD 1200 is no more treated as a 'dark phase' of Indian history. It was marked by various political, social and cultural activities. Politically, the period between AD 750–AD 1200 is early Medieval period with the rise of numerous regional states. In North India Gurjara- Prathiharas, Palas in east & Rashtrakutes in South India rose to power in early years (750–1000) while in later years (1000–1200) Rajput states in North & Cholas in South fetched power from previous rulers.

The nature of state is a decentralized political system wherein the king at the top is assisted by small chiefs or *Samanthas*. Land grants become very common to religious people & to state officials in lieu of salary. Sabha (Brahaman predominant village), Ur (non brahaminical settlements) were local administering authorities in South India.

It is a period of economic decline due to diminishing overseas trade. During this period several tribes gave up hunting, start tilling lands, and subsequently included into brah- manical society.

This period is of robust cultural development. Regional languages & Regional literature developed around this time.Nagara, Dravida & Vesara style of temple architecture evolved during this period. Cultural contacts with South east Asia (Java, Sematra, Malay, Cambodia, Thailand, Vietnam, Indonesia), though developed on settlting of Indian traders on these regions.

TERMINAL QUESTIONS

1. Name the dynasty that rose to great heights in the history of south India between the 10^{th} and 12^{th} centuries. List some of the important achievements of the rulers of this dynasty.
2. Name any three dynasties which were involved in the Tripartite Struggle.
3. Why did the Rajputs need to seek ways of legitimizing their royal authority in the eyes of the subject population?
4. Trace the process that led to the '*samantas*' becoming an integral feature of the political structures of kingdoms in the early medieval period.
5. Examine the changes that occurred in the society and economy during the early medieval period.
6. Trace the major cultural achievements during the early medieval period.

ANSWERS TO INTEXT QUESTIONS

8.1

1. Gurjara –

Pratiharas	–	Nagabhata
Palas	–	Gopala
Rashtrakutas	–	Krishna I

2. to maintain control over Kannauj
3. Mihira Bhoja
4. Dharmapala
5. Buddhism
6. Rajendra I as he was the conqueror of Ganga

8.2

1. King being main authority at top, shares his rule with other small chiefs (Samanthas). Whenever there was a weak king at the top, they would assert their independence leading to the breakup of the empire.
2. Cholas; Sabha and Ur.

8.3

1. Extension of agricultural activities in Rajasthan.

8.4

1. Nagara
2. Bronze image of Nataraja.

8.5

1. Java, Sumatra, Malay.
2. Angorvat (Cambodia); Barabudur (Java)

HINTS TO TERMINAL QUESTIONS

1. Refer 8.2 para 3
2. Refer 8.1
3. Refer 8.3 para 2
4. Refer 8.2 para 1
5. Refer 8.3 para 1&3
6. Refer 8.4

9

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ESTABLISHMENT AND EXPANSION OF THE DELHI SULTANATE

The rulers who ruled substantial parts of the North India between AD1200 to AD1526 were termed as Sultans and the period of their rule as the Delhi Sultanate. These rulers were of Turkish and Afghan origin. They established their rule in India after defeating the Indian ruling dynasties which were mainly Rajputs in northern India. The main ruler who was overthrown by the invading Turk Muhammad Ghori from Delhi was Prithvi Raj Chauhan. These Sultans ruled for more than 300 years (from around AD 1200 to AD 1526). The last of the Delhi Sultan, Ibrahim Lodi was defeated by the Mughals under the leadership of Babur in AD1526 who established the Mughal Empire in India.

During this period of around three hundred years five different dynasties ruled Delhi. These were the Mamluks (AD 1206–AD 1290) (popularly known as slave dynasty), the Khaljis (AD 1290–AD 1320), the Tughlaqs (AD 1320–AD 1412), the Sayyids (AD 1412–AD 1451) and the Lodis (AD 1451– AD 1526). All these dynasties are collectively referred as the Delhi Sultanate.

In this lesson we will give you a detailed account of the process of conquest, expansion and consolidation of Delhi Sultanate in India.

OBJECTIVES

After studying this lesson you will be able to:

- describe the early invasion on India from the North-West region by the Arabs
- discuss the nature of attacks by Mahmud Ghazni
- describe the nature of Muhammad Ghori's invasion
- identify the factors that helped the establishment of Turkish rule in North India by Muhammad Ghori
- provide an account of the expansion of Delhi Sultanate under the Mamluk sultans
- describe the expansion of the Sultanate by Khaljis and Tughlaqs
- outline the challenges faced by the Sultans in consolidating their rule
- list the causes of the decline of the Sultanate.

Notes

9.1 ARAB INVASION OF INDIA

In the early 8th century Arabs invaded India from the North-West region. This Arab invasion in AD 712 was led by Muhammad Bin Qasim a general of the Umayyad caliphate. Invasion on India was part of the policy of Arab expansion during this period.

The rise of Islam in Arabia (see box) gave rise to a new political system. The process of expansion which had started after the capture of Mecca by the prophet Muhammad continued after his death.

Rise And Spread Of Islam

In the 7thCentury AD, a new religion named "ISLAM" was born in Arabia and in a very short span it carved out an empire extending from North Africa to Iberian Peninsula to Iran and India. Islam was founded and preached by Prophet Muhammad (AD 570–632). This religion transformed the religious, political and social life of not only the people of Arabia but also of many parts of the world. Islam laid emphasis upon belief in one God and its holy book as the "QURAN". Muslims believe that the Quran is revealed by God to Prophet Muhammad. Quran is respected as the supreme source of authority in Islam. Every Muslim was asked to pray five times a day, to fast during the month of Ramzan, to distribute alms and to make a pilgrimage, if possible, to Mecca. After the death of Prophet (AD 632) the task of providing religious and political leadership to the Muslims passed on to the Caliphs. (Caliph is derived from the Arabic word 'Khalifa' which means 'deputy'. This is a title given to the rulers who succeeded Prophet Muhammad). Between AD 632–661 there were four pious Caliphs, all close companions of the Prophet. The Umayyad Caliphate (AD 661–750) succeeded the pious Caliphs. Umayyad dynasty gave stability and prosperity to the Caliphate. Umayyad dynasty was followed by the Abbasid Caliphate (AD 750–1258). During the time of later Abbasids, the Caliphs began to loose political control and independent Muslim Rulers (Sultans) emerged in several regions.

The Arab expansion was notable for the speed with which it was accomplished. Between AD 633–637, Arab conquered West Asia, Jordan Syria, Iraq, Turkey and Persia. They also conquered parts of North Africa and Southern Europe. Between AD 639–637, Egypt was also conquered. By AD 712, the Arabs had entered Spain and were soon making inroads into Southern France. By the 8th Century AD**,** the Arabs had acquired a core position from Spain to India, connecting the trade of Mediterranean and the Indian Ocean.

During the early years of the 8th Century, the Umayyads reached the height of their power. They had created the largest ever-Mulsim state that existed. Arabs were also attracted by the wealth of India. Arab merchants and sailors had brought back stories of great wealth of India. However, the reason for the invasion of Sindh was to avenge the plunder of Arab Ships by pirates of Debol. King Dahir refused to punish the pirates. Hajjaj the governor of Iraq despatched an army under Muhammad Bin Qasim. He arrived in Sind in AD 712, and besieged Debol which was situated on the sea coast. After crossing the Indus he marched forward. At Rawar, Muhammad Bin Qasim attacked Dahir who was defeated. Arabs killed a large number of fleeing soldiers. Dahir was also caught and killed. Muhammad Bin Qasim now proceeded forward and within a short span he conquered various important places in Sind including Brahmanabad.

The economic life of Sind got disturbed as a result of campaigns of Qasim. A large number of people and merchants had fled from Sind. He had conquered the major portion of Sind up to the lower Punjab. His rule lasted only for two years. However many Arabs settled down in Sind and established relations with the local population. The Arab influence continued for a long period with pockets of Muslim influence established in various parts of Sind.

9.2 MAHMUD GHAZNI

In all Mahmud Ghazni invaded India 17 times during AD 1000–1026. Mahmud Ghazni was Son of Sabuktigin, the founder of Ghazni dynasty & Turkish slave commander.

Mahmud Ghazni first encountered the Hindushai ruler, Jaipal in AD 1001. In the years AD 1004–06 Mahmud Ghazni attacked the rulers of Multan. Soon Punjab also passed into the hands of the Ghaznavids. Between AD 1014–1019, Mahmud enriched his treasury by looting the temples of Nagarkot, Thanesar, Mathura and Kanauj. The attack against Nagarkot in AD 1008 has been described as his first great triumph. In AD 1025, Mahmud embarked on the most ambitious Indian campaign, the attack on the Somnath temple in Saurashtra. Mahmud captured the city after grim struggle in which more than 50,000 defenders lost their lives. Mahmud left Somnath after a fortnight when he came to know that the Gujarat king Bhima-I had completed preparations to confront him. His attacks on India were an attempt to fulfil his ambition to make Ghazni the formidable power in the politics of Central Asia. Mahmud's raids into India were only to acquire the famous wealth of India. This wealth would help him to consolidate his vast rule in Central Asia. He did not wish to establish an empire in India. The Ghaznavids had their control on parts of Punjab and Sind which continued till AD 1135. However his invasions exposed the weak defence of Indian kingdoms. They also opened possibility of attacks in future by the Turks.

9.3 MUHAMMAD GHORI (SHAHABUDDIN MUHAMMAD)

In AD 1173 Shahabuddin Muhammad (AD 1173–1206) also called Muhammad of Ghor ascended the throne of Ghazni. The Ghoris were not strong enough to meet the growing power and strength of the Khwarizmi Empire; they realised that they could gain nothing in Central Asia. This forced Ghori to turn towards India to fulfil his expansionist ambitions.

Muhammad Ghori was very much interested in establishing permanent empire in India and not merely looting its wealth. His campaigns were well organised and whenever he conquered any territory, he left a general behind to govern it in his absence. His invasions resulted in the permanent establishment of the Turkish Sultanate in the region lying north of the Vindhya Mountains.

Conquest of Punjab and Sind

Muhammad Ghori led his first expedition in AD 1175. He marched against Multan and freed it from its ruler. In the same campaign he captured Uchch from the Bhatti Rajputs. Three years later in AD 1178 he again marched to conquer Gujarat but the Chalukya ruler of Gujarat, Ghima II defeated him at the battle of Anhilwara. But this defeat did not discourage Muhammad Ghori. He realised the necessity of creating a suitable base in Punjab before venturing on the further conquest of India.

He launched a campaign against the Ghaznavid possessions in Punjab. As a result Peshawar was conquered in AD 1179–80 and Lahore in AD 1186. The fort of Sialkot and Debol were captured next. Thus by AD 1190 having secured Multan, Sind and Punjab, Muhammad Ghori had paved the way for a further thrust into the Gangetic Doab.

The First Battle of Tarain (AD 1191)

Muhammad Ghori's possession of Punjab and his attempt to advance into the Gangetic Doab brought him into direct conflict with the Rajput ruler Prithivaraja Chauhan. He had overrun many small states in Rajputana, captured Delhi and wanted to extend his control over Punjab and Ganga valley. The conflict started with claims of Bhatinda. In the first battle fought at Tarain in AD 1191, Ghori's army was routed and he narrowly escaped death. Prithviraj conquered Bhatinda but he made no efforts to garrison it effectively. This gave Ghori an opportunity to re-assemble his forces and make preparations for another advance into India.

The Second Battle of Tarain (AD 1192)

This battle is regarded as one of the turning points in Indian History. Muhammad Ghori made very careful preparations for this conquest. The Turkish and Rajput forces again came face to face at Tarain. The Indian forces were more in number but Turkish forces were well organised with swift moving cavalry. The bulky Indian forces were no match against the superior organisation, skill and speed of the Turkish cavalry. The Turkish cavalry was using two superior techniques. The first was the horse shoe which gave their horses a long life and protected their hooves. The second was, the use of iron stirrup which gave a good hold to the horse rider and a better striking power in the battle. A large number of Indian soldiers were killed. Prithviraj tried to escape but was captured near Sarsuti. The Turkish army captured the fortresses of Hansi, Sarsuti and Samana. Then they moved forward running over Delhi and Ajmer.

After Tarain, Ghori returned to Ghazni, leaving the affairs of India in the hand of his trusted slave general Qutbuddin Aibak. In AD 1194 Muhammad Ghori again returned to India. He crossed Yamuna with 50,000 cavalry and moved towards Kanauj. He gave a crushing defeat to Jai Chand at Chandwar near Kanauj. Thus the battle of Tarain and Chandwar laid the foundations of Turkish rule in Northern India.

The political achievements of Muhammad Ghori in India were long lasting than those of Mahmud of Ghazni. While Mahmud Ghazni was mainly interested in plundering Muhammad Ghori wanted to establish his political control. His death in AD 1206 did not mean the withdrawal of the Turkish interests in India. He left behind his slave General Qutbuddin Aibak who became first Sultan of the Delhi Sultanate.

INTEXT QUESTIONS 9.1

1. Fill in the blanks:

   a) Sultan Muhammad Ghori was the ruler of _____.

   b) The First battle of Tarain was fought between _____ and _____.

   c) Muhammad Ghori entrusted his Indian possession to _____.

2. When was the Second battle of Tarain fought?

   _____

3. What was the one major difference between the invasion of Mahmud of Ghazni and Muhammad of Ghor?

   _____

9.4 THE MAMLUK SULTANS

With Qutbuddin Aibak, begins the period of Mamluk Sultans or the slave dynasty. Mamluk is an Arabic word meaning "owned". It was used to distinguish the imported Turkish slaves meant for military service from the lower slaves used as domestic labour or artisan. The Mamluk Sultans ruled from AD 1206 to 1290.

Qutbuddin Aibak (AD 1206–1210)

Qutbuddin Aibak was a Turkish slave who had risen to high rank in Muhammad Ghori's army. After Muhammad Ghori's death in AD 1206, the control of his Indian possessions was passed on to Qutbuddin Aibak. Aibak was the first independent Muslim ruler of Northern India, the founder of Delhi Sultanate.

Aibak had to face many revolts from Rajputs and other Indian chiefs. Tajuddin Yaldauz, the ruler of Ghazni, claimed his rule over Delhi. Nasiruddin Qabacha, the governor of Multan and Uchch aspired for independence. Aibak was able to win over his enemies by conciliatory measures as well as a display of power. He defeated Yaldauz and occupied Ghazni. The successor of Jaichand, Harishchandra had driven out the Turks from Badayun and Farukhabad. Aibak re-conquered both Badayun and Farukhabad.

Qutbuddin Aibak was brave, faithful and generous. Due to his generosity he was known as "Lakh Baksh". Most of the scholars consider Aibak as the real founder of Mulsim rule in India.

Iltutmish (AD 1210–1236)

In AD 1210, Aibak died of injuries received in a fall from his horse while playing chaugan (Polo). After his death a few amirs raised his son Aram Shah to the throne in Lahore. But Aram Shah was incapable ruler and the Turkish amirs opposed him. The Turkish chiefs of Delhi invited the governor of Badayun (son-in-law of Qutbuddin Aibak) "Iltutmish" to come to Delhi. Aram Shah proceeded against him at the head of the army from Lahore to Delhi but Iltutmish defeated him and became the Sultan with the name of Shamsuddin. The credit of consolidating the Delhi Sultanate lies largely with him.

When Iltutmish ascended the throne, he found himself surrounded with many problems. Other commanders of Muhammad Ghori like Yaldauz, Qubacha and Ali Mardan rose in defiance again. The chief of Jalor and Ranthambore joined Gwalior and Kalinjar in declaring their independence. Apart from this, the rising power of Mongols under Chenghiz Khan threatened the North West Frontier of the Sultanate.

Iltutmish took up the task of consolidating his position. He defeated Yaldauz in AD 1215 in the battle of Tarain. In AD 1217 he drove away Qabacha from Punjab. In AD 1220, when Chenghiz Khan destroyed the Khwarizm expire, Iltutmish realised the political necessity of avoiding a confrontation with the Mongols. Thus when Jalaluddin Mangbarani, the son of the Shah of Khwarizm, while escaping from the Mongols, sought shelter at Iltutmish's court, Iltutmish turned him away. He thus saved the Sultanate from destruction by the Mongols.

From AD 1225 onwards, Iltutmish engaged his armies in suppressing the disturbances in the East. In AD 1226–27 Iltutmish sent a large army under his son Nasiruddin Mahmud which defeated Iwaz Khan and brought Bengal and Bihar back into the Delhi Sultanate. Similarly a campaign was also launched against the Rajput chiefs. Ranthambore was captured in AD 1226 and by AD 1231 Iltutmish had established his authority over Mandor, Jalore, Bayana and Gwalior.

There is no doubt that Iltutmish completed the unfinished work of Aibak. The Delhi Sultanate now covered a sizeable territory. Besides this, he also organised his trusted nobles or officers into a group of "*Forty" (Turkan-i-Chahalgani).* He was a farsighted ruler and he consolidated and organised the newly formed Turkish Sultanate in Delhi.

> Iltutmish established 'Group of Forty' (Turkan-i-Chahalgani). These were Turkish amirs (nobles) who advised and helped the Sultan in administering the Sultanate. After the death of Iltutmish, this group assumed great power in its hands. For a few years they decided on the selection of Sultans one after the other. The group was finally eliminated by Balban.

Iltutmish effectively suppressed the defiant amirs of Delhi. He separated the Delhi Sultanate from Ghazni, Ghor and Central Asian politics. Iltutmish also obtained a 'Letter of Investiture' in AD 1229 from the Abbasid Caliph of Baghdad to gain legitimacy.

Iltutmish made a significant contribution in giving shape to administrative institution such as ***iqtas, army*** and ***currency*** system. He gave the Sultanate two of its basic coins– the silver ***'Tanka'*** and the copper **'Jittal'**. To affect greater control over the conquered areas Iltutmish granted *iqtas* (land assignments in lieu of cash salaries) to his Turkish officers on a large scale. The recipients of "*iqtas"* called the "iqtadars" collected the land revenue from the territories under them. Out of this they maintained an armed contingent for the service of the state, enforced law and order and met their own expenses. Iltutmish realized the economic potentiality of the Doab and the *iqtas* were distributed mainly in this region. This secured for Iltutmish the financial and administrative control over one of the most prestigious regions of North India. (You will read details of administration in lesson 12)

Raziya (AD 1236–40)

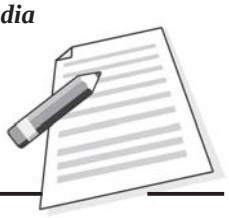
The problem of successor troubled Iltutmish during his last days. Iltutmish did not consider any of his sons worthy of the throne. His own choice was his daughter Raziya hence he nominated her as his successor. But after his death his son Ruknuddin Firoz ascended the throne with the help of army leaders. However with the support of the people of Delhi and some military leaders, Raziya soon ascended the throne.

Despite her obvious qualities, Raziya did not fare significantly better primarily because of her attempts to create a counter nobility of non-Turks and invited the wrath of the Turkish amirs. They were particularly incensed over her decision to appoint the Abyssinian, Malik Jamaluddin Yaqut, as the *amir-i-akhur* (master of the horses); the recruitment of a few other non-Turks to important posts further inflamed matters.

The nobility realized that, though a woman, Raziya was not willing to be a puppet in their hands, therefore the nobles started revolting against her in the provinces. They accused her of violating feminine modesty and being too friendly to an Abbyssinian noble, Yaqut. She got killed after she was defeated by the nobles. Thus her reign was a brief one and came to end in AD 1240.

Nasiruddin Mahmud (1246–66 AD)

The struggle for power between Sultan and the Turkish Chiefs "*Chahalgani"* which began during the reign of Raziya continued. After Raziya's death, the power of *Chahalgani* increased and they became largely responsible for making and unmaking of kings. Behram Shah (AD 1240–42) and Masud Shah (AD 1242–46) were made Sultans and removed in succession. After them, in AD 1246, Ulugh Khan (later



known as Balban) placed the inexperienced and young Nasiruddin (grandson of Iltutmish) on throne and himself assumed the position of Naib (deputy). To further strengthen his position, he married his daughter to Nasiruddin. Sultan Nasiruddin Mahmud died in AD 1265. According to Ibn Battuta and Isami, Balban poisoned his master Nasiruddin and ascended the throne.

Balban (AD 1266–87)

The struggle between the sultan and the Turkish nobles continued, till one of the Turkish chiefs, Ulugh Khan, known in history by the name of Balban, gradually arrogated all power to himself and finally ascended the throne in AD 1266. When Balban became the Sultan, his position was not secure. Many Turkish chiefs were hostile to him; the Mongols were looking forward for an opportunity for attacking the Sultanate, the governors of the distant provinces were also trying to become independent rulers, the Indian rulers were also ready to revolt at the smallest opportunity.

The law and order situation in the area around Delhi and in the Doab region had deteriorated. In the Ganga-Yamuna doab and Awadh, the roads were infested with the robbers and dacoits, because of which the communication with the eastern areas had become difficult. Some of the Rajput zamindars had set up forts in the area, and defied the government. The Mewatis had become so bold as to plunder people up to the outskirts of Delhi. To deal with these elements, Balban adopted a stern policy. In the Mewat many were killed. In the area around Badayun, Rajput strongholds were destroyed.

Balban ruled in an autocratic manner and worked hard to elevate the position of the Sultan. He did not allow any noble to assume great power. He even formulated the theory of kingship. The historian Barani, who was himself a great champion of the Turkish nobles, says that Balban remarked 'whenever I see a base born ignoble man, my eyes burn and I reach in anger for my sword (to kill him)." We do not know if Balban actually said these words but his attitude towards the non-Turks was that of contempt. Balban was not prepared to share power with anyone, not even with his own family.

Balban was determined to break the power of the Chahalgani. To keep himself well informed, Balban appointed spies in every department. He also organised a strong centralized army, both to deal with internal disturbances, and to repel the Mongols who had entrenched themselves in the Punjab and posed a serious threat to the Delhi Sultanate. Balban re-organised the military department (*diwan-i-arz)* and deployed army in different parts of the country to put down rebellion. The disturbances in Mewat, Doab, Awadh and Katihar were ruthlessly suppressed. Balban also secured control over Ajmer and Nagaur in eastern Rajputana but his attempts to capture Ranthambore and Gwalior failed. In AD 1279, encouraged by the Mongol threats and the old age of Sultan the governor of Bengal, Tughril Beg, revolted, assumed the title of Sultan and had the *khutba* read in his name. Balban sent his forces to Bengal and had Tughril killed. Subsequently he appointed his own son Bughra Khan as the governor of Bengal.

By all these harsh methods, Balban controlled the situation. In order to impress the people with the strength and awe of his government, Balban maintained a magnificent court. He refused to laugh and joke in the court, and even gave up drinking wine so that no one may see him in a non-serious mood. He also insisted on the ceremony of *sijada* (prostration) and *paibos* (kissing of the monarch's feet) in the court.

Balban was undoubtedly one of the main architects of the Sultanate of Delhi, particularly of its form of government and institutions. By asserting the power of the monarchy, Balban strengthened the Delhi Sultanate. But even he could not fully defend northern

India against the attacks of the Mongols. Moreover, by excluding non-Turkish from positions of power and authority and by trusting only a very narrow racial group he made many people dissatisfied. This led to fresh disturbances and troubles after his death.

Balban adopted a policy of consolidation rather than expansion. He introduced a new theory of kingship and redefined the relations between the Sultan and nobility. Through these measures Balban strengthened the Delhi Sultanate.

Balban died in AD 1287. After his death the nobles raised his grandson Kaiquabad to the throne. He was soon replaced by his son, Kaimurs, who remained on the throne for a little over three months. During Balban's reign, Firoz had been the warden of the marches in north-west and had fought many successful battles against the Mongols. He was called to Delhi as *Ariz-i-Mumalik* (Minister of War). In AD 1290 Firoz took a bold step by murdering Kaimurs and seized the throne. A group of Khalji nobles led by him established the Khalji dynasty. Some scholars call this event as the 'dynastic revolution' of AD 1290. It brought to an end the so called slave dynasty and Firoz ascended the throne under the title of Jalaluddin Khalji.

INTEXT QUESTIONS 9.2

1. What problems did Iltutmish face on ascending the throne? Mention any two.

2. Why was 'Group of Forty' (*Turkan-i-Chahalgani*) formed by Iltutmish?

3. Whom do you consider the first Sultan of Delhi Sultanate?

4. What measures did Balban take to emphasize that the Sultan had absolute powers?

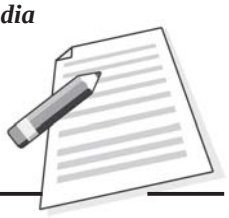
9.5 THE KHALJIS (AD 1290–1320)

Jalaluddin Khalji (AD 1290–1296)

Jalaluddin Khalji laid the foundation of the Khalji dynasty. He ascended the throne at the age of 70 years. Although Jalaluddin retained the earlier nobility in his administration, but the rise of Khaljis to power ended the monopoly of nobility of slaves to high offices. Jalaluddin ruled only for a short span of six years. He tried to mitigate some of the harsh aspects of Balban's rule. He was the first ruler of the Delhi Sultanate to clearly put forward the view that the state should be based on the willing support of the governed, and that since the large majority of the people in India were Hindus, the state in India could not be a truly Islamic state.

Jalaluddin tried to win the goodwill of the nobility by a policy of tolerance. He avoided harsh punishments, even to those who revolted against him. He not only forgave them but at times even rewarded them to win their support. However many people including his supporters, considered him to be a weak sultan.

Jalaluddin's policy was reversed by Alauddin Khalji who awarded drastic punishments to all those who dared to oppose him.



Alauddin Khalji (AD 1296–1316)

Alauddin Khalji was Jalaluddin's ambitious nephew and son-in-law. He had helped his uncle in his struggle for power and was appointed as *Amir-i-Tuzuk* (Master of Ceremonies). Alauddin had two victorious expeditions during the reign of Jalaluddin. After the first expedition of Bhilsa (Vidisa) in AD 1292, he was given the *iqta* of Awadh, in addition to that of Kara. He was also appointed *Arizi-i-Mumalik* (Minister of War). In AD 1294, he led the first Turkish expedition to southern India and plundered Devagiri. The successful expedition proved that Alauddin was an able military commander and efficient organiser. In July AD 1296, he murdered his uncle and father-in-law Jalaluddin Khalji and crowned himself as the Sultan.

Alauddin decided to revive Balban's policies of ruthless governance. He decided to curb the powers of the nobles and interference of Ulema in the matters of the state. He also faced, a few rebellions in succession during the early years of his rule. According to Barani, the author of *Tarikh-i-Firuz Shahi*, Alauddin felt that there were four reasons for these rebellions: 1) The inefficiency of the spy system, 2) the general practice of the use of wine, 3) Social intercourse among the nobles and inter marriage between them and 4) the excess of wealth in the possession of certain nobles.

In order to prevent the reoccurrence of these rebellions, Alauddin formulated certain regulations and implemented them. (1) Families that had been enjoying free land to support themselves should pay land tax for their holdings. This curbed the excess of wealth owned by some people. (2) The Sultan reorganized the spy system and took measure to make it more effective. (3) The use of liquor and intoxicants was prohibited. (4) The nobles were ordered not to have social gatherings or inter-marriages without his permission.

Alauddin established a huge permanent, standing army to satisfy his ambition of conquest and to protect the country from Mongol invasion.

Market Regulations of Alauddin Khalji

Alauddin's measures to control the markets were one of the most important policy initiative. Since Alauddin wanted to maintain a large army, he therefore, lowered and fixed the price of the commodities of daily use. To control the prices, Alauddin set up three different markets for different commodities in Delhi. These markets were the grain market (*Mandi*), cloth market *(Sarai Adl)* and the market for horses, slaves, cattles, etc. To ensure implementation, Alauddin appointed a superintendent *(Shahna-i-Mandi)* who was assisted by an intelligence officer. Apart from Shahna-i-Mandi, Alauddin received daily reports of the market from two other independent sources, *barid (intelligence officer) and munhiyans* (secret spies). Any violation of Sultan's orders resulted in harsh punishment, including expulsion from the capital, imposition of fine, imprisonment and mutilation.

Control of prices of horses was very important for the Sultan because without the supply of good horses at reasonable price to army, the efficiency of the army could not be ensured. Low price in the horse market were ensured by putting a stop to the purchase of horses by horse dealers and brokers (dalals) in Delhi market.

Expansion of Delhi Sultanate

Under Alauddin Khalji the territorial expansion of the Delhi Sultanate, beyond North India, was the most important achievement.

Alauddin first began his territorial conquest with a campaign against Gujarat. Alauddin was motivated by his desire to establish a vast empire and obtain the wealth of Gujarat. The riches of Gujarat were to pay for his future conquests and her sea port was to ensure a regular supply of Arab horses for his army. In AD 1299, an army under two of Alauddin's noted generals Ulugh Khan and Nusarat Khan marched against Gujarat. Rai Karan the ruler of Gujarat fled, the temple of Somnath was captured. An enormous booty was collected. Even the wealthy Muslim merchants were not spared. Many slaves were captured. Malik Kafur was one among them who later became the trusted commander of the Khalji forces and led the invasions to South India. Gujarat now passed under the control of Delhi.

After the annexation of Gujarat, Alauddin turned his attention towards Rajasthan. Ranthambore was the first target. Ranthambore was reputed to be the strongest fort of Rajasthan and had earlier defied Jalaluddin Khalji. The capture of Ranthambore was necessary to break the power and morale of the Rajputs. The immediate cause of attack was that the ruler of Ranthambore Hamirdeva gave shelter to two rebellious Mongol soldiers and refused to hand over them to the Khalji ruler. Hence an offensive was launched against Ranthambore. To begin with the Khalji forces suffered losses. Nusrat Khan even lost his life. Finally Alauddin himself had to come on the battle filed. In AD 1301, the fort fell to Alauddin.

In AD 1303, Alauddin besieged Chittor, another powerful state of Rajputana. According to some scholars, Alauddin attacked Chittor because he coveted Padmini, the beautiful queen of Raja Ratan Singh. However many scholars do not agree with this legend as this is first mentioned by Jaisi in his Padmavat more than two hundred years later. According to Amir Khusrau, the Sultan ordered a general massacre of the civil population. Chittor was renamed Khizrabad after the name of Sultan's son Khizr Khan. Alauddin however returned back quickly to Delhi as Mongol army was advancing towards Delhi.

In AD 1305, Khalji army under Ain-ul-Mulk captured Malwa. Other states such as Ujjain, Mandu, Dhar and Chanderi were also captured. After the conquest of Malwa, Alauddin sent Malik Kafur to the South and himself attacked Siwana. The ruler of Siwana Raja Shital Deva defended the fort bravely but was ultimately defeated. In AD 1311, another Rajput kingdom Jalor was also captured. Thus by AD 1311, Alauddin had completed the conquest of large parts of Rajputana and became the master of North India.

Deccan and South India

The imperialist ambitions of Alauddin were not satisfied with the conquest of the north. He was determined to conquer south as well. The wealth of the southern kingdoms attracted him. The expeditions to the south were sent under Malik Kafur, a trusted commander of Alauddin who held the office of the Naib.

In AD 1306–07, Alauddin planned fresh campaign in Deccan. His first target was Rai Karan (the earlier rule of Gujarat), who had now occupied Baglana, and defeated him. The second expedition was against Rai Ramachandra, the ruler of Deogir who had earlier promised to pay tribute to Sultan but did not pay. Ramachandra surrendered after little resistance to Malik Kafur and was treated honourably. He was kept a guest at Alauddin's court and was given a gift of one lakh tankas and the title of Rai Rayan. He was also given a district of Gujarat and one of his daughters was married to Alauddin. Alauddin showed generosity towards Ramachandra because he wanted to have Ramachandra as an ally for campaigns in the South.

After AD 1309 Malik Kafur was despatched to launch campaign in South India. The first expedition was against Pratab Rudradeva of Warangal in the Telengana area. This siege lasted for many months and came to an end when Rai agreed to part with his treasures and pay tribute to Sultan.

The second campaign was against Dwar Samudra and Ma'bar (modern Karnataka and Tamil Nadu). The ruler of Dwar Samudra, Vir Ballala III realized that defeating Malik Kafur would not be an easy task, hence he agreed to pay tribute to Sultan without any resistance. In the case of Ma'bar (Pandya Kingdom) a direct decisive battle could not take place. However, Kafur plundered as much as he could including a number of wealthy temples such as that of Chidambaram. According to Amir Khusrau, Kafur returned with 512 elephants, 7000 horses, and 500 *mans* of precious stone. The Sultan honoured Malik Kafur by appointing him Naib Malik of the empire. Alauddin's forces under Malik Kafur continued to maintain a control over the Deccan kingdoms.

INTEXT QUESTIONS 9.3

1. Why was the capture of Ranthambore necessary?

Map 9.1 Empire of Alauddin Khalji

2. Who led the expeditions in the South during Alauddin Khalji's rule?

3. Mention two places where expeditions were undertaken during Jalaluddin's reign.

4. List the four regulations issued by Alauddin to curb rebellions.

Following the death of Alauddin in AD 1316, the Delhi Sultanate was plunged into confusion. Malik Kafur sat on the throne for a few days, only to be deposed by Qutbuddin Mubarak Shah. During this period, rebellions broke out in Deogir but were harshly suppressed. Qutbuddin Mubarak Shah was soon murdered and Khusrau ascended the throne. However he too did not last long as some dissatisfied officers, led by Ghiyasuddin Tughlaq, defeated and killed him in a battle. Thus only four years after the death of Alauddin, the Khalji dynasty came to end and power passed into the hands of the Tughlaqs.

9.6 THE TUGHLAQS (AD 1320–1412)

The founder of the Tughlaq dynasty was Ghazi Malik who ascended the throne as Ghiyasuddin Tughlaq in AD 1320 and this dynasty ruled till AD 1412. Giyasuddin rose to an important position in the reign of Alauddin Khalji. After a brief rule Ghiyassuddin Tughlaq died in AD 1325 and his son Muhammad Tughlaq ascended the throne. Under the Tughlaqs the Delhi Sultanate was further consolidated. Many outlying territories were brought under the direct control of the Sultanate.

The Deccan and South

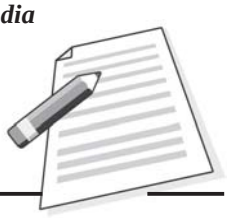
The regions of the Deccan which were conquered by the Khaljis had stopped paying tribute and were proclaiming independent status. Muhammad Tughlaq while a prince (called Juna Khan) led the early expeditions against Rai Rudra Dev who was defeated after a prolonged conflict and Warangal was now annexed under direct control of the Sultanate. Ma'bar was also defeated. Now the whole region of Telangana was divided into administrative units and made part of the Sultanate. In contrast to Allauddin Khalji's policy the Tughlaqs annexed the Deccan region. Muhammad Tughlaq even decided to transfer his capital from Delhi to Deogir and renamed it as Daultabad. In fact he wanted to control the northern region from this place. Substantial number of nobles, religious men and craftsmen shifted to the new capital. It seems that the idea was to treat it as the second capital and not abandon Delhi. Later the whole scheme was given up. However, the plan improved ties between the north and south. Apart from territorial expansion the social, cultural and economic interactions also grew.

East India

Bhanudeva II, the ruler of Jajnagar in Orissa had helped Rai Rudra Dev of Warangal in his battle against Delhi Sultans. Ulug Khan led an army against him in AD 1324 Bhanudeva II was defeated and his territory annexed. In Bengal there was discontent of nobles against their Sultan. The dissatisfied nobles invited the Tughlaq prince to invade their ruler. The army of Bengal was defeated and a noble Nasiruddin was installed on the throne.

North West

The Mongol invasions from the North-West region were rocking the Sultanate on regular intervals. In AD 1326–27 a big Mongol assault under Tarmashirin Khan took place.



Transfer of Capital

One of the controversial measures of Muhammad bin Tughlaq was that he transferred his capital from Delhi to Deogir (Daultabad). According to Dr. Mahdi Hussain, the Sultan wanted to maintain both Delhi and Daultabad as his capitals. As per Barani, in AD 1326–27, Sultan decided to shift his capital from Delhi to Deogir (Daultabad) in the Deccan because it was more centrally located. According to Ibn Batuta, the people of Delhi used to write letters containing abuses to the Sultan, therefore, in order to punish them Sultan decided to shift the capital. Isami say that it was a place at a safer distance from the North West frontier and thus-safe from the Mongols. In view of different versions it is difficult to assign one definite reason for this shift.

The entire population was not asked to leave only the upper classes consisting of *shaikhs, nobles, ulema* were shifted to Daultabad. No. attempt was made to shift the rest of the population. Though Muhammad bin Tughlaq built a road from Delhi to Deogir and set up rest houses but the journey was extremely harsh for the people. Large number of people died because of rigorous travelling and the heat. Due to growing discontent and the fact that north could not be controlled from south, Muhammad decided to abandon Daultabad.

Muhammad Tughlaq decided to secure the frontier. The region from Lahore to Kalanur including Peshawar was conquered and new administrative control was established. Besides, the Sultan also planned invasions of Qarachil region (In present day Himachal) and Qandhar but did not succeed. In fact these schemes resulted in heavy loss.

Muhammad Tughlaq was very innovative in adopting new policies. He started a new department for the development of Agriculture. It was called *Diwan-i Kohi*. Peasants were given financial support to help in arranging seeds for cultivation. This loan was also given in case of crop failures. Another important measure was to introduce token currency to tide over the shortage of Silver. However, this scheme failed causing great financial loss to the sultanate.

Token Currency

Another controversial project undertaken by Muhammad bin Tughlaq was the introduction of "Token Currency". According to Barani, the Sultan introduced token currency because the treasury was empty due to the Sultan's schemes of conquest as well as his boundless generosity. Some historians are of the opinion that there was a shortage of silver world wide at that time and India too faced the crisis therefore, the Sultan was forced to issue copper coins in place of silver.

Muhammad introduced a copper coin *(Jittal)* in place of silver coin (tanka) and ordered that it should be accepted as equivalent to the tanka. However, the idea of token currency was new in India and it was difficult for traders and common people to accept it. The State also did not take proper precautions to check the imitation of coins issued by the mints. Government could not prevent people from forging the new coins and soon the new coins flooded the markets. According to Barani the people began to mint token currency in their houses. However the common man failed to distinguish between copper coin issued by the royal treasury and those which were locally made. Thus the Sultan was forced to withdraw the token currency.

Muhammad Tughlaq was succeeded by his cousin Firuz Tughlaq. Under him no new territories could be added to the Sultanate. He managed to keep large areas intact

with great efforts. However, the political control of Delhi gradually weakened during the rule of Firuz's successors. The invasion of Timur in AD 1398 left the sultanate desolate. By the end of Tughlaq rule (AD 1412) the Sultanate was confined to a small territory in north India. A number of regions proclaimed independent status. In the east Bengal and Orissa enjoyed complete autonomy. In eastern UP and large parts of Bihar a new independent kingdom of Sharqis emerged. In the Deccan and South Vijaynagar empire and Bahmani kingdom became political powers. Large parts of Punjab were occupied by independent nobles. Gujarat and Malwa became fully independent. Rajput states in Rajasthan no longer treated Delhi Sultans as their overlords.

INTEXT QUESTIONS 9.4

1. Under which title did Ghazi Malik ascend the throne in 1320 AD?

2. Whom did Ghiyasuddin send to conquer the South?

3. What was the political motive of Muhammad's transfer of capital?

4. What was the concept of Token currency?

9. 7 SAYYID DYNASTY (1414–1450 AD)

After defeating the army of Delhi in 1398 Timur appointed Khizr Khan as the ruler of Multan. Khizr Khan defeated Sultan Daulat Khan and occupied Delhi and founded Sayyid dynasty. He did not assume the title of Sultan but was comfortable with Rayat-i-Ala. The author of the Tarikh-i-Mubarak Shahi, Yahya Sirhindi claims that the founder of the Sayyid dynasty was a descendant of the prophet.

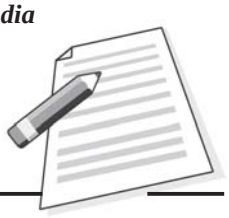
Khizr Khan was the most competent Sayyid rule of the dynasty. After Khizr Khan's death Mubarak Shah (AD 1412–34) and Muhammad Shah (AD 1434–45) ascended the throne one after another. All of these rulers tried to control rebellious regions like Katehar, Badaun, Etawah, Patiali, Gwalior, Kampil, Nagaur and Mewat but they failed due to the conspiracy of the nobles.

In 1445 AD, Alam Shah ascended the throne and became the Sultan. He proved a totally incompetent Sultan. Alam Shah's Wazir Hamid Khan invited Bhalol Lodi to take charge of the army and after realizing that it would be difficult to continue as Sultan, Alam Shah left for Badaun.

9.8 RECONSOLIDATION UNDER LODI DYNASTY (1451–1526)

With the help of a few nobles Bahlol Lodi (AD 1451–1489) took charge of the army, and became the Sultan. Thus he laid the foundation of Lodi dynasty whose rulers were Afghans. The Lodis were the last ruling family of the Sultanate period and the first to be headed by the Afghans.

Sultan Bahlol Lodi was a capable general. He was aware of the fact that to establish his control over Sultanate he would require help and support of Afghan nobles. The Afghan nobles wanted Sultan to treat them as an equal partner rather than an abso-



lute monarch. To placate them Bahlol publicly declared that he considered himself one of the Afghan peers and not the king. He did not sit on the throne nor did he insist on his nobles standing in his court. This policy worked well throughout his long reign and he did not face any trouble from his powerful Afghan nobles.

Bahlol Lodi successfully suppressed the revolts in Mewat and Doab. In AD 1476 he defeated the Sultan of Jaunpur and annexed it to Delhi Sultanate. He also brought the ruler of Kalpi and Dholpur under the Suzerainty of Delhi. However, he failed to re-occupy Bengal, Gujarat and the Deccan.

After the dealth of Bahlol Lodi, Sikandar Lodi (AD 1489–1517) ascended the throne. Sikandar Lodi showed little tolerance towards the non-mulsims. He re-imposed *jaziya* on non-mulsims.

Sikandar Lodi believed in the superior position of the Sultan vis-a-vis the nobles. He compelled nobles and *amirs* to show formal respect to the Sultan in *darbar* and outside and treated them harshly. He re-annexed Bihar, Dholpur, Narwar and some parts of the kingdom of Gwalior and Nagor to the Delhi Sultanate.

After the death of Sikandar Lodi in AD 1517 his nobles helped Ibrahim Lodi to become Sultan. His reign proved a period of revolts. Firstly his own brother Jalal Khan rebelled. Sultan Ibrahim Lodi got him murdered. Bihar declared its independence. Daulat Khan the governor of Punjab also rebelled. Sultan's behaviour caused much dissatisfaction. The rebellions Daulat Khan sent an invitation to Babur at Kabul to invade India. Babur defeated Sultan Ibrahim Lodi in AD 1526 in the battle at Panipat.

Summing up the end of the Sultanate, a scholar states "The Sultanate of Delhi, which had its birth on the battlefield of Tarain in AD 1192, breathed its last in AD 1526 a few miles away on the battlefield of Panipat".

INTEXT QUESTIONS 9.5

1. What policy did Bahlol Lodi adopt to seek the co-operation of Afghan nobles?

   _____

2. Who founded the Sayyid dynasty?

   _____

3. Who is the author of *Tarikh-i-Mubarak Shahi*?

   _____

4. What measure did Sikandar take to improve the dignity and *status* of Sultan?

   _____

9.9 CHALLENGES FACED BY THE SULTANATE

With the establishment of the Mughal Empire the rule of Delhi sultanate came to an end. During more than 300 years of its rule the Delhi sultanate went through various ups and downs but survived as a political force. Here we would like to discuss the major challenges the sultanate faced.

Attacks by Mongols and others

Since its inception the major threat to the sultanate came in the form of Mongol invasions. Mongols were nomadic groups who inhabited the steppes north of China and east of Lake Baikal. They formed a huge nomadic empire under Chengiz Khan

Notes

in the 12thcentury. From 13th century onwards they repeatedly attacked the Delhi Sultanate. The Sultans as a policy appeased them and also at times confronted. Balban and Allauddin Khalji confronted them with full military might. During Khalji's time Mongols under Qultlug Khwaja even besieged Delhi and caused a lot of damage. The last significant attack of Mongols was by Tarmashirin during the reign of Muhammad Tughlaq. A lot of energy and resources of the Sultans were spent in facing these invasions but they could not destroy the sultanate.

Another important attack which shook the foundation of the sultanate was by Timur in 1398. The weakness of the Delhi Sultanate was made even worse by Timur's invasion of Delhi (1398). Timur was a son of the Chief of Chagtai branch of Turks. When he invaded India he was the master of almost whole of Central Asia. Timur's raid into India was a plundering raid and his motive was to seize the wealth accumulated by the Sultans of Delhi over the last 200 years. Sultan Nasiruddin and his Wazir Mallu Iqbasl faced Timur but were defeated. Timur entered Delhi and stayed for 15 days. He ordered general massacre and large number of Hindu and Muslim including women and children were murdered. Before leaving India Timur's invasion indicated the downfall of Delhi Sultanate. Delhi Sultanate lost control over Punjab. Timur appointed Khizr Khan, the ruler for Multan who controlled Punjab also. After the fall of Tughlaq dynasty he occupied Delhi and became the ruler of Delhi Sultanate. He laid the foundation of Saiyyid Dynasty.

Inner Conflict of Nobility

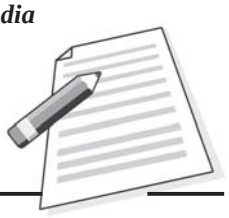
Three hundred years of Delhi Sultanate witnessed five dynasties ruling over it. The main reason for change of dynasties and deposing of rulers was a constant struggle between the Sultan and the nobility (Umara). Soon after the death of Aibak they started fighting over the question of succession. Finally Iltutimish emerged victorious. Iltutimish created a group of loyal nobles called Turkan-i-Chihiligani ('The Forty'). After the death of Iltutimish various factions of the group of forty got involved in making their favourite son/daughter as the sultan. In ten years five sultans were changed. After that the Sultan who occupied the throne (Nasiruddin Mahmud) for 20 years hardly ruled and one of the powerful noble Balban was defacto sultan. The same Balban succeeded Nasiruddin after his death. Almost similar events happened after the death of each powerful sultan (Balban, Alauddin Khalji, Firoz Tughlaq and others.) Since there was no well defined law of succession each noble tried to either crown himself or support some favourite heir of the dead sultan. Finally Afghans replaced the Turks as sultan with the accession of Bahlol Lodi.

Provincial Kingdoms

Another consequence of this conflict was declaration of independence by various provincial heads in the regions. As a result a number of independent Afghan and Turkish kingdoms emerged. Important ones of such states were Bengal (Lakhnouti), Jaunpur, Malwa, Gujarat, the Bahmani kingdom in the Deccan etc. Quite often these states were at war with the Sultanate. The whole process weakened the sultanate.

Resistance by Indian Chiefs

The sultans had to face the resistance from Indian chiefs at regular intervals. The Rajput chiefs in Rajputana (Mewar, Ranthambhor, Chittor etc.), Warangal, Deogiri & Ma'bar in Deccan and South, the king of Dhar, Malwa in Central India, Jajnagar in Orissa and a host of smaller chieftains were constantly at war even after successive defeats. All these struggles weakened the sultanate.



The Delhi sultanate was considerably weakened after the Khalji and Tughlaq reign. Finally the invasion of Babur in AD 1526 brought it to an end. Now a much more centralised and strong empire under the Mughals established itself in India and ruled for a further period of more than two hundred years. We will discuss it in our next lesson on the Mughal Rule. But before moving to the Mughals we provide you a brief account of the provincial kingdoms.

Rise of The Provincial Kingdoms

You have read that the process of disintegration of the Delhi Sultanate had started during the reign of Muhammad bin Tughlaq. However, Firuz Shah Tughlaq tried to control the situation but failed. During this period, some of the provincial rulers declared their independence from the rule of the Sultanate.

Jaunpur

Jaunpur was a prosperous province in the eastern part of Delhi Sultanate. Malik Sarwar was the Governor of Jaunpur. Soon he became the ruler of Kanauj, Kara, Awadh, Sandeela, Dalmau, Bahraich, Bihar and Tirhut. Though Malik Sarwar did not assume the title of Sultan, but he laid down the foundation of Sharqi Dynasty.

After the death of Malik Sarwar in AD 1399, his adopted son Malik Karanphul succeeded the throne. He assumed the title of Mubarak Shah and thus was the first ruler of Sharqi dynasty. When Mubarak Shah was the ruler of Jaunpur dynasty, during that time Mahmud Tughlaq, the Sultan of Delhi was the puppet in the hands of Mallu Iqbal. Mallu Iqbal undertook an expedition to recover Jaunpur but failed. On Mubarak Shah's death in AD 1402 his younger brother Ibrahim ascended the throne. He ruled for 34 years.

During Ibrahim's reign the relations between Delhi and Jaunpur became worse. Ibrahim was the greatest ruler of Sharqi dynasty under whom Jaunpur became an important centre of learning. Under him Jaunpur evolved a distinct architecture which is known as Sharqi style of architecture. The most famous of their buildings was the Atala Masjid at Jaunpur.

Ibrahim's successor Mahmud conquered the fort of Chunar. He also tried to conquer Kalpi but failed. He invaded Delhi but was defeated by Bahlol Lodi. After Mahmud, Jaunpur saw the rule of Muhammad Shah and Husain Shah. Husain Shah died in AD 1500 and with him ended the Sharqi dynasty.

Kashmir

Shamshuddin Shah (AD 1339) was the first Muslim ruler of Kashmir. In AD 1389 Sikandar ascended the throne. He was a powerful and despotic ruler. Sikandar died in AD 1416 and his son Ali Shah ascended the throne. After some years his brother Shah Khan ascended the throne under the title of Zainul Abidin.

Zainul Abidin was a liberal and enlightened ruler. To secure the support of all the groups, he called back all such groups who had been banished by Sikandar. He abolished *'jaziya'* and prohibited cow slaughter. Zainul Abidin paid great attention towards the economic growth of Kashmir. He himself was a great scholar of Persian, Sanskrit, Tibetan and Kashmiri language. He ordered the translation of Mahabharata and Rajatarangini (history of Kashmir) into Persian.

Zainul Abidin's successor proved a weak ruler. Taking advantage of his weaknesses Mirza Haider, a relative of Babur conquered Kashmir. In AD 1586 Kashmir was annexed by Akbar and became part of the Mughal Empire.

Malwa

Malwa was the south-western province of Delhi Sultanate. It was conquered by Sultan Alauddin in AD 1310 and remained the part of Delhi Sultanate till the death of Firuz Tughlaq. Dilawar Khan threw off his allegiance to Delhi in AD 1401 after the invasion of Timur. He did not take the royal title of Sultan. After the death of Dilawar Khan in AD 1405, his son Ala Khan ascended the throne and acquired the title of Hoshang Shah. He made Mandu his capital. The Hindi Mahal, Jama Masjid, Jahaz Mahal are examples of Mandu architecture.

Hoshang Shah was succeeded by Ghazi Khan who was deposed by his minister Mahmud Khan Khalji in AD 1436. Mahmud assumed the title of Shah and laid the foundation of Khalji dynasty of Malwa. Under Mahmud Khalji, Malwa became strong and prosperous kingdom. He was a generous king. According to Ferishta he was polite, brave and learned person. Mahmud Khalji was followed by Ghiyasuddin and Nasiruddin. Mahmud II ascended the throne of Malwa in AD 1510. He called Medini Rai, a powerful Rajput to crush his disloyal nobles and appointed him his prime minister. The predominance of Rajputs at the court created jealousy among the Muslims nobles. The Sultan of Gujarat defeated Malwa and annexed Malwa to Gujarat.

Gujarat

Gujarat has always attracted the invaders due to its geographical location, prosperity and fertility. Sultan Alauddin Khalji was the first Sultan who annexed Gujarat to the Delhi Sultanate. Since then it remained under the Turkish governors. At the time of Timur's invasion, Zafar Khan was the governor of this province. He threw off the allegiance to Delhi Sultanate. In AD 1410, he became the independent ruler of Gujarat. The most famous of the Gujarat rulers was Ahmad Shah (AD 1411 to 1441). To extend his kingdom, he restrained the Rajput States. Ahmad Shah founded the city of Ahmedabad. After the death of Ahmed Shah in AD 1441 his eldest son Muhammad Shah ascended the throne. He was known as *Zar-Baksh*. He was killed by conspirators in AD 1451. Muhammad Shah was followed by two weak rulers. Nobles raised Fateh Khan, a grandson of Ahmad Shah to the throne. He ruled as Mahmud. Mahmud was the ablest ruler of his dynasty. He ruled for 52 years. Mahmud died in AD 1511. He was followed by a number of rulers who had brief reigns. In AD 1572 Akbar conquered Gujarat and annexed it to the Mughal Empire.

Bengal

Bengal was the easternmost province of Delhi Sultanate. Lack of proper means of transportation and communication created difficulty in controlling this province. Though Bengal was annexed to the Delhi Sultanate, a number of times it gained its independence. During the last decade of the 12^{th} century AD Muhammad Bin Bakhitiyar annexed Bengal to the conquered territories of Muhammad Ghori. But after his death, his successors declared their independence with the support of the local people. Balban forced Bengal to accept the sovereignty of Delhi and appointed his son Bughra Khan as its governor. But after Balban's death he declared his own independence. Ghiyasuddin Tughlaq tried to solve this problem by partitioning Bengal into three independent administrative divisions namely Lakhnauti, Satgaon and Sonargaon. Muhammad bin Tughlaq tried to declare the supremacy of Delhi Sultanate but when he was busy in suppressing rebellion in other parts of Sultanate Bengal cut off its connection with Delhi.

Haji Iliyas, a noble united Bengal and became its ruler under the title of Shamsh-uddin Iliyas Shah. To counter increasing influence of Haji Iliyas Firuz Shah Tughlaq invaded Bengal but did not meet with success. He had to sign a treaty with Iliyas.

According to the treaty, river Kosi was accepted as the boundary line between two kingdoms. Haji Iliyas died in AD 1357 and his son Sikandar succeeded the throne. During his reign Firuz Shah Tughlaq again tried to annex Bengal but failed. After the death of Sikandar, Ghiyasuddin Azam ascended the throne. He maintained friendly relations with the king of China which led to the rich foreign trade. This time, Nasiruddin, a grandson of Haji Iliyas was the ruler of Bengal. He peacefully ruled for 17 years.

During the reign of Alauddin Husain Shah, Bengal became rich and prosperous. On his death in AD 1518 his son Nasib Khan ascended the throne under the title of Nasir-ud-din Nusrat Shah.

In AD 1538 Sher Shah Suri defeated Ghiyasuddin Mahmud Shah and made Bengal a part of his empire.

INTEXT QUESTIONS 9.6

1. Why were Mongols attacking the Delhi Sultanate?

2. What was the main conflict among nobles?

3. What name was given to the rulers of Jaunpur dynasty?

4. What steps did Ghiyasuddin Tughlaq take to resolve the problem of Bughra Khan declaring his own independence?

WHAT YOU HAVE LEARNT

Islam rose in Arabia and spread quickly in different parts of the world under the caliphs. The Arabian armies captured the large parts of central Asia and even attacked India in 712 AD. The next important invasion into India was when Mahmud Ghazni attacked India. His main intention was to carry the wealth of India to Ghazni.

In the 12th century India was divided into small kingdoms mostly ruled by Rajput chiefs. During this time the political condition of central Asia was not good because of which Muhammad Ghori was to look towards India for expansion. In AD 1191 (First battle of Tarain) Muhammad Ghori was defeated by Prithviraj Chauhan. In 1192 (second battle of Tarain) Muhammad Ghori returned and this time Rajput forces were defeated. Thus Delhi passed into the hands of Turks. Muhammad Ghori left his Indian possessions in the hands of his trusted slave – general Qutbuddin Aibak which led to the establishment of Delhi Sultanate. Iltutmish further consolidated the Sultanate by putting down internal rebellions and conciliating the nobility by forming of 'Group of Forty'. The last powerful Sultan of slave dynasty was Balban who became the Sultan in AD 1266. He ruled in an autocratic manner and worked hard to elevate the position of sultan. After the death of Balban in AD 1287, the Khaljis came to the power in AD 1290.

The coming of Khaljis marked a break in the monopoly of Turkish rule. Jalaluddin Khalji laid the foundation of Khalji dynasty. In AD 1296, Alauddin Khalji murdered his uncle and father-in-law Jalaluddin Khalji and crowned himself as Sultan. He restored the prestige of the crown. He suppressed the nobility and ruled as an autocrat. His able general Alp Khan, Nusrat Khan, Zafar Khan, Ulugh Khan, Malik Kafur won him many victories. Another important measure taken by Alauddin was the establishment

of markets where good were sold at fixed prices and did not allow any trader to earn more profit. He set up different markets for different commodities in Delhi.

The Khalji dynasty was followed by the Tughlaqs. Ghiyasuddin Tughlaq ascended the throne in AD 1320. He was succeeded by Muhammad Tughlaq in AD 1325. Muhammad Tughlaq is famous for his innovative projects. These projects included the transfer of his capital from Delhi to Daultabad, and introduction of token currency. Following the death of Muhammad Tughlaqs, the amirs and ulemas placed Firuz Tughlaq on the throne. During his reign the forces of disintegration were active. In AD 1398 Timur invaded the Delhi Sultanate in order to plunder it. The invasion of Timur gave an opportunity to the provincial Kingdoms to declare their independence from the Sultanate.

Malik sarwar began to rule as a defacto ruler of Jaunpur. Another province Malwa also threw its allegiance to Delhi Sultanate and its ruler Mahmud Khalji expanded the boundaries of Malwa. Gujarat broke away from the Sultanate when its governor Zafar Khan began ruling as an independent ruler. The most famous ruler of Gujarat was Ahmad Shah who founded Ahmedabad. The most remarkable ruler of the provincial Kingdoms was Zainal Abidin the ruler of Kashmir. Under him Kashmir became a strong and prosperous state. Bengal the Eastern most province of the Sultanate was annexed many times to Delhi Sultanate but repeatedly gained its independence. Haji Iliyas united Bengal which was divided into three administrative divisions by Delhi Sultanate.

Timur appointed Khizr Khan as the ruler of Multan, who laid the foundation of Sayyid dynasty. This dynasty was replaced by Afghans as the Lodi dynasty founded by Bahlol Lodi in AD 1451. Bahlol Lodi was a capable ruler who was able to win the support of his nobles. He was followed by Sikander Lodi. The last of the Lodis, Ibrahim Lodi was defeated by Babur in AD 1526 in the battle of Panipat. The Delhi Sultanate which had its birth in AD 1192 breathed its last in AD 1526 thus giving way to the establishment of the Mughal Empire.

TERMINAL QUESTIONS

1. Who was Mahmud Ghazni? Why did he invade India?
2. Who were Mamluk Sultans? How did Iltutmish consolidate his position?
3. What measures did Balban take to develop a highly centralized system of governance in Delhi sultanate?
4. Describe briefly the measures undertaken by Alauddin Khalji to control the markets?
5. Describe the transfer of capital and the introduction of token currency by Muhammad Tughlaq?
6. What was the impact of Timur's Invasions on Delhi Sultanate?
7. For what reasons did Bengal remain a problem for the Delhi Sultanate?

ANSWERS TO INTEXT QUESTIONS

9.1

1. a) Ghazni
   b) Prithiviraj Chauhan & Muhammad Ghori
   c) Qutbuddin Aibak

2. AD 1192
3. Mahmud Ghazni was interested in plundering the wealth of India whereas Muhammad Ghori wanted to establish Turkish Rule in India

9.2

1. (i) Discontents and revolts of amirs and nobles.
   (ii) Unorganized administration
   (iii) Undefined boundaries of the sultanate (any two)
2. To support Monarchy
3. Qutbuddin Aibak
4. (i) Magnificent court with strict rules
   (ii) Formulated the theory of 'Kingship' and redefined the relationship between the sultanate and nobles
   (iii) Introduction of *sijda* (prostration) and *paibos* (kissing of monarch's feet)
   (iv) Did not allow any nobles to assume great powers.

9.3

1. The capture of Ranthambore was necessary to break the power and morale of Rajputs.
2. Malik Kafur
3. Devagiri and Bhilsa
4. (i) Families that had been enjoying free land to support themselves were now required to pay land tax for their holdings.
   (ii) The Sultan reorganised the spy system and took measures to make it more effective.
   (iii) The use of wine and intoxicants was banned.
   (iv) The nobles were ordered not to have social gatherings or inter marriages without his permission.

9.4

1. Ghiyasuddin Tughlaq
2. His son Juna Khan
3. (a) To maintain control over Deccan
   (b) To establish centrally located capital

4 The copper coin (Jittal) introduced by the Sultan was to serve as an equivalent to silver coin (tanka) to tide over shortage of silver.

9.5

1 Equality with nobles
2 Khizr Khan
3. Yahya Sirhindi
4. Compelled nobles to stand in the durbar, respect and pay obedience to Sultan.

9.6

1. Changes in central Asian Politics and to plunder the riches

2. Main conflict among nobles was the question of succession
3. Sharqi Dynasty
4. Ghiyasuddin Tughlaq tried to solve this problem by partitioning Bengal into three independent administrative divisions namely Lakhnauti, Satgaon and Sonargoan

HINTS TO TERMINAL QUESTIONS

1. Refer Section 9.2 Para 1&2
2. See subtitle Mamluk Sultans and Refer section 9.4 on Iltutmish
3. Refer Balban in section 9.4
4. Refer 9.5
5. Refer First para of first box and first & second para of second box of section 9.6
6. Refer section 9.9 under para 3
7. Refer section 9.9 under subtitle Bengal para 1

GLOSSARY

Amir	–	Commander, the third highest official grade of the Delhi sultanate
Ariz –i-mamulik	–	Minister Incharge of the army of the whole country
Amir-i-akhur	–	Master of the horses
Amir-i-Tuzuk	–	Master of Ceremonies
Barid	–	Intelligence officer
Chaugan	–	Game quite similar to Polo
Dalal	–	Broker
Darbar	–	Royal court
Doab	–	Land between Jamuna & Ganges
Diwan-i-arz	–	Military Department during Balban's period
Iqta	–	A territory of land assigned in lieu of cash salaries
Iqtadars	–	recipient of iqtas
Jaziya	–	Personal and yearly tax on non-muslims
Jittal	–	Copper coin of the Delhi Sultanate
Khutba	–	Sermon
Khwaja	–	Lord, merchant
Malik	–	In Delhi Sultanate it meant the second highest grade of the officers
Mamluks	–	Slave officers
Mandi	–	Grain Market
Munhiyans	–	Secret spies
Naib	–	Deputy Assistants
Paibos	–	Kissing of feets
Rai Rayans	–	The title given by Alauddin Khalji to Rama Deva of Devagir.
Sarai Adl	–	Cloth Market
Tanka	–	Silver coin of Delhi Sultanate
Ulema	–	Muslims of Religious learning
Umara	–	Plural of amirs, amir means nobles or ruling group in Delhi Sultanate.

10

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ESTABLISHMENT OF THE MUGHAL RULE

In the previous chapter you studied about the establishment and consolidation of Delhi Sultanate (1206–1526). During this period the rulers were Turks and Afghans. You must have noticed that throughout the Sultanate period there was constant struggle between the various Turkish groups and Afghans. The disintegration of the Delhi Sultanate led to the emergence of various regional powers. Therefore, when Babur invaded India in 1526 the central power of the Sultanate had substantially weakened and there were a number of independent kingdoms. The Delhi and adjoining regions were under Sultan Ibrahim Lodi. Other Important kingdoms were Gujarat, Malwa, Bengal, Bijapur, Golconda, Ahmednagar, Berar, Mewar and Vijaynagar empire in the South. Besides, a large number of smaller autonomous chiefs were also ruling in different parts of the country.

In this lesson you will study about the conquest of India by a new ruling dynasty-the Mughals. The Mughals were led by an able military commander and administrator from Central Asia named Zahiruddin Muhammad Babur. His successors were successful in establishing an all India empire gradually. We will study the details of this process of conquests and consolidation in this lesson. Let us begin with the advent of Babur in India.

OBJECTIVES

After studying this lesson you would be able to:

- know the circumstances under which Babur invaded India;
- describe the reasons for the success of the Mughals against Indian rulers;
- list the challenges faced by Humayun after Babur's death;
- analyse the circumstances that led to the defeat of Humayun and revival of Afghan power;
- describe the events leading to recapture of India by Humayun;
- give an account of the expansion and consolidation of the Mughal empire under Akbar;
- describe the territorial expansion upto the reign of Aurangzeb and
- analyse the challenges faced by the Mughal empire in India.

10.1 ADVENT OF BABUR (1526–30)

Babur ascended the throne at Farghana, a small principality in Transoxiana, in 1494 at the age of twelve after the death of his father. The situation in Central Asia was not

stable and Babar had to face a lot of resistance from the nobility itself. Although he was able to capture Samarqand but very soon he had to retreat because of desertion of some of his nobles. He also lost Farghana to the Uzbegs.

Thus, the early years of Babur's rule in central Asia were tough. During this whole period he had plans of moving towards Hindustan. And finally from 1517 onwards he made decisive moves towards India. A few developments in India at that time also helped him to act on plans of invading India.

Timurids

Babur traced his linage from Timur the great conqueror of Central Asia and to Chengiz Khan the distinguished conqueror. From mother's side he was a descendant of Mongols and from father's side the great commander Timur. Because of the lineage of Timur the Mughals are also referred as Timurids.

The unstable political situation in India after Sikandar Lodi's death convinced him of political discontentment and disorder in the Lodi Empire. Meanwhile there was conflict between some Afghan chiefs with Ibrahim Lodi. Prominent among them was Daulat Khan Lodi, the Governor of a large part of Punjab. The Rajput king of Mewar Rana Sanga was also asserting his authority against Ibrahim Lodi and was trying to increase his area of influence in north India. Both of them sent word to Babur to invade India. Invitations from Rana Sanga and Daulat Khan Lodi might have encouraged Babur's ambitions.

Babur was successful in capturing Bhira (1519–1520), Sialkot (1520) and Lahore (1524) in Punjab. Finally, Ibrahim Lodi and Babur's forces met at Panipat in 1526. Babur's Soldiers were less in number but the organization of his army was superior. Ibrahim Lodi was defeated in the battle of Panipat. Success at the Battle of Panipat was a great achievement of Babur's military tactics. Babur had an active army of only 12000 soldiers while Ibrahim's army had an estimated strength of 100,000 soldiers. When face to face in the battle field Babur's tactics were unique. He effectively applied the Rumi (Ottoman) method of warfare. He encircled Ibrahim's army from two flanks. In the centre his cavalry mounted attack with arrows and gun fires by expert ottoman gunners. The trenches and barricades provided adequate defence against march of the enemy. The Afghan army of Ibrahim Lodi suffered heavy causalities. Ibrahim Lodi died in the battle field. Babur was thus able to take control of Delhi and Agra and got the rich treasure of Lodis. This money was distributed among Babur's commanders and soldiers.

Victory at Panipat provided Babur a firm ground to consolidate his conquests. But now he was faced with a few problems:

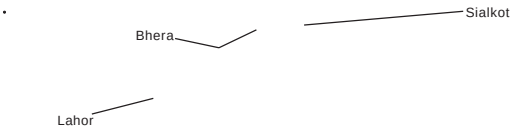
i. His nobles and commanders were eager to return to Central Asia because they did not like the climate of India. Culturally also, they felt very alienated.

ii. Rajputs were rallying around under the leadership of Rana Sanga the king of Mewar and wanted to expel the Mughal forces

iii. The Afghans, though defeated at Panipat, were still a formidable force in eastern parts of UP, Bihar and Bengal. They were re-grouping to reclaim their lost powers.

To begin with Babur convinced his companions and nobles to stay back and help in consolidating the conquered territories. After succeeding in this difficult task, he sent his son Humayun to face the eastern Afghans. Rana Sanga of Mewar succeeded to

muster support of a large number of Rajput chiefs. Prominent among these were Jalor, Sirohi, Dungarpur, Amber, Merta etc. Medini Rai of Chanderi, Hasan Khan of Mewat and Mahmud Lodi younger son of Sikander Lodi also joined Rana with their forces. Possibly, Rana Sanga expected Babur to return to Kabul. Babur's decision to stay back must have given a big jolt to Rana Sanga's ambitions. Babur was also fully aware of the fact that it would be impossible for him to consolidate his position in India unless he shattered Rana's power. The forces of Babur and Rana Sanga met at Khanwa, a place near Fatehpur Sikri. Rana Sanga was defeated in 1527 and once again the superior military tactics of Babur succeeded. With the defeat of Rana the biggest challenge in north India was shattered.



Map 10.1 Early conquests of the Mughals

Though the Mewar Rajputs received great shock at Khanwa, Medini Rai at Malwa was still threatening to challenge the authority of Babur. In spite of great valour with which the Rajputs fought in Chanderi (1528), Babur faced little difficulty in overcoming Medini Rai. With his defeat, resistance across Rajputana was completely shattered. But Babur had to tackle the Afghans. The Afghans had surrendered Delhi, but

they were still powerful in the east (Bihar and parts of Jaunpur). The success against the Afghans and Rajputs at Panipat and Khanwa was very significant but the resistance was still present. However, these victories were a step forward in the direction of the establishment of Mughal empire. Babur died in 1530. Still the rulers of Gujarat, Malwa and Bengal enjoyed substantial military power and were not suppressed. It was left to Humayun to face these regional powers.

INTEXT QUESTIONS 10.1

1. Why did Babur invade India?

2. What was Babur's strategy at the Battle of Panipat?

3. What problems did Babur face after the Battle of Panipat?

4. Who were the two rulers from Rajputana defeated by Babur?

2.2 HUMAYUN'S RETREAT AND AFGHAN REVIVAL (1530–1540)

After the death of Babur in 1530, his son Humayun succeeded him. The situation under Humayun was quite desperate. The main problems faced by Humayun were:

i. The newly conquered territories and administration was not consolidated.

ii. Unlike Babur, Humayun did not command the respect and esteem of Mughal nobility.

iii. The Chaghatai nobles were not favourably inclined towards him and the Indian nobles, who had joined Babur's service, deserted the Mughals at Humayun's accession.

iv. He also confronted the hostility of the Afghans mainly Sher Khan in Bihar on the one hand and Bahadurshah, the ruler of Gujarat, on the other.

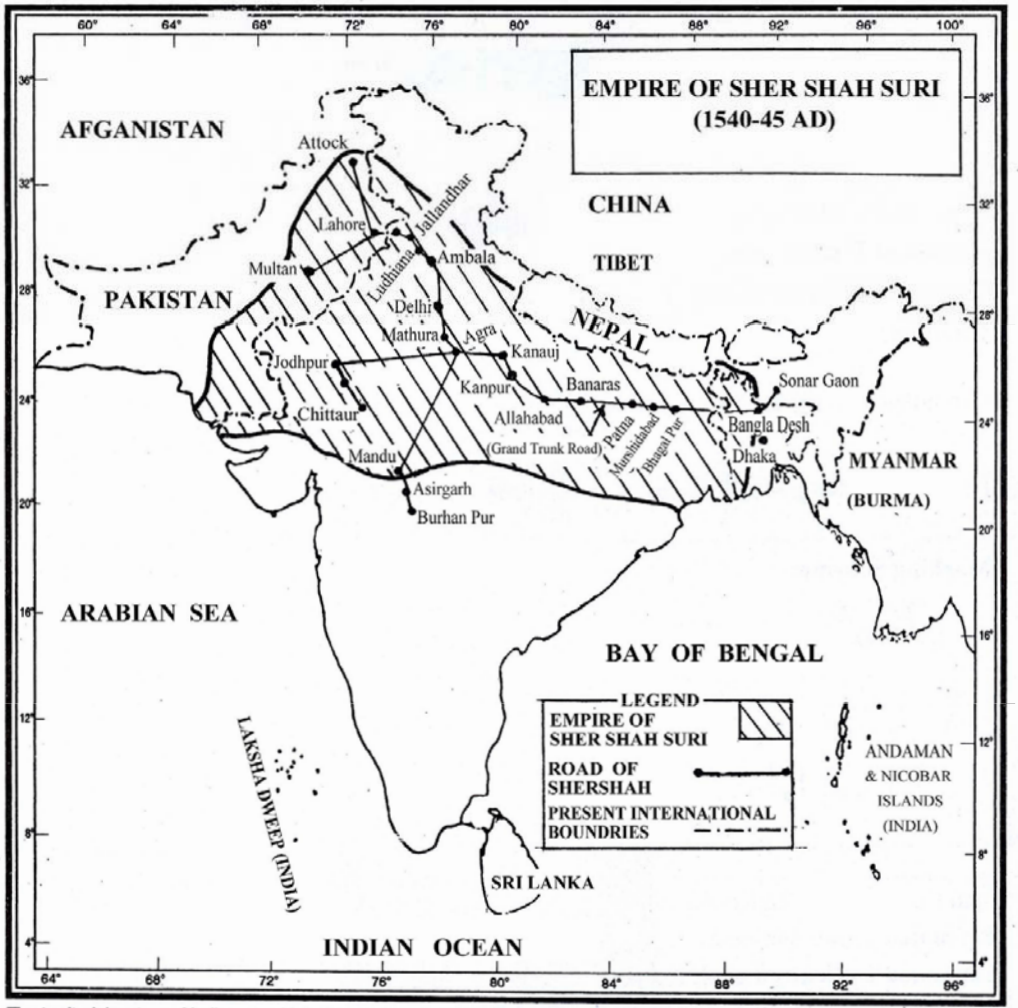
v. As per the Timurid tradition Humayun had to share power with his brothers. The newly established Mughal empire had two centres of power – Humayun was in control of Delhi, Agra and Central India, while his brother Kamran had Afghanistan and Punjab under him.

Humayun felt that the Afghans were a bigger threat. He wanted to avoid a combined opposition of Afghans from east and the west. At that time Bahadur Shah had occupied Bhilsa, Raisen, Ujjain and Gagron and was consolidating his power. While Humayun was besieging Chunar in the east, Bahadur Shah had started expanding towards Malwa and Rajputana. In such a situation Humayun was forced to rush back to Agra (1532–33). Continuing his expansionist policy, Bahadur Shah attacked Chittor in 1534. Chittor had strategic advantage as it could provide a strong base. It would have helped his expansion in Rajasthan particularly towards Ajmer, Nagor and Ranthambhor. Humayun captured Mandu and camped there because he thought that from here he can block Bahadur Shah's return to Gujarat. Humayun's long absence from Agra resulted in rebellions in Doab and Agra and he had to rush back. Mandu was now left under the charge of Mirza Askari, the brother of Humayun. During the period when Humayun was busy in Gujarat to check Bahadurshah, Sher Shah started consolidating himself in Bihar and Bengal.

Rise of Sher Shah Suri

Farid, who later came to be called Sher Khan and subsequently Sher Shah, was son of a *Jagirdar* under the kingdom of Jaunpur. His father Hasan Khan Sur held the jagir of Sasaram in Bihar during the rule of Lodis. Sher Shah helped his father in the administration of his jagir. Later he developed differences with his father and left him. He served under Afghan nobles. After the death of his father in 1524 he was given his father's *jagir* by Ibrahim Lodi. He had to enter into conflict with his family to take possession of the *jagir.* He very effectively managed the *Jagir* of his father. He also acquired great military and administrative skills. His capabilities made him the leader of Afghans. He gradually increased his influence and defeated Sultan Mahmud Shah of Bengal. He emerged as the most powerful military commander in the eastern provinces. Sher Shah continued consolidating his position in Bihar. He had to enter into a number of conflicts with prominent Afghan nobles in Bihar and ruler of Bengal. He finally succeeded in establishing himself as the most powerful Afghan chief in Eastern India.

Sher Shah wished to establish himself as the undisputed Afghan leader. He invaded the Bengal army and defeated them in the battle of Surajgarh. Sher Shah could



Map 10.2: Empire of Sher Shah

extract quite a wealth from Bengal which helped him to raise a bigger army. Now he started attacking Mughal territories of Banaras and beyond. Humayun was quite suspicious of Sher Shah's ambitions but failed to estimate his capabilities. He asked his governor of Jaunpur, Hindu Beg to check the movements of Sher Shah. Meanwhile Sher Shah captured Gaur (1538) the capital of Bengal. While Humayun was moving towards Bengal Sher Shah took control of route to Agra making communication difficult for Humayun. On the other hand, Hindal Mirza, brother of Humayun, who was supposed to provide supplies for his army, declared his independence. Now, Humayun decided to return to Chunar. When he reached Chausa (1539), he encamped on the western side of the river Karmnasa. Sher Shah attacked Humayun at the bank of the river and defeated him. Sher Shah declared himself as an independent king. Humayun could escape but most of his army was destroyed. With difficulty he could reach Agra. His brother Kamran moved out of Agra towards Lahore leaving Humayun with small force. Sher Shah now moved towards Agra. Humayun also came forward with his army and the armies of the two clashed at Kannauj. Humayun was defeated badly in the battle of Kannauj (1540).

10.3 SECOND AFGHAN EMPIRE (1540–1555)

Sher Shah

As already discussed the first Afghan kingdom under the Lodis was replaced by the Mughals under Babur in 1526. After a gap of 14 years Sher Shah succeeded in establishing the Afghan rule again in India in 1540. Sher Shah and his successors ruled for 15 years. This period is known as the period of second Afghan Empire.

The founder of this Afghan rule Sher Khan was a great tactician and able military commander. We have already discussed his conflict with Humayun. After defeating Humayun he became sovereign ruler in the year 1540 and assumed the title of Sher Shah.

Sher Shah followed Humayun on his flight till Sindh in the North West. After expelling Humayun he started consolidating his position in Northern and Eastern India. He defeated and conquered Malwa in 1542 which was followed by Chanderi. In Rajasthan he led campaigns against Marwar, Ranthambhore, Nagor, Ajmer, Merta Jodhpur and Bikaner. He defeated rebellious Afghans in Bengal. By 1545 he had established himself as the supreme ruler from Sindh and Punjab to whole of Rajputana in the West and Bengal in the East. Now he turned towards BundelKhand. Here while besieging the fort of Kalinjar he died in 1545 in an accidental blast of gun powder.

During his brief rule Sher Shah introduced very important changes in administration and revenue system. The most important ones were:

i. X judicial system.

Sher Shah was succeeded by his son Islam Shah. Islam Shah had to face a number of conflicts with his brother Adil Khan and many Afghan nobles. He died in 1553. The Afghan empire was substantially weakened. Humayun saw an opportunity and moved towards India. He again captured his lost kingdom by 1555 and ended the second Afghan Empire.

In 1555 Humayun conquered Agra and Delhi and established himself as the emperor of India. Before he could consolidate his position he died after falling from the stairs of the library at Sher Mandal (in Delhi) in 1556.

INTEXT QUESTIONS 10.2

1. Why did Humayun fail to defeat Sher Shah?

2. How did Sher Khan emerge as the leader of Afghans?

3. List the territories which were brought by Sher Shah under his rule.

4. List two important achievements of Sher Shah.

10.4 THE MUGHAL EMPIRE FROM AKBAR TO AURANGZEB

Akbar

Akbar was only thirteen years old at the time of Humayun's death. When his father died, Akbar was at Kalanaur in Punjab and therefore his coronation took place in Kalanaur itself in 1556. It was his tutor and Humayun's favourite and confidant Bairam Khan, who served as the regent of the Mughal emperor from 1556 to 1560. He became the *wakil* of the kingdom with the title of *Khan-i-Khanan*. One of the major achievements of his regency period was the defeat of Hemu and the Afghan forces in the second battle of Panipat in 1556, who were posing a serious threat to the Mughal Empire.

Regency of Bairam Khan 1556–1560

Bairam Khan remained at the helm of affairs of the Mughal Empire for almost four years, which is popularly known as Period of Bairam Khan's Regency. During this phase he appointed his favourite nobles on important positions. Bairam Khan emerged as the most powerful noble. He became very arrogant. A group of nobles were opposed to him. They managed to influence Akbar also. By this time Akbar also wanted to assume full control. He removed Bairam Khan. Bairam Khan revolted and was defeated. Akbar pardoned him and asked him to retire. He decided to go to Mecca for pilgrimage. He was killed by an Afghan near Ahmedabad. His son later on became an influential noble under Akbar and is famous as Abdur Rahim Khan-i-Khana.

Akbar started a policy of expansion after overcoming initial problems and consolidating his hold on the throne. The major political powers spread in different parts of the country were:

i) the Rajputs who were spread throughout the country as independent chiefs and kings, and were concentrated mainly in Rajasthan.

ii) The Afghans held political control mainly in Gujarat, Bihar and Bengal.

iii) Khandesh, Ahmednagar, Bijapur, Golkonda and few other kingdoms in South India and Deccan were quite powerful.

iv) Kabul and Qandhar, though ruled by Mughal factions, were hostile towards Akbar.

Akbar through a systematic policy started the task of expanding his Empire. The first step that Akbar took after the dismissal of Bairam Khan was to put an end to the conflict within the nobility. He demonstrated great diplomatic skills and organizational

capabilities in handling it. Akbar started his policy of expansion with central India. In 1559–60 the first expedition was sent to capture Gwalior before moving towards Malwa. Malwa in central India was ruled by Baz Bahadur. Akbar deputed Adham Khan to lead the expedition against it. Baz Bahadur was defeated and fled towards Burhanpur. Gondwana, an independent state in Central India ruled by Rani Durgawati, widow of Dalpat Shah, was conquered and annexed to the Mughal empire in 1564.

Rajasthan

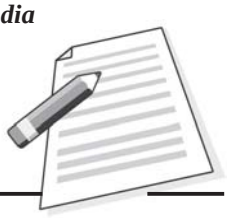
It seems that Akbar was fully aware of the importance of Rajput kingdoms and wanted them as allies in his ambition of establishing a large empire. He tried to win over the Rajputs wherever possible and inducted them into Mughal service. He also entered into matrimonial alliances with the Rajput rulers like Bharmal. Raja Bharmal of Amber was the first to enter into alliance with Akbar. The Rajput kingdoms like Merta and Jodhpur were also occupied without much resistance. However, Maharana Pratap, the ruler of Mewar posed most serious challenge to the Mughal emperor and did not submit before Akbar. After a prolonged struggle and siege of the fort of Chittor, Akbar succeeded in defeating the Mewar forces. A large number of Rajput soldiers got killed in the war. However, it could not be fully subdued and some resistance from Mewar side continued for a long time. After the fall of Chittor Ranthambhor and Kalinjar were captured. Marwar, Bikaner and Jaisalmer also submitted to Akbar. By 1570 Akbar had captured almost the whole of Rajasthan. The most important achievement of Akbar was that in spite of the subjugation of the whole of Rajasthan there was no hostility between the Rajputs and the Mughals. We will discuss reasons for it in a separate section in this lesson.

Afghans (Gujarat, Bihar and Bengal)

Akbar's compaign against Afghans started with Gujarat in 1572. One of the princes, Itimad Khan, had invited Akbar to come and conquer it. Akbar himself marched to Ahmedabad. The town was captured without any serious resistance. Surat with a strong fortress offered some resistance but was also captured. In a short time most of the principalities of Gujarat were brought under his control. Akbar organized Gujarat into a province and placed it under Mirza Aziz Koka and returned to capital. Within six months various rebellious groups came together and revolted against the Mughal rule and the Mughal governor had to cede a number of territories. The leaders of rebellion were Ikhitiyar ul Mulk and Mohammad Hussain Mirza. Akbar got the news of rebellion in Agra and he set out for Ahmadabad. Akbar marched at a rapid pace and managed to reach Ahmedabad in ten days. The emperor quickly suppressed the rebellion.

Bengal and Bihar which were under the control of the Afghans, were paid attention after the Gujarat expedition. In 1574, Akbar along with Munim Khan Khan-i-Khanan marched towards Bihar. In a short time, Hajipur and Patna were captured and Gaur (Bengal) was also taken away. With this the independent rule of Bengal was ended in 1576. By 1592, the Mughal *mansabdar* Raja Man Singh also brought the whole of Orissa under the Mughal rule.

A series of conflicts arose in some regions of the Mughal empire in 1581. Bengal, Bihar, Gujarat and the north-west were main centres of unrest. The Afghans were at the root of these problems since they were overthrown everywhere by the Mughals. Apart from this, Akbar's policy of strict administration of *jagirs* was also responsible for this. A new policy was adopted, according to which the *jagirdars* were asked to submit the accounts of the *jagirs.* This created dissatisfaction and jagirdars rose in revolt. Masum Khan Kabuli, Roshan Beg, Mirza Sharfuddin and Arab Bahadur were the main leader of rebels. Imperial officers posted there tried to crush the rebellion



but failed. Akbar immediately sent a large force under Raja Todar Mal and Shaikh Farid Bakshi. A little later, Aziz Koka and Shahbaz Khan were also sent to help Todar Mal. The rebels declared Akbar's brother Hakim Mirza, who was in Kabul, as their king. But soon the Mughal forces were able to successfully crush the rebellion in Bihar, Bengal and adjoining regions.

Punjab and North West

In the Punjab, Mirza Hakim was creating problems for Akbar and he attacked Lahore Hakim Mirza was expecting a number of Mughal officers to join him but no large group joined him. Akbar decided to march towards Lahore himself. Hakim Mirza immediately retreated and Akbar controlled the whole region. He gave first priority to organize the protection of North-West frontiers. After this he marched towards Kabul and conquered the territory. Akbar gave the charge of Kabul to his sister Bakhtunnisa Begum. Later on Raja Man Singh was appointed governor of Kabul and it was given to him in *jagir.*

Another important development in the North-West region was the rebellion of Roshanai who captured the road between Kabul and Hindustan. Roshanai was a sect established by a soldier who was called Pir Roshanai in the region. His son Jalala was heading the sect who had large following. Akbar appointed Zain Khan as commander of a strong force to suppress the Roshanais and establish Mughal control in the region. Sayid Khan Gakhar and Raja Birbal were also sent with separate forces to help Zain Khan. In one of the operations Birbal was killed with most of his forces. Akbar was greatly disturbed with the death of his trusted friend Birbal. He deputed Raja Todar Mal and Raja Man Singh to suppress the rebellion and they were successful in defeating the Roshanais. Akbar for a long time had his eyes set on conquering Kashmir. It was annexed to the Mughal Empire in 1586.

Some pockets in Sindh in the North-West were still independent. In 1590 Akbar appointed Khan-i-Khanna as governor of Multan and asked him to subdue Bilochis, a tribe in the region and conquer the whole territory. First, Thatta was annexed and placed as a *sarkar* in the *suba* of Multan. The conflict with Bilochis in the adjoining regions continued. Finally, by the year 1595, the complete supremacy of Mughals over North-West region was established.

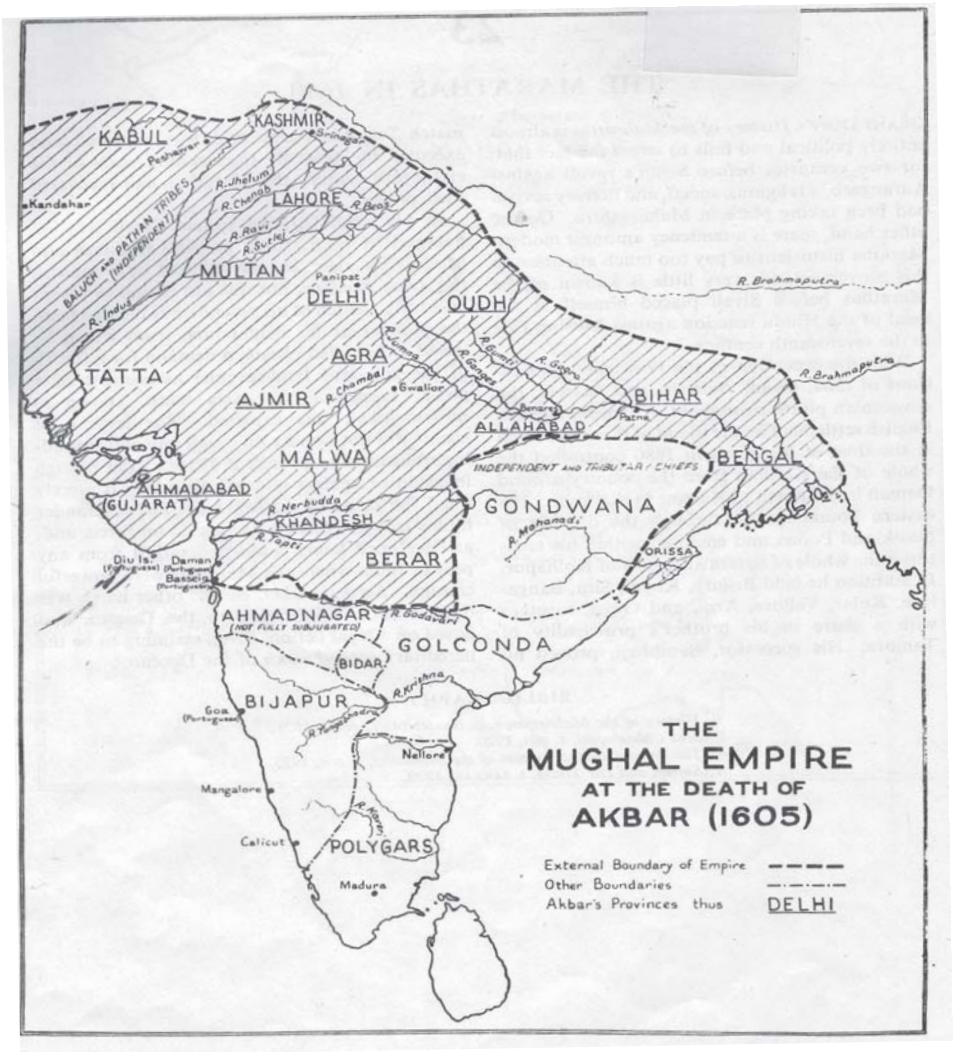
Deccan

After 1590, Akbar gave shape to a Deccan policy to bring these states under Mughal control. During this period the Deccan states were facing internal tensions and regular conflicts. In 1591, Akbar sent offers to the Deccan states asking them to accept Mughal sovereignty, but there was not much success. Now Akbar decided on a policy of agression. The first expedition was dispatched to Ahmednagar under the command of Prince Murad and Abdul Rahim Khan Khanan. In 1595, the Mughal forces invaded Ahmednagar. Its ruler Chand Bibi decided to face the Mughals. She approached Ibrahim Adil Shah of Bijapur and Qutub Shah of Golkonda for help but with no success. A fierce conflict followed. After heavy losses on both sides, a treaty was worked out and Chand Bibi ceded Berar to Mughals. After some time Chand Bibi attacked Berar to take it back. At this point Nizamshahi, Qutabshahi and Adilshahi troops decided to present a joint front. The Mughals suffered heavy losses but could retain their position. Meanwhile, serious differences between Murad and Khan Khana weakened Mughal position. Akbar, therefore, recalled Khan Khanan and deputed Abul Fazl to Deccan. After Prince Murad's death in 1598, Prince Daniyal and Khan Khanan were sent to Deccan. Ahmednagar was captured. Soon the Mughals also conquered Asirgarh and adjoining regions. Adil shah of Bijapur also expressed allegiance and

offered his daughter in marriage to Prince Daniyal. Meanwhile Chand Bibi also died. Now Mughal territories in Deccan included Asirgarh, Burhanpur, Ahmedanagar and Berar.

Along with the expansion of territory Akbar initiated the policy of absorbing the chieftains into Mughal nobility. His policy paid rich dividends to the empire. The Mughal emperor succeeded in getting the support of chieftains and their armies for new conquests. As part of Mughal nobility, their help was also available for administering a large empire. In addition, a friendly relationship with them ensured peace for the empire. The chieftains also benefited from this policy. Now they could retain their territories and administer them as they wished. In addition, they received *jagir and mansab.* (You would learn about these administrative measures in lesson 12 of Module 2). Often they got territories in *jagir* bigger than their kingdoms. It also provided them security from enemies and rebellions. Many Rajput *mansabdars* were assigned their own territories as *Watan Jagir,* which was hereditary and non-transferable.

The territorial expansion under Akbar gave a definite shape to the Mughal Empire. In terms of territorial expansion very little was added to the empire after Akbar. Some territories were added during the regions of Shahjahan and Aurangzeb in the Deccan and North East of India.



Map 10.3 Extent of Mughal Empire under Akbar

INTEXT QUESTION 10.3

1. Why Akbar removed Bairam Khan?

2. Which were the main political powers in India at the time of Akbar's accession?

3. Which of the Rajput rulers posed challenge to Akbar and did not submit?

4. Name the lady ruler who fought with the Mughals? Which was the territory ruled by her?

Jahangir and Shahjahan

Jahangir decided to follow Akbar's expansionist policy in the Deccan. But Jahangir could achieve little success in it due to certain problems. He could not devote much attention in the crucial phase due to Khurram's revolt. The Mughal nobles were also involved in a number of intrigues and conflicts to gain some advantages from Deccan.

During the first three years, the Deccan regained half of Balaghat and many districts of Ahmednagar. Malik Ambar was the main ruler who managed to defeat Mughal forces and captured Berar, Balaghat and parts of Ahmednagar. The Mughals could not regain control of the lost territories. Meanwhile Shah Jahan revolted against his father and became friends with Malik Ambar.

Malik Ambar made an attempt to capture Ahmednagar; but failing there, he took away Sholapur from Adil Shah and in alliance with Shah Jahan tried to capture Burhanpur but failed. Once peace was established between Jahangir and Shah Jahan. Malik Ambar was also pacified. Malik Ambar died in 1627 and was succeeded by his son Fath Khan as *Wakil* and *Peshwa* of the kingdom. Fath Khan was arrogant and during his time the conflict between the *Dakhnis* and other nobles grew.

During the reign of Jahangir there was no addition to the Mughal territory in Deccan. In fact the Deccani rulers weakened the Mughal authority in their states. Over ambition of Malik Ambar was an obstacle in the way of a joint front of the Deccan states.

During the period between the death of Jahangir and the accession of Shah Jahan, the Mughal governor of the Deccan, Khan Jahan Lodi, with the intention of securing help in times of necessity, gave away Balaghat to the Nizam Shah. After ascending the throne, Shah Jahan ordered Khan Jahan Lodi to recover it but as the latter failed, Shah Jahan recalled him to court. Khan Jahan turned hostile and rebelled. He took shelter with Nizam Shah. This infuriated Shah Jahan and he decided to follow aggressive policy towards the Deccan states. Shah Jahan's main concern was to recover the lost territories of the Deccan. He believed that independence of Ahmednagar was in the way of Mughal control in the Deccan. He decided to isolate Ahmednagar and win over Bijapur and Marathas. He was successful. Fath Khan son of Malik Ambar also made peace with Mughals. Now Mahabat Khan was appointed governor of Deccan. But the conflict with Deccan states continued. Finally in 1636 treaties were signed with Bijapur and Golconda. The main points of agreement with Bijapur were:

i. Adil Shah accepted the Mughal suzerainty

ii. He was to pay 20 lakh rupees as indemnity

iii. He was not to interfere in the affairs of Golconda

iv. Mughal emperor was to arbitrate in case of any dispute between Bijapur and Golconda

v. Adil Shah to help Mughals in conflict against Shahji Bhonsle

Golconda also made a separate treaty. According to this treaty:

i. Golconda took oath of loyalty towards Mughal emperor. He agreed to include the name of the Mughal emperor in Khutba and exclude the name of Shah of Iran.

ii. Golconda agreed to pay two lakh huns per year to the Mughals.

The treaties ended the conflicts in the Deccan. The Mughals could expand their area of dominance to large parts of Southern India. A distinct change in Mughal policy came towards 1656–57 when the treaties were ignored. Now, Shah Jahan asked Aurangzeb to conquer and annex the territories of Deccan kingdoms. It is argued by some historians that this change of policy was to exploit resources of the Deccan states for Mughals. However, this change did not benefit the Mughal empire in any substantial way and created more problems for future.

Aurangzeb

Aurangzeb believed in an aggressive policy towards Deccan. Prof. Satish Chandra identifies three distinct phases in his policy towards Deccan states.

i. From 1658 to 1668 the focus was to get hold of the territories of Kalyani, Bidar and Parenda from Bijapur. During this phase attempts were made to secure the help of Deccan states against Marathas. The efforts were also made by Jai Singh, the governor of Deccan, to conquer Bijapur but the efforts failed.

ii. From around 1668 to 1684 there was a shift in the policy. The death of Adil Shah of Bijapur, growing power of Shivaji and increasing influence of Akhanna and Madanna two brothers in Golconda administration affected the Mughal policy. Golconda tried to forge an alliance with Shivaji and Bijapur. Aurangzeb's efforts to contain Marathas were not very successful. The alliance with minor shifts and frequent tensions continued in some form or the other. Aurangzeb was not inclined to annex the Deccan states.

iii. In the third phase (1684–87) Aurangzeb followed the policy of outright annexation of the Deccan states. Aurangzeb personally supervised the siege of Bijapur. By 1687 both Bijapur and Golconda along with the territory of Karnataka were annexed in the Mughal empire. The conflict with Marathas continued from 1687 to 1707 Aurangzeb spent most of his time in Deccan and could manage to keep the region under Mughal control. But after his death in 1707 (at Aurangabad in Deccan) they reasserted independence and succeeded in a short period.

Apart from Deccan Aurangzeb could expand Mughal power in Assam in the north-east region. The major success of the Mughals in this region was annexation of Ahom kingdom (Assam) under Mir Jumla, the governor of Bengal. Another notable achievement in north-east was capture of Chatgaon in 1664 under Shaista Khan the new governor of Bengal. The Ahom kingdom could not be directly controlled for long. The Mughal *faujdars* posted there had to face resistance and there were regular conflicts. By 1680 Ahoms succeeded in capturing Kamrup and Mughal control ended.

INTEXT QUESTION 10.4

1. Who was the ruler from Deccan who defeated the Mughal forces under Jahangir?

2. The Mughals signed treaty with which of the two states of Deccan in 1636?

3. Which Mughal commander brought the Ahom kingdom under Mughal Control?

4. With which of the Deccan powers Aurangzeb remained engaged for a long time?

10.5 CHALLENGES TO MUGHAL RULE: CONFLICTS AND NEGOTIATIONS

Under Aurangzeb, the Mughal empire reached its greatest territorial limits and it covered almost the whole of present day India. But his reign was marred by popular revolts of the Jats, Satnamis, Afghans, Sikhs and the Marathas. The Rajputs emerged as an important support base of the Mughals under Akbar, and later on under Jahangir and Shah Jahan. However under Aurangzeb they started feeling alienated and gradually lost their position in administrative set up. The Marathas posed a major challenge to the sovereignty of the Mughals under Aurangzeb. Deccan states put up a stiff resistance against Mughal expansion plans. The North-West frontier region was also trouble spot and Mughals had to suppress disturbances. Thus we notice that in the process of the establishment and expansion of Mughal empire the Mughals faced resistance and had to negotiate their way through diverse means and strategies. Here we will provide a brief discussion on all these issues.

Rajputs

Mewar was the only region in Rajputana that had not come under the Mughals during Akbar's time. Jahangir followed a persistant policy to capture it. After a series of conflicts, Rana Amar Singh finally agreed to accept Mughal Suzerainty. All the territories taken from Mewar including the fort of Chittor were returned to Rana Amar Singh and a substantial *jagir* was granted to his son Karan Singh. During the reigns of Jahangir and Shah Jahan, the Rajputs generally continued to be friendly with the Mughals and held very high *mansabs*. Shah Jahan relied upon Rajput soldiers for his campaigns in Deccan and the North West. During the reign of Aurangzeb, the Mughal relations with Rajputs suffered, particularly over the issue of the successor to the throne of Marwar. Aurangzeb's interference in the succession dispute and his support to the rival candidate antagonised the Rajputs. His occupation of Jodhpur further put a dent on the Mughal-Rajput relation and the Rajputs gradually got alienated from Mughal rule. In fact, the absence of a powerful Rajput section in the nobility ultimately proved detrimental to the Mughal control of the peripheral areas, specially when it came to negotiating with the Marathas.

Deccan

During the last years of Akbar and early years of Jahangir, Ahmednagar under Malik Ambar started challenging Mughal power. Malik Ambar succeeded in getting support of Bijapur also. A number of expeditions were sent by Jahangir but failed to achieve any success. During Shahjahan's reign, Mughal conflict with the Deccan kingdoms of Ahmednagar, Bijapur and Golconda was revived. Aghmednagar was first to be

defeated and most of its territories were annexed into Mughal empire. By 1636, Bijapur and Golkonda were also defeated but these kingdom were not annexed to the Mughal Empire. After a treaty the defeated rulers were to pay annual tributes and recognise Mughal authority. For almost ten years Shahjahan deputed his son Aurangzeb in the region. During Aurangzeb's reign the struggle with Deccan state and Marathas became more intensive. In fact, Aurangzeb spent the last twenty years of his reign in Deccan fighting against them. By 1687, the Deccani kingdoms of Bijapur and Golkonda were annexed to the Mughal Empire. However, the time and money spent in the Deccan by Aurangzeb proved a great drain on the Mughal empire.

The Marathas

The Marathas emerged in the Deccan as a vital force under Shivaji in the middle of the 17th century and began to challenge the Mughal authority. Shiviji started his offensive operations in 1656 and captured the principality of Javli. After some time, Shivaji raided the Bijapur territory, and, in 1659, the Sultan of Bijapur sent his general, Afzal Khan, to capture Shivaji. But Shivaji was too clever for him (Afzal Khan) and killed him. Ultimately, in 1662, the Sultan of Bijapur entered into a peace settlement with Shivaji and acknowledged him as an independent ruler of his conquered territories. Shivaji now began to devastate the Mughal territories. Aurangzeb sent Shaista Khan, the viceroy of the Deccan, with a big army against Shivaji and the Treaty of Purandhar (1665) was signed between the two. Out of the 35 forts held by Shivaji, he agreed to surrender 23 forts to the Mughals. The remaining 12 forts (with annual income of one lakh of huns) were to be left with Shivaji. Shivaji was asked to pay a visit to the Mughal court at Agra. But, when Shivaji went there, he was ill-treated and was taken a prisoner. He managed to escape, reaching Raigarh in 1666. From then onwards, he waged a relentless struggle against the Mughals. Soon he conquered all the forts which he had surrendered to the Mughals. In 1670, he plundered Surat for the second time.

In 1674, Shivaji made Raigarh his Capital and celebrated his coronation, and assumed the title of Chatrapati. Shortly, after this, he made a great expedition into southern India and conquered Jinji Vellore and many forts in Karnataka. He died at Raigarh in 1680 after ruling for only six years. In this short time he founded the Maratha kingdom, which dominated western India for a century and a half.

Shivaji's successor was his son Sambhaji. Many Maratha chiefs did not support Sambhaji and extended help to Rajaram the other son of Shivaji. The internal conflict weakened Maratha power. Finally Sambhaji was captured and put to death in 1689 by Aurangzeb. Sambhaji was succeeded by Rajaram as his son Sahu was still young. Rajaram died in 1700. He was succeeded by his minor son Shivaji III under the regency of Tara Bai, his mother. The failure of Aurangzeb against the Marathas was largely due to Tara Bai's energy and administrative genius. The Mughals, however, succeeded in dividing the Marathas into two rival camps-one under Tara Bai and the other under Sambhaji's son, Sahu. Sahu, who for long was in the Mughal court, was released. He succeeded in deposing Tara Bai with the help of a Chitpavan Brahman named Balaji Vishwanath.

North West

Akbar had always considered the Kabul-Ghazni-Qandhar line as the stragetic frontier and therefore, captured Qandhar in 1595.

During the 17th century the North-west frontier was the main area of activity of the Mughals. Here, the Roshanais were decisively defeated by 1625–26, but Qandhar became a region of conflict between the Persians and Mughals. After Akbar's death, the Persians, tried to capture Qandhar but failed under Shah Abbas I, the Safavi ruler.

Map 10.4 The Maratha Kingdom under Shivaji

Following this, Shah Abbas I in 1620 requested Jahangir to hand over Qandhar to him but the latter declined to do so. In 1622, after another attack, Qandhar was captured by the Persians. Under Shah Jahan, Qandhar once again came into the Mughal hands, but was recaptured by the Persians in 1649. The struggle to capture Qandahar continued till Aurangzeb's reign but Mughals got little success. Shah Jahan's Balkh campaign to keep the Uzbeks (tribe) under control failed miserably and the Mughals lost huge amount of money and men in the conflict. During the reign of Aurangzeb, the Qandhar issue was dropped and diplomatic relations with Persia were revived.

It is quite evident that the territorial expansion of Mughal empire achieved under Akbar continued to be the core of the empire. Its further expansion during Aurangzeb's reign was in Deccan and in small measure in North-East region. During his period the

Mughal empire had the largest area. However, the beginning of the decline of the Mughal empire also could be traced to the rule of Aurangzeb. The breaking up of the association with the potent regional forces like the Rajputs and failing relationships with the Deccani states and Marathas shook the unity and stability of the Mughal empire. Under his successors the empire kept disintegrating.

INTEXT QUESTION 10.5

1. On what terms Shahjahan established peace with Bijapur and Golconda?

2. What was Aurangzeb's policy towards Deccan?

3. Where was Shivaji Coronated? What was the title that he took?

4. Which of the Mughal rulers lost huge amount of money in north-west frontier conflicts?

WHAT YOU HAVE LEARNT

After the disintegration of the Delhi Sultanate Babur was able to establish the Mughal empire in India in 1526. It was both the circumstances in Central Asia and in India which played a major role in the foundation of the Mughal empire. Before Babur could lay the foundation of the Mughal empire, he had to fight many wars with local ruling kingdoms. He defeated Ibrahim Lodi at Panipat in 1526. Then he defeated one of the biggest forces in north India, Rana Sanga in 1527. After Babur's death in 1530 his son Humayun succeeded him. When Humayun was busy in Gujarat, Sher Shah started consolidating himself in Bihar and Bengal and moved towards Agra. Humayun was defeated in the battle of Kannauj in 1540 and Sher Shah was able to establish the second Afghan empire which continued from 1540 to 1555. However, in 1555 Humayun was again successful in capturing Agra, Delhi and other lost territories from the Afghans and re–established the Mughal rule. After Humayun's sudden death Akbar became the emperor at a tender age of 13 and Bairam Khan was made the regent. Akbar followed a policy of expansion after consolidating his hold on throne. He won over the Rajput kingdoms to his side either through matrimonial alliances or by invading the territories. He brought Gujarat, Bihar, Bengal, Punjab and the whole of north-west under the Mughal control. He also annexed Ahmednagar, Berar, Burhanpur, Asisgarh etc. in the Deccan. Jahangir also followed the expansionist policy in the Deccan. But he could not get much success here and lost few of the territories. Shahjahan was able to take control of Bijapur and Golconda in 1636. Aurangzeb also followed an aggressive policy in the Deccan and remained involved in conflict with the Marathas for most of his rule. Under Aurangzeb, the Mughal empire reached its greatest territorial limits. Ironically, the decline of the Mughal empire also began under Aurangzeb. There was a break up of the association with regional forces like the Rajputs and the Marathas.

TERMINAL QUESTIONS

1. Trace the establishment of the Mughal rule in India under Babur.
2. Who was Akbar's regent? Who were the major political powers in India in the initial years of Akbar's rule?
3. How did Akbar establish Mughal supremacy in the Deccan?
4. How was Aurangzeb's policy towards Rajputs different from Akbar?
5. How did Aurangzeb face the Marathas?

ANSWERS TO INTEXT QUESTIONS

10.1

1. Babur invaded India because he was facing tough situations in Central Asia. The unstable political situation in India also played a role.
2. Babur effectively applied the Rumi (Ottoman) method of warfare.
3. Problems faced by Babur:
   (a) His nobles and commanders were eager to return to central Asia.
   (b) The Rajputs were rallying around under the leadership of Rana Sanga.

1. Rana Sanga and Medini Rai

10.2

1. Humayun failed to defeat Sher Shah because his brother Hindal Mirza, who was supposed to provide supplies for his army, declared his independence.
2. Sher Khan was a great tactician and able military commander. After defeating Humayun he emerged as the leader of the Afghans.
3. (a) Malwa;
   (b) Rajputana
   (c) Sindh
   (d) Punjab
   (e) Bengal
4. (a) He streamlined local administration at Sarkar and Pargana level.
   (b) He built Grand Trunk Road.

10.3

1. Akbar removed Bairam Khan because he had assumed full control and was behaving independently.
2. Rajputs, Afghans, Ahmednagar, Kabul and Qandhar
3. Maharana Pratap of Mewar
4. Chand Bibi; Ahmednagar

10.4

1. Malik Ambar
2. Bijapur and Goleconda
3. Mir Jumla
4. The Marathas

10.5

1. Bijapur and Golconda accepted Mughal Suzerinty and agreed to Pay annual tributes
2. Aurangzeb followed on aggressive policy & remained involved in conflict
3. Raigarh; Chatrapati
4. Shahjahan

HINTS TO TERMINAL QUESTIONS

1. Refer to section 10.1 para 4 & 5
2. Bairam Khan;

   Refer to section 10.4 under Akbar
3. Refer to Section 10.4 (Deccan)
4. Refer to section 10.5 (Rajputs)
5. Refer to section 10.5 (Marathas)

11

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EMERGENCE OF REGIONAL STATES IN INDIA: TWELFTH TO EIGHTEENTH CENTURY

There are twenty-eight states in India today. Each of these states has a specific language, geography, food and culture that make the culture of India rich and full of varieties. Have you wondered how these different states and the regional cultures in them developed? Were they like this from time immemorial? When we go back to history, we realise that these states existed in different forms undergoing a constant process of change in different periods of time.

In this lesson, you will study the history of various regional states that existed from twelfth to eighteenth century. Some of the regional states of this period are today a part of one single state. For example, Jaipur, Jodhpur, and Udaipur that existed as independent regional states in the medieval period are all today districts of the state of Rajasthan. Some of the regional states are now a part of more than one state. For example, the Vijayanagar Empire (1336–1565AD) is now a part of the modern states of Karnataka, Andhra Pradesh and Tamil Nadu. There are some regional states that had the same names as those of the modern states today, but were different in terms of areas they covered. For example, the modern states of Gujarat, Bengal, Kashmir and Orissa existed from twelfth and eighteenth century under same names, but their respective geography today is different from what it was in the period between twelfth and eighteenth century.

OBJECTIVES

After studying this lesson you will be able to:

- give brief account of different regional states from twelfth to eighteenth century.
- Understand the meaning of the term regional states?
- Understand the nature of relations between the regional states and the Delhi Sultanate and the Mughal Empire.
- appreciate the relations between various regional states themselves
- Describe the political ideas and organisations of these regional states.
- Explain the Economic and cultural conditions in the regional states.
- List Some of the primary sources or documents of that time that give us Information about the regional states.
- It is very difficult to provide account of all the regional states in one small lesson only a few of them have been selected here for the study. They are as follows:

1. From north India, we will look at the history of two regional states one Jaunpur, which is today in Uttar Pradesh and another Kashmir.
2. From south India, we will study the history of the Vijayanagara and Bahamani kingdom. As stated earlier, the Vijayanagar Empire can be found in current states of Karnataka, Andhra Pradesh and Tamil Nadu and the Bahamani kingdom can be found in Karnataka, Andhra Pradesh, and Maharashtra.
3. From west India we will study Gujarat, and the Marathas. Gujarat exists with the same name today, and the Marathas had control over today's Maharashtra, Tamil Nadu and some other parts of India.
4. Finally, from eastern India we will study the history of Bengal.

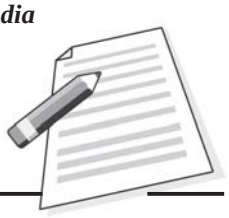
11.1 THE UNDERSTANDING OF THE TERM REGIONAL STATE AND REGIONALISM:

In the history of India, there has been a constant evolution and development of regionalism and regional states. How does one explain the rise of regional states? From the seventh century AD onwards which is the early medieval period till the seventeenth and eighteenth centuries, agriculture and agricultural activities played a very significant role in the development of regional states. Wherever, good agricultural activity took place, it not only fed the population but generated a large surplus that could be sold and wealth could be generated. Trade and trading activities, overland as well as maritime, also provided an important source of revenue. One finds the rise of powerful sections in the society that controlled the agricultural surplus. Sometimes, some members of this powerful section asserted themselves and acquired political power and became kings and established ruling dynasties. This led to laying the foundation of the states. Sometimes, some groups came from outside and conquered the land, controlled the administration and became powerful.

It is true that a large number of regional states after thirteenth century arose due to internal weakness of the Delhi Sultanate. Similarly, with the decline of Mughal Empire, there emerged important states in the eighteenth century. But all these states had a regional history that pre-dated both the Sultanate and the Mughal state. For example, Bengal was an important regional kingdom in the eighth and the ninth centuries under the Palas and subsequently in the twelfth century under the Senas. It was an important independent state in the thirteenth and fifteenth century and became a powerful provincial kingdom in the eighteenth century too. We all know that Delhi Sultanate and the Mughal Empire ruled over numerous and different cultural zones. Even the regional state of Vijayanagar ruled over different cultural zones. Therefore, it should be remembered that regionalism never disappeared though the regional dynasties gained and lost power and the regions changed their geographical boundaries.

What is this regionalism? Apart from political features, like regional ruling dynasties, there are some important characteristics of regionalism which developed, evolved and changed over a period of time in these regional states. Some of the characteristics of regionalism are as follows:

1. One of the important aspects is language. For example, Oriya, Gujarati, Bengali, Tamil, Telugu, Kannada and Marathi and so on Indian languages spoken in various regions of India are referred as regional languages. These languages developed in the early medieval and medieval period and were associated with the specific regions. Though the languages existed in some form or the other, even prior to this but it was primarily from the eleventh and twelfth centuries, that the



regional languages came to be used in the official documents. Literary works and local literature came to be written in these languages. In the medieval period, simultaneous with the use of the regional languages, Sanskrit also came to be used in scholastic texts. However a large number of official documents of the Delhi Sultanate and the Mughal Empire and some regional states were written in Persian.

2. Another characteristic is the presence of the local regional cults and religious affiliations. For instance, the cult of Jagannath in Orissa was regional to Orissa. It became the cult of the state, whereby the rulers adopted it, built a huge temple for it and celebrated festivals around it every year. Historians say that Jagannath was a tribal god, whose popularity made the rulers adopt this as the state cult. In the next section, we will further elaborate about the relationship between the states and religion. A large number of sects and the *bhakti* religion developed in the regions. For example, Namdev, Raidas, Tukaram, Guru Nanak were located in the regional states. Religions also have their own myths, legends and interpretations and religious practices. Did you know that in north India, Kartikeya, the son of Shiva and Parvati, is a bachelor and in the Tamil region he has two wives, Devyani and Valli? Each region had different gods and goddesses, different temple and mosque architectures. Interestingly, despite these regional differences, where each tradition was specific to a region, there were similarities in the regional traditions too. The saints and priests migrated from one region to another. For instance, Gesu Daraz, (1321–1422), the Sufi saint, belonged to the Chisti *Silsilah* that was established in Delhi. He migrated from Delhi to Daultabad in the Deccan region as a child in 1328. Seven years later, in 1335 AD, he came back to Delhi and stayed there for sixty three years. Towards the end of fourteenth century, in 1398, when Timur, a Turkish invader from Central Asia attacked Delhi, Gesu Daraz, migrated back to Deccan.

3. The regional states were not closed isolated areas. Apart from religious interaction between the states, there were networks of interaction through trade and commerce and migration of artisans from one region to another. For example, in the fifteenth century, the silk weavers, *Pattanulkars* migrated from the Gujarat region to the Vijayanagar state. Also one finds migration of the Africans and Iranians to the Vijayanagar and Bahamani kingdoms.

4. Another characteristic is the development of local and regional art schools like that Bihar, Bengal, Assam, Central India, and Rajasthan and so on. Regional identities were formed as a result of process and there have been changes and they did not exist since time immemorial. The various regional dynasties extended their patronage to art, culture, literature and architecture.

Thus, the presence of numerous regional states did not imply chaos and confusion. These states did wage wars amongst themselves, but provided stability over their respective regions. As discussed above, they had a vibrant culture of their own. The regional states influenced each other in the area of architecture and political culture. For instance, the early Vijayanagar rulers called themselves as *Hindu Suratrana*, meaning Hindu Sultan, where the term Sultan was borrowed from the Delhi sultanate. Similarly, the *iqtadari system* of the Delhi Sultanate influenced the administrative systems of the Vijayanagar and Bahamani kingdoms.

What is the difference between the regional states and Empire like Delhi Sultanate and the Mughal Empire? Apart from the characteristics mentioned above of language and culture that were specific to one area, the political and military visions of these states were limited by the regional boundaries.

INTEXT QUESTION 11.1

1. List any four characteristics of Regionalism in India.

2. Name the regional art Schools that developed in India during Medieval period.

3. Which bhakti religions developed in the regions of India during Medieval lines.

4. List any four characteristics of Regionalism in India.

5. Name the regional art Schools that developed in India during Medieval period.

6. Which bhakti religions developed in the regions of India during Medieval times.

11.2 RISE OF REGIONAL STATES: A GENERAL HISTORY

In the lessons you have studied about the regional states from the seventh to the thirteenth century. What happened to these states? Did they disappear completely from medieval Indian politics? A large number of these regional states continued to exist after the thirteenth century but there were changes in the ruling dynasties and geography of these states. In this section, you will get a general overview of the regional states from the thirteenth to the eighteenth century.

The Delhi Sultanate expanded as a result of the annexation of the states like Bengal, Bihar, Gujarat, Malwa, various Rajput states of Rajasthan, like Ranthambor, Jalore, Nagore, Ajmer, the Deccan states of Warangal, Telengana, Yadavas of Deogir, and the southern states of the Hoysalas of Dwarsamudra, Pandyas of Madurai, and so on. We have already studied about the various campaigns of Alauddin Khalji and the shift of capital from Delhi to Daultabad in the Deccan, during Mohammad bin Tughlaq's period. Those states that were annexed to the Sultanate formed various provinces and were placed under the administration of the provincial governors. From the establishment of the Delhi Sultanate in the thirteenth century till its downfall in the fifteenth century, there was a constant interaction between the provinces that were once upon a time independent states and the centre, that is, Delhi. However, rebellions from these areas never seized. We all know that as a prince, Muhammmad bin Tughlaq spent his entire career in crushing the rebellions in the Deccan, Orissa and Bengal.

Though these regions were now a part of the Delhi Sultanate, the regional characteristics of language, art, literature and religion remained. In fact, when Islam reached here, it acquired a regional flavour. These states already had settlements of Muslim merchants and Muslims employed in the army. Though there was hardly any regional ruling dynasty, the provincial governors of the Sultanate allied with the local *rajas* and *zamindars* and asserted their independence. Most of the regional states that came up after the fourteenth century when the Delhi Sultanate was declining were a result of the rebellions of the governors. The establishment of Vijayanagar and the Bahamani were a result of the assertion of power by the provincial officers, like Harihara and Bukka and Alauddin Hasan Bahman Shah respectively. During the same period, Ben-

gal in the east and Multan and Sind in the west became independent. Feroz Shah Tughlaq tried to regain the lost territories but could not do so. He tried unsuccessfully to take over Bengal. He attacked and plundered Jajnagar (Orissa) but did not annex it. He plundered Kangra and suppressed revolts in Gujarat and Thatta.

With the death of Feroz Shah Tughlaq in 1338, the decline of the Sultanate began. As we have just mentioned, a large number of local governors became powerful and asserted their independence in the provinces. The relationship between the Sultan and the nobles worsened. The conflict with the local rulers and *zamindars* as well as regional and geographical tensions weakened the Sultanate further. The declining Sultanate received the final blow with the invasions of Timur in 1398 AD. Timur was a Turk who had come from Central Asia to plunder the wealth of India. Timur entered Delhi and mercilessly killed both the Hindus and Muslims and massacred women and children as well.

Fifteen years after the Timur's raids in Delhi, the Delhi Sultanate declined. The Sultanates in Gujarat, Malwa and Jaunpur near Varanasi emerged as powerful regional kingdom. Gujarat and Jaunpur were constantly engaged in tension with the Lodhis of the Delhi Sultanate (1451 to 1526 AD). New regional states independent of the Delhi sultanate arose in Central and South India too, out of which the prominent ones were the Gajapatis of Orissa, the Bahamanis and the Vijayanagara Empire. The Lodhi Sultans like Bahlol Lodhi (1451–1485) and Sikander Lodhi (1489–1526) tried to keep these regional kingdoms under control. Finally, during the rule of Ibrahim Lodhi (1517–1526), Bihar declared its independence. Daulat Khan, the governor of Punjab rebelled and invited Babur to invade India in 1526.

With the establishment of the Mughal Empire in 1526 AD, and its expansion in the later period, the ruling dynasties in the regional states gradually lost their power and these states over a period of time became the part of the Mughal Empire. But the regional features of language, art, literature and religion continued with changes. With the decline of the Mughals in the eighteenth century, there were rebellions of the provincial governors and a few annexed states declared their independence. As a result new regional kingdoms arose, for instance, Punjab, Bengal, Awadh, Hyderabad, Mysore and the Marathas.

INTEXT QUESTION 11.2

1. When did decline of Delhi Sultanate began?

_____

2. During the rule of Ibrahim Lodhi, which two states declared their independence?

_____

HISTORY OF THE REGIONAL STATES: A FEW CASE STUDIES

11.3 JAUNPUR:

Jaunpur is now in Varanasi division in eastern Uttar Pradesh on the banks of river Gomati. It was a prosperous province in the eastern part of the Delhi Sultanate. The governor of Jaunpur was Malik Sarwar, who was a prominent noble during Feroz Shah Tughlaq's period. In 1394, Sultan Nasiruddin Mohammad Shah Tughlaq made him a minister and gave him the title of *Sultanu-Sharq* which means the master of the east. Thereafter, he was known as Malik Sarwar Sultanus Sharq. After Timur's invasion and the weakening of the Delhi Sultanate, Malik Sarwar took advantage of a weak political situation and declared himself independent. Malik Sarwar was

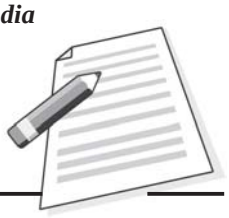
succeeded by his son Mubarak Shah Sharqi. The Sultan struck coins in his name. During his period, the ruler of the Delhi sultanate was Mahmud Shah Tughlaq, who tried to annex Jaunpur, but failed. Thereafter, there were constant tensions between the various rulers of Jaunpur and Delhi Sultanate. The Sharqi Sultans made several attempts to conquer Delhi, but they could never be successful. In 1402, Ibrahim Shah Sharqi, Mubarak Shah's brother became the Sultan and ruled Jaunpur for thirty four years. Ibrahim was also a scholar, well versed with Islamic theology and law, music and fine arts. He was a great patron of architecture. A distinct style of architecture evolved called the Sharqi style that had some Hindu influence. At its height, the Sharqi Sultanate extended from Aligarh in western Uttar Pradesh to Darbhanga in north Bihar in the east and from Nepal in the north to Bundelkhand in the south. It was during the reign of Hussain Shah Sharqi (1458–1505) that a prolonged war with Bahlol Lodhi started. Bahlol Lodhi attacked Jaunpur in 1484 and Hussain Shah had to flee. Finally, Sikandar Lodhi who succeeded Bahlol Lodhi annexed Jaunpur. Hussain Shah died and the Sharqi dynasty came to an end.

11.4 KASHMIR

Kashmir is in the northern part of India. In the eleventh century, the rulers were followers of Saivism, and Saivism became the central religion in Kashmir. It was a closed kingdom. Albiruni, the Arab traveller who visited India during this period remarked in his work, *Al-Hind* that no one, not even Hindus from outside was allowed access to Kashmir. In 1320s, the ruling dynasty of Kashmir could not check the devastating Mongol invasions. It therefore, lost all public support. In 1339, Shamsuddin Shah deposed the Saiva ruler and became the ruler of Kashmir. From this period onwards, Islam influenced the Kashmiri society. A group of Sufi saints known as the Rishis propagated a religion that combined features of Hinduism and Islam Sufi saints and refugees migrated from Central Asia to Kashmir and further influenced the society and religion. Gradually, the poorer section of the population started converting to Islam. The state encouragement to Islam took place when the Kashmiri Sultan, Sikandar Shah (1389–1413), issued an order that all Hindus especially, the *brahmanas* living in his kingdom should embrace Islam or leave his kingdom. It is said that these orders were issued at the instance of the king's minister, Suha Bhatt who was a Hindu and had recently converted to Islam.

Perhaps, one of the greatest rulers of Kashmir was Zainul Abidin (1420–1470). He was an enlightened ruler and called back those Hindus who had left the state due to the persecution of Sikandar Shah. He abolished *jaziya* and prohibited cow slaughter and gave the Hindus important state posts. A large number of temples were repaired and new ones constructed. Abul Fazl, the court historian of the Mughal Emperor Akbar noted that Kashmir had one hundred and fifty big temples. Sultan Zainul Abidin married the daughters of the Hindu raja of Jammu. Some scholars call Zainul Abidin as the Akbar of Kashmir. Under him, Kashmir became prosperous and he was called the *Bud Shah* or the great king of Kashmiris.

The Sultan contributed to the agricultural development of Kashmir by constructing dams and canals. Agricultural records were maintained. During the period of famine and other natural calamities, relief in terms of loans and grains and fodder was provided to the peasants. Sultan also introduced reforms in the currency. He introduced market control and fixed prices of the commodities. Traders and merchants were asked to sell the commodities at fixed prices. Sultan also subsidized the import of the commodities which were scarce in the state. To make up for the shortage of salt, he imported salt from Ladakh and helped the traders in every possible way. Sultan also paid attention to the development of handicrafts. He sent some people to



Samarqand for training of paper making and book binding. Sultan also encouraged stone cutting and polishing and many other crafts. He introduced carpet and shawl making, which make Kashmir famous till day. Sultan also founded the towns of Zaingir, Zainket and Zainpur and laid out the islands on the Dal Lake that can be seen till today. His chief engineering achievement was the Zaina Lanka, an artificial island in the Woolur Lake on which he built his palace and mosque.

He was a great scholar of Persian, Sanskrit, Tibetan and Arab languages and patronised the Sanskrit and Persian scholars. Under his patronage, the *Mahabharat* and Kalhana's *Rajatarangini* were translated into Persian and many Persian and Arabic works were translated into Hindi. He himself was a poet and wrote poetry under the pen name 'Qutb'.

After him weak rulers ascended the throne of Kashmir and there was confusion. Taking advantage of this, Mirza Haider, Babur's relative occupied Kashmir. In 1586, Akbar conquered Kashmir and made it a part of the Mughal Empire.

11.5 BENGAL

Bengal was an important regional kingdom under the Palas in the eighth century and the Senas in the twelfth century. Bengal was the easternmost province of the Delhi Sultanate. The long distance, uncomfortable climate and poor means of transport and communications made it difficult for the Delhi Sultanate to control this province. Therefore, it was easy for Bengal to assert its independence. Ghiyasuddin Tughlaq tried to solve the problem by partitioning Bengal into three independent administrative divisions: Lakhnauti, Satgaon and Sonargaon. However, the problems remained and finally Bengal emerged as an independent regional state in the fourteenth century.

In 1342, one of the nobles, Haji Ilyas Khan united Bengal and became its ruler under the title of Shamsh-ud-din Iliyas Shah and laid the foundation of the Ilyas Shah dynasty. He tried to annex Bengal and raided Orissa and Tirhut and forced them to pay tribute. Such expansions alarmed the rulers of the Delhi Sultanate, who tried to occupy Bengal several times but were not successful. One of the important rulers of the Ilyas Shah dynasty was Ghiyasuddin Azam. He was a learned man and promoted Persian literature. He was well known for dispensing free and fair justice to people. It is said that once he killed a son of a widow by accident. The widow filed a complaint with Qazi who summoned the ruler to the court. When the case was decided, Azam told the Qazi that had he not discharged his duties honestly he would have killed him. Azam had cordial relations with China. There was a prosperous trading relationship between Bengal and China. The port of Chittagaong was an important centre for exchange of goods. On demand from the king of China, Azam also sent Buddhist monks from Bengal. Pandua and Gaur were the capitals of Bengal.

In 1538, Bengal was annexed by Sher Shah Suri. In 1586, Akbar conquered Bengal, and made it into a *suba*. While Persian was the language of administration, Bengali developed as a regional language. The establishment of Mughal control over Bengal coincided with the rise of agrarian settlements in the forested and marshy areas of south-eastern Bengal. Soon after, with the spread of rice cultivation, this area became heavily populated with the local communities of fisher folks and peasants. The Mughals established their capital in the heart of the eastern delta at Dhaka. Officials and functionaries received land grants and settled there. Alauddin Hussain Shah (1439 to 1519) was another important ruler of Bengal. He was very efficient, and gave high administrative posts to the Hindus and is said to have paid respect to Chaitanya of the Vaisnava sect. He came into conflict with Sikandar Lodhi and had to make peace with him.

11.6 GUJARAT

This was a fertile and prosperous province. It had flourishing seaports and was famous for its handicrafts. Alauddin Khalji was the first Sultan to annex it to Delhi Sultanate and since then it remained under the Turkish governors of the Sultanate. After Timur's invasion, in 1407, Zafar Khan who was then the governor became the independent ruler and after sometime assumed the title of Muzaffar Shah. Zafar Khan's father was a Rajput who had given his sister in marriage to Feroz Shah Tughlaq.

Ahmad Shah (1411–1441), was one of the important rulers of Gujarat. He founded the city of Ahmadabad and made it his capital in 1413. He built beautiful buildings, like Jama Masjid and Teen Darwaza and beautified the city with gardens, palaces and *bazaars.* Ahmad Shah was influenced by the Jaina architectural traditions of Gujarat. He was an efficient administrator and consolidated the regional state of Gujarat. He subdued the Rajput states, Jhalawar, Bundi and Durgapur. He was supposed to be an orthodox Muslim who imposed *jaziya* on the Hindus and destroyed several temples. However, the picture was complex. At the same time, he appointed Hindus to important administrative positions. Ahmad Shah fought equally fiercely against the Hindu as well as the Muslim rulers. His main enemy were the Muslim rulers of Malwa. The rivalry between Gujarat and Malwa was bitter and prevented both the regional states from concentrating on larger political gains in north Indian politics. He was famous for imparting justice. He publicly executed his son-in-law who had murdered an innocent. The author of *Mirat-i-Ahmadi* has rightly said that the impact of this justice lasted till his reign.

Perhaps the most important ruler of Gujarat was Mahmud Begarha. He was called Mahmud Begarha as he had captured two powerful forts or *garh*, Girnar (Junagarh) in Saurashtra and the fort of Champaner from the Rajputs in south Gujarat. Both these forts were of strategic importance. The fort of Girnar was in the prosperous Saurahstra region and also provided a base for operations against Sindh. The Sultan founded a new town called Mustafabad at the foot of the hill. This town with many beautiful monuments became the second capital of Gujarat. Similarly, the fort of Champaner was crucial to control Malwa and Khandesh. Mahmud constructed a new town called Muhammadabad near Champaner.

According to another version, he was called Begarha as his moustaches resembled the horns of a cow *(begarha).* Mahmud is supposed to have had a flowing beard which reached up to his waist. His moustache was supposed to be so long that he tied it over his head. According to a foreign traveller, Duarto Barbosa, right from his childhood, Mahmud was given some poison as his food which made him so poisonous that if a fly settled on his head, it would meet instant death. Mahmud was also famous for huge appetite. It is said that for breakfast he ate a cup of honey, a cup of butter and one hundred to hundred and fifty banananas. In total, he consumed ten to fifteen kilos of food everyday. Mahmud Begarha ruled for 52 years. He was also a great patron of art and literature. Many works were translated from Arabic to Persian in his court. His court poet was Udayaraja, who composed poetry in Sanskrit.

In 1507, Mahmud led an expedition against the Portuguese who had settled on the western coast and monopolised the trade there, causing immense harm to the Muslim traders. To break the Portuguese trade monopoly he sought the help of the Sultan of Turkey but could not get much headway and finally had to give the Portuguese a site for a factory in Diu. He died in 1511. During the rule of his successors Akbar conquered and annexed Gujarat in 1572 AD.

INTEXT QUESTIONS 11.3

1. To which areas was Sharqi Sultanate extended?

_____

2. Who is referred as Akbar of Kashmir?

_____

3. Who laid the foundation of the Ilyas Shah dynasty?

_____

4. Ahmed Shah founded which city?

_____

11.7 THE BAHAMANI SULTANATE

In the fourteenth century two powerful kingdoms arose in South India. One was the Bahamani Sultanate and the second kingdom was the Vijayanagar Empire that ruled for 300 years. In this section we will discuss the history of Bahamani Sultanate and its administrative features.

The Deccan region was a part of the provincial administration of the Delhi Sultanate. In order to establish a stable administration in the Deccan, Mohammad bin Tughlaq appointed *amiran-i-sada/ Sada Amir*, who were the administrative heads of hundred villages. From 1337 the conflict between the officers in Deccan and Delhi sultanate acclerated. This led to the establishment of an independent state in the Deccan in 1347 with the capital at Gulbarga in Andhra Pradesh. Its founders Haran Kangu assumed the title Alauddin Hasan Bahman Shah as he traced his descent from the mythical hero of Iran, Bahman Shah and the kingdom was named after him, the Bahamani Sultanate. After Mohammad bin Tughlaq there were no attempts by the Delhi Sultanate to control the Deccan region. Therefore, the Bahamani Sultans without any checks annexed the kingdom. One of the important acquisitions was the control over Dabhol, an important port on the west coast.

Under Bahman Shah and his son Muhammmad Shah, the administrative system was well organised. The kingdom was divided into four administrative units called '*taraf'* or provinces. These provinces were Daultabad, Bidar, Berar and Gulbarga. Muhammad I defeated the Vijayanagar kingdom and consequently Golconda was annexed to Bahamani kingdom. Every province was under a *tarafdar* who was also called a *subedar*. Some land was converted into *Khalisa* land from the jurisdiction of the *tarafdar*. Khalisa land was that piece of land which was used to run expenses of the king and the royal household. Further the services and the salary of every noble was fixed. Those nobles who kept 500 horses were given 1000,000 *huns* annually. If short of the stipulated troops, the *tarafdar* would have to reimburse the amount to the central government. Nobles used to get their salary either in cash or in form of grant of land or *'jagir'* Bahamani ruler depended for military support on his *amirs*. There were two groups in the ranks of *amirs*: One was the Deccanis who were immigrant Muslims and had been staying for a long time in the Deccan region. The other group was Afaquis or *Pardesis* who had recently come from Central Asia, Iran and Iraq and had settled in the

Deccan region recently. Between both these groups there was always tension to appropriate better administrative positions. Because of their feuds, the stability of the Bahamani Sultanate was affected. For the first time in India both these kingdoms used gunpowder in the warfare. The Bahamanis were already familiar with the use of firearms. They employed Turkish and Portuguese experts to train the soldiers in the latest weaponry of warfare.

One of the most important personalities in the Bahamani kingdom was Mahmud Gawan. Mahmud Gawan's early life is obscure. He was an Iranian by birth and first reached Deccan as a trader. He was granted the title of 'Chief of the Merchants' or *Malik-ut-Tujjar* by the Bahamani ruler, Humayun Shah. The sudden death of Humayun led to the coronation of his minor son Ahmad III. A regency council was set for the administration and Mahmud Gawan was its important member. He was made *wazir* or the prime minister and was given the title of 'Khwaju-i-Jahan.' The history of Bahmani kingdom after this period is actually the record of the achievements of Mahmud Gawan. Despite of being an Afaqui he was liberal and wanted a compromise between the Afaquis and the Deccanis. He controlled the kingdom in an efficient manner and provided it stability. Gawan conquered the Vijayanagar territories up to Kanchi. On the western coast, Goa and Dhabol were conquered. Losing these important ports was a great loss for Vijayanagar. Bahamani strengthened its trading relations with Iran and Iraq after gaining control over Goa and Dabhol.

Gawan carried out many internal reforms and attempted to put an end to the strife in the nobility. In order to curb the military power of the *tarafdar*, Gawan ordered that only one fort of each province was to be under the direct control of the provincial *tarafdar*. The remaining forts of the province were placed under a *Qiladar* or commander of the forts. The Qiladar was appointed by the central Government. However, soon after his death, the governors declared their independence and the Bahamani kingdom broke up. In the fifteenth and the sixteenth century, some *amirs* in Bidar, Ahmadnagar, Golconda and Bijapur and Berar established independent sultanates of their own and formed new states. These were the Nizam Shahis of Ahmadnagar, the Adil Shahis of Bijapur, the Qutb Shahis of Golconda, and the Imad Shahis of Berar and the Barid Shahis of Bidar. They formed a league of states and strengthened them by matrimonial alliances. They maintained the traditional rivalry with the Vijayanagar rulers. Golconda and Bijapur entered into matrimonial alliances and led the Battle of Talikota against Vijayanagar. They finally succumbed to the Mughal armies.

INTEXT QUESTIONS 11.4

1. Who appointed Sada Amir and for which region?

   _____

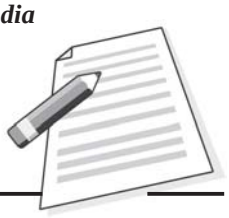
2. Who was Mahmud Gawan?

   _____

11.8 THE VIJAYANAGAR EMPIRE

A Political History

In 1336, Vijayanagar kingdom was established by Harihara and Bukka, who were two brothers and served in the army of Muhammad-bin-Tughlaq. They broke away from the Delhi Sultanate and established an independent state in Karnataka and established the



capital city Vijayanagar on the banks of river Tungabhadra in 1336. Their dynasty was called the Sangama dynasty. There are several theories with regard to the origin of this dynasty. According to some scholars, they had been the feudatories of the Kakatiyas of Warangal and after their fall they served the Kampili state. Another view says that they were the feudatories of the Hoysalas and belonged to Karnataka. Harihara and Bukka were helped and inspired by contemporary scholar and a saint Vidyaranya for the establishment of their kingdom. It is believed that to commemorate the memory of their *guru*, the brothers established the city of Vidyanagar or Vijayanagara on the banks of river Tungabhadra. The empire included people from different cultural regions, the Tamil, Telegu and Karnataka region who all spoke different languages and belonged to different cultures.

Between 1336 and 1565, Vijayanagar was ruled by three different dynasties- Sangama, who remained in power till 1485; the Saluva who remained in power till 1503 and the Tuluvas. The last dynasty was the Aravidu dynasty that ruled till seventeenth century. Foreign travellers like Nicolo Conti, Fernao Nuniz ,Domingo Paes, Duarto Barbosa and Abdur Razzaq wrote about the magnificence of Vijayanagar.

One of the most important rulers of the Vijayanagar states was Krishnadevaraya, the founder of the Tuluva dynasty. He was a great commander and an efficient administrator. He fought a series of war with the independent kingdoms that came on the ruins of the Bahamani kingdom, maintained law and order and dealt with the Portuguese influence in the Deccan. He completely shattered the Adil Shahi forces of Bijapur first and attacked Gulbarga and set free three Bahamani princes who were imprisoned there. He helped them in recovering the throne of Gulbarga and Krishna Deva himself took the title of *Yavanarajya sthapanacharya*.

Krishnadevaraya built some fine stone temples and added impressive *gopurams* or gateways to many important South Indian temples. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother. Some of the most detailed descriptions of Vijayanagar come from his period. The famous temple of Tirupati developed during his period greatly as the deity there was his titular deity. After Krishna Deva Raya, his brother Achyuta Deva Raya ascended the throne in 1530 AD, who was also an important ruler. During his reign the rival groups began to make his appearance. The struggle for power was mainly between Saluva Vira Narasimha and Aravidu Rama Raya, in which the later emerged victorious. Although Rama Raya did not assume the throne, yet he placed Sadasiva Raya on the throne and ruled as the defacto ruler. He removed the old nobility and replaced it with those loyal to him. Rama Raya tried to balance the Deccan powers by playing one against the other, such a policy could not continue for a long period. The Deccan states formed a confederacy and inflicted a crushing blow on the Vijayanagar armies in the battle of Talikota. Rama Raya was killed. The Deccani armies entered Vijayanagar and reduced in into ruins. Now the focus shifted to the east where the Aravidu dynasty ruled from Penukonda and later from Chandragiri (near Tirupati).

Army and Military Organisation Of The Vijayanagar Empire

In order to wage continuous warfare there was a need to keep a large army. Artillery was important and well bred horses were maintained. The Vijayanagar rulers imported high quality horses from across the Arabian Sea from Arabia and other Gulf countries. The port of Malabar was the centre of this trade and trade in other luxury commodities. The Vijayanagar rulers always attempted to control the port of Malabar.

Like the Bahamanis, the Vijayanagar state also was familiar with the use of firearms and employed Turkish and Portuguese experts to train the soldiers in the latest weaponry of warfare. One of the *rayas*, Deva Raya II enrolled Muslims in his armed

services, allotted them *jagirs* and erected a mosque for their use in the city. Such new techniques in warfare now revolutionised the warfare. The walls of the forts to counter the firearms were now made thick and special kinds of door with fortified walls front were constructed. On the walls of the forts, special kinds of big holes were made to rest the guns. Special kinds of parapets were constructed on the forts to put the canons on it. Firearms were used. Some firearms were small and comprised of rifles and pistols. Some like canons were heavy and had to be put on a bullock cart or on an elephant and pushed into the battlefield.

One of the important characteristics of the Vijayanagar administration was the *amara-nayaka* system. In this system, the commander of the Vijayanagar army was called the *nayaka*. Each *nayaka* was given an area for administration. The *nayaka* was responsible for expanding agricultural activities in his area. He collected taxes in his area and with this income maintained his army, horses, elephants and weapons of warfare that he had to supply to the *raya* or the Vijayanagar ruler. The *nayaka* was also the commander of the forts. Some of the revenue was also used for the maintenance of temples and irrigation works. The *amara-nayakas* sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. In the seventeenth century, several of these nayakas became independent and established separate states. The feudal *Nayankaras* used to maintain their own soldiers, forces and elephants. They were a powerful section that challenged the Vijayanagar authority, weakened its Internal structures and contributed to the defeat of the Vijayangar in the battle of Talikota.

11.8.2 CONFLICT BETWEEN THE VIJAYANAGAR AND THE BAHAMANIS

There were constant conflicts between the Vijayanagar and the Bahamani kingdoms over the control of Raichur *doab* which was the land between rivers Krishna and Tungabhadra. This area was fertile and rich in mineral resources. The famous diamond mines of Golconda were located in the eastern part of the *doab* region. The geography of both the kingdoms was such that expansion was possible only across Tungabhadra in the Deccan. It appears that the battles between the two were not conclusive and the *status quo* was maintained. Sometimes, Bahamani had an advantage and sometimes, Vijayanagar had an advantage. For instance, in 1504, the Bahamani managed to reconquer the Raichur doab. However, with the ascent of Krishna Deva Raya, the Bahamanis lost Raichur, Mudkal, Nalgonda and other inland towns. An important result of these wars was that both the powers were so involved amongst themselves that they never realised the increasing power of the Portuguese on the coast of South India. Besides, continuous warfare exhausted the resources of both the states and weakened them.

The other areas of conflict were the Marathwada region and the deltaic region of Krishna-Godavari. Both regions had fertile areas and important ports that controlled trade to the foreign countries. For instance, the fertile area in the Marathwada region was the Konkan belt that also had the port of Goa which was an important region for trade and export and import especially import of horses from Iraq and Iran.

Often, the battles between the Vijayanagar and the Bahamani states are perceived as Hindu-Muslim conflicts. The above reasons show that the struggle was not due to any religious differences. Territorial and economic motives were the main causes for the war. Despite hostilities between the two states, there were times when they also co-operated with each other. Krishnadevaraya, for example, supported some claim-

ants to power in the Sultanates and took pride in the title "establisher of the Yavana kingdom". Similarly, the Sultan of Bijapur intervened to resolve succession disputes in Vijayanagra following the death of Krishnadevaraya. There were also sharing and exchange of ideas, especially in the field of art, literature and architecture.

INTEXT QUESTIONS 11.5

1. Give names of any four foreign travellers who wrote about magnificence of Vijay nagar empire?

   _____

2. Temple of Tirupati was developed during the reign of which king?

   _____

3. Where was Amir Nayaka System prevalent?

   _____

4. What were the areas of conflict between the Vijaynagar & the Bahamanis?

   _____

11.8 REGIONAL STATES IN THE EIGHTEENTH CENTURY

You must have studied about the crisis in the Mughal Empire in the eighteenth century that finally led to the collapse of the Mughal Empire. As the Mughal authority weakened, the governors of the provinces, *subedars*, and the big *zamindars* became powerful and asserted their independence.

The regional states of this period can be divided into three categories:

1. There were some states whose founders were important Mughal nobles and held high *mansabs*. Though they became independent, they never broke fromal ties with the Mughal state. Some of the important states in this category are Awadh, Bengal and Hyderabad. The founder of the Awadh state was Sa'adat Khan. The founder of Bengal was Mushid Quli Khan and the founder of Hyderabad state was Nizam-ul-Mulk Asaf Jah. All three were powerful members of the Mughal nobility and were the governors of these provinces. As the Mughal Empire weakened, there was a large-scale migration of soldiers and administrators from Delhi to these new states that promised numerous opportunities.

   In these states the position of the previous *zamindars* changed. For example, Sa'adat Khan seized a number of Rajput *zamindaris* and the agriculturally fertile lands of the Afghans at Rohilkhand. Similarly, in an effort to reduce Mughal influence in Bengal, Mushid Quli Khan transferred all Mughal *jagirdars* to Orissa and ordered a major reassessment of the revenues of Bengal. Revenue was collected in cash with great strictness from all *zamindars*. As a result, many *zamindars* had to borrow money from bankers and moneylenders. Those unable to pay were forced to sell their lands to larger *zamindars*.

   Another change in these states was the rise of the bankers and moneylenders or *mahajans*. The state and the landed class depended on them for loans. These bankers in turn became powerful and influenced the administration. The state auctioned its right to collect taxes to the highest bidders, who were usually bankers and *mahajans*. In turn, the bankers promised to

pay a fixed sum of money to the state. Thus, the state was assured of a fixed income. This system was called the *ijaradari* system and those who bought the right to collect taxes were known as *ijaredars*. The Mughal state had always discouraged this system. There were chances that those who collected the tax would collect much more than fixed, exploiting the peasants and would give less to the state thereby causing a loss to the state revenue.

2. The second category of regional states in the eighteenth century was those states that had already enjoyed a lot of independence during the Mughal rule as *watan jagirs*. The Rajput states belonged to this category.
3. The third category of regional states was those that had emerged after rebelling against the Mughal authority. The Sikhs, the Marathas and the Jats belonged to this group. For example, the Sikh rebellion against the Mughals led to state-building in the Punjab.

INTEXT QUESTIONS 11.6

1. Regional States in 18th century have been divided into which categories?

_____

WHAT YOU HAVE LEARNT

The rise of regional states from the thirteenth to the eighteenth century is due to internal weakness of Delhi Sultanate and decline of Mughal Empire. An understanding of the nature of these regional powers will help you see the Delhi sultanate and Mughal Empire in a clear perspective. It will be useful if the regional states of this period are seen in continuation with the regional states from sixth to the twelfth century also. To understand the regional states, one has to first understand the concept of regionalism, which has political features, language, religious affiliations, Art & Culture as developed and evolved over a period of time as discussed in this lesson. There were a large number of such states but we have taken only a few as case studies. Jaunpur, Kashmir, Gujarat, Bengal, Vijayanagr and Bahamani were discussed. It should be remembered that though these states fought with each other, but they also borrowed ideas in the field of art, architecture and religion from each other. Their relationship with the central authority as well as among themselves kept changing from time to time.

TERMINAL EXERCISE

1. Trace the development of regional States from 13th Century to 18th Century in India.
2. How were regional States different from Central Empire?
3. How Bengal was able to assert its independence so easily!?
4. What was unique about Mahmud Begarha and why he is considered an important ruler of Gujarat?
5. Describe Amara – nayaka System of administration?
6. The Vijay Nagar & the Bahamanis were neighbours but were not at peace, why it was so, Discuss?

ANSWER TO INTEXT QUESTIONS

11.1

1. Language, religions affliations, Interaction through trade & Commerce, Regional Art Schools
2. Bihar, Bengal, Assam, Central India & Rajasthan
3. Namdev, Raidas, Tukaram, Guru Nanak

11.2

1. In 1338 after the death of Feroz Shah Tuglaq
2. Bihar & Punjab

11.3

1. Aligarh in West, Darbhanga in East, Nepal in North & Bundel Khand in South
2. Zaimil Abidin
3. Haji Ilyas Khan
4. Ahmedabad

11.4

1. Mohamed bin Tughlaq, Deccan
2. Reached Deccan as a trader, granted Malik-ut-Tujjar made Wazir later on

11.5

1. Nicolo Conti, Fernao Nuniz, Domingo Paes, Duareto Barbosa & Abdur Razzaq.
2. Krishna Deva Raya
3. Vijay Nagar administration.
4. Control of Raichur doab; Marathwada region deltaic region of Krishna-Godavari

11.6

1. Founded by Mughal nobles; Watan Jagirs; Rebelled from Mughal authority.

HINTS TO TERMINAL QUESTIONS

1. Refer 11.2
2. Refer 11.1 last two paras
3. Refer 11.5
4. Refer 11.6
5. Refer 11.8.1
6. Refer 11.8.2

GLOSSARY

Silsilah	–	Different orders of Sufis
Zamindars	–	Owner of private land having hereditary rights
Sultanu – Sharq	–	Master of the East
Jaziya	–	A kind of tax, other than land tax on non-muslims for not rendering Military service
Khalisa	–	Land controlled directly by the king & not assigned to any Zamindar or officer
Tarafdar	–	Head of a province
Jagir	–	A piece of land assigned to a government officer by the State
Amir	–	Commander, the third highest official grade in Delhi Sultanate

12

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ADMINISTRATIVE SYSTEM AND INSTITUTIONS

With the establishment of the Delhi sultanate a new ruling class emerged in India. This new class introduced a new administrative system. Some new institutions were also introduced. After the coming of the Mughals some of these underwent changes and a few new ones got introduced. A few of the administrative institution had their roots in Arab and Central Asia from where the new ruling group came. While some others were of Indian origin. A significant feature of these was that many of these got transformed and in due course of time developed as suitable to Indian context.

The new administrative system and institutions contributed in the consolidation of the Sultanate and Mughal empire. It would not be possible for us to discuss all aspects of administration over a period of 500 years in a small lesson. However we will try to provide the basic features, continuity and changes in the administrative structure and some important institutions.

The ruling class kept changing during this period. These institutions were used by various rulers for other purposes also. The rulers from time to time included people from various social classes in the administrative apparatus in order to have social harmony. It was natural on the part of these social classes to stake a claim in the system of governance and various rulers readily accommodated them in this system. In this sense these institutions also emerged as a tool to contain any kind of social conflict in the society, though there were various other measures also that were used by the rulers for this purpose.

OBJECTIVES

After studying this lesson you will be able to:

- know about the nature and composition of Sultanate and Mughal ruling class;
- understand the administrative structure of the Delhi Sultanate;
- recall the main administrative departments of the Sultanate period;
- describe the provincial and local administration under the Sultans;
- discuss the main features of the iqta system;
- analyse the market control policy of Alauddin Khalji;
- know about the central and provincial administration of the Mughals;
- discuss main features of jagir system;
- trace the evolution of Mansabdari system and
- understand administrative structure under the Marathas.

12.1 EVOLUTION OF THE ADMINISTRATIVE STRUCTURE UNDER DELHI SULTANATE

When Qutubuddin Aibak established himself as an independent Sultan at Lahore, the available administrative apparatus was continued in the initial phase. The prevailing structure was not altered or disturbed and as long, as the local rulers recognised the supremacy of the Sultan in Delhi, they were allowed to collect taxes and send it to the central treasury as tribute. The central officials in these areas were mainly to help the local rulers in their administrative tasks. With the expansion and consolidation of the Delhi Sultanate, new administrative institutions also started emerging. The administrative structures and institutions introduced in India were influenced by the Mongols, Seljukids etc, brought by the new rulers. The existing administrative institutions in different parts of the country also contributed in giving shape to the new system.

The Sultans were aware of the fact that they had to rule over a subject population that was largely non-Islamic. Thus the Sultans of Delhi had to introduce particular measures to suit the prevailing conditions in the Sultanate. From the administrative point of view, the local level administration, it seems, was left mainly in the hands of village headmen etc. The large extent of the Sultanate necessitated the evolution of administrative structure separately for the centre and provinces. Thus, during the Sultanate period, administrative institutions emerged at different levels - central, provincial and local.

Let us now examine various components of the administrative system in detail.

12.2 ADMINISTRATIVE SYSTEM

During the Sultanate period the administrative apparatus was headed by the Sultan who was helped by various nobles. There were various other offices along with the office of the Sultan. Theoretically, there was a council of Ministers *Majlis-i-Khalwat* to assist the Sultan.

(i) The Sultan

The Sultan was the central figure in the administrative set up. He was the head of the civil administration and Supreme Commander of the army. He made all the appointments and promotions. He also had the right to remove anybody from the service. He had absolute power in his hand. He was also the head of the Judiciary. He used to confer titles and honours upon people. Theoretically the Sultan had an exalted position but in actual practice different Sultans enjoyed varying power. The position of the Sultan was always under pressure from the powerful group of nobility and Ulema. Sultans of Delhi, particularly the powerful Sultans, adopted various strategies to keep these groups under control. Balban kept the nobles firmly under his control. Thus the personality of the Sultan played a significant role in the administrative structure of the Sultanate. Under the capable and strong Sultans, the administration and the administrative structure functioned well but under the inefficient and weak ruler the same was under pressure.

(ii) Nobility

The nobles were the most important functionaries of the state and enjoyed high social status. In the initial stage they were those commanders who came with the victorious army. Over a period of time their descendants formed the main strength and some Indian groups also emerged. The position and power of the nobility varied from time to time as has been mentioned above. Nobles, particularly those who were based at Delhi, emerged as a very powerful group and at times even played a role in the selection of the sultan.

The nobility was not a homogeneous class. There were different groups within the nobility and often there were inter group clashes and rivalries. The clash between Turkish and Tajik nobles started during the time of Iltutmish and became intense after his death. The group of *chahalgan* (group of 40 nobles), which was created by Iltutmish, also emerged very powerful.

Balban was the first Sultan to bring the nobility firmly under his control (interestingly, he had been a part of *chalalgan* earlier). Qutubuddin Aibak and Iltutmish had considered the nobles at par with themselves. Balban maintained distance from the nobility and enforced strict code of conduct for himself and for the nobility. No loose talk or laughter was allowed in the court. He also emphasized on high blood and made it a criteria for occupying high positions and offices.

With the expansion of the Delhi Sultanate there were also attempts on the part of different sections of the society to join the nobility. Initially it was the preserve of the Turks only. During the rule of the Khalji and Tughlags the doors of the nobility were opened to people of diverse backgrounds. The low caste people, both Hindus and Muslims, joined the nobility and could rise to high positions especially under Muhammad Bin Tughlaq. During the Lodi period the Afghan concept of equality became important when the Sultan was considered "first among equals". Thus the nobles enjoyed equal status with the Sultan. Some of the Lodi Sultans like Sikandar Lodi and Ibrahim Lodi found this uncomfortable and tried to bring the nobles under their control. The nobles resisted this which resulted in the trouble for both the Sultans.

(iii) Ulema

The religious intellectual group of Muslims was collectively referred as Ulema. People of this group managed religious matters and interpreted religious regulations for Sultan. They were also incharge of judicial matters and worked as Qazis at various levels. It was quite influential group and commanded respect of Sultan and nobility. They also had influence among Muslim masses. This group used to pressurize the sultan to run the Sultanate as per the religious laws of Islam. The Sultan and nobles generally tried to run the administrative affairs as per the need of state rather than religious laws. Sultan like Alauddin Khalji could ignore the opinions of Ulema on a number of issues but some followed their line.

INTEXT QUESTIONS 12.1

1. What was *Chalalgan* and who created it .

   _____

2. Who was the first Sultan to bring the nobility firmly under the control of the Sultan for the first time?

   _____

3. What was the position of the Sultan vis-à-vis the nobility according to the Afghan concept of sovereignty?

   _____

4. Who were Ulema ?

   _____

12.3 CENTRAL ADMINISTRATION

As already mentioned the administrative system was headed by the Sultan. There were a number of departments which were assigned different responsibilities. These departments were managed by influential nobles. We will provide a brief account of a few departments.

(i) Wizarat

After Sultan, the most important office was the *Diwan-i-Wizarat,* headed by the wazir. It was a key position in the royal court and his role was of a general supervisor over all departments, though he was one of the four important departmental heads. He was the chief advisor to the Sultan. The main functions of the wazir were to look after the financial organization of the State, give advice to the Sultan, and on occasions to lead military expeditions at Sultan's behest. He also supervised the payment to the army. The wizarat or the office of wazir also kept a check on land revenue collections, maintained a record of all the income and expenditure incurred by the state and thus controlled or recorded the salaries of all royal servants, handled the charitable donations such as Waqfs, Inams etc. Further, the Mints, the intelligence departments, the royal buildings and other bodies affiliated to the royal court were supervised by the *wizarat*. The wazir had direct access to the Sultan and it was on his wisdom, sincerity and loyalty that the position of the Sultan depended greatly.

There were several other departments which worked under the *wizarat*. They were entrusted with specific functions. These included *Mustaufi-i-Mumalik* (Auditor General), *Mushrif-i-Mumalik* (Accountant General), *Majmuadar* (Keeper of loans and balances from treasury). Later some other offices were brought under the supervision of the Wizarat like *Diwan-i -Waqoof* (to supervise expenditure), *Diwan-i-Mustakharaj* (to look into the arrears of revenue payments), *Diwan-i-Amir Kohi* (to bring uncultivated land into cultivation through state support).

(ii) Diwan-i-Arz

This department was set up to look after the military organization of the empire. It was headed by *Ariz-i-Mumalik.* He was responsible for the administration of military affairs. He maintained royal contingent, recruited the soldiers, ensured the discipline and fitness of the army, inspected the troops maintained by the Iqta-holders, examined the horses and branded them with the royal insignia. During times of war, the ariz arranged military provisions, transportation and administered the army at war, provided constant supplies and was the custodian of the war booty. Alauddin Khalji introduced the system of *Dagh* (branding) and *huliya* (description) and cash payment to the soldiers in order to strengthen his control over the army. The contingent stationed at Delhi was called *hasham-i-qalb* and Provincial contingents were called *hasham-i-atraf.*

(iii) Diwan-i-Insha

This department looked after the state correspondence. It was headed by *Dabir-i-Khas.* He drafted and despatched royal orders and received reports from various officers. The Dabir was the formal channel of communication between the centre and other regions of the empire. He was also a sort of private secretary of the Sultan and was responsible for writing the farmans.

The *Barid-i-Mumalik* was the head of the state news gathering and dealt with intelligence. He had to keep information of all that was happening in the Sultanate. At local level there were *barids* who used to send regular news concerning the matters

of the state to the central office. Apart from barids, another set of reporters also existed who were known as *Munihiyan.*

(iv) Diwan-i-Rasalat

This department dealt with the administration of Justice. It was headed *by Sadr-us-Sadr* who was also the *qazi-i-mumalik.* He was the highest religious officer and took care of ecclesiastical affairs. He also appointed the *qazis* (judges) and approved various charitable grants like *waqf, wazifa, Idrar*, etc.

The Sultan was the highest court of appeal in both civil and criminal matters. Next to him was *Qazi-i-mumalik.* The *Muhtasibs* (Public Censors) assisted the judicial department. Their main task was to see that there was no public infringement of the tenets of Islam. He was also to supervise and enforce the public morals and conduct.

(v) Other Departments

Apart from these, there were a number of smaller departments at the centre which helped in the everyday administration of the empire. *Wakil-i-dar* looked after the royal household and managed the personal services of the Sultan. *Amir-i-Hajib* looked after the royal ceremonies. He used to act as an intermediary between the Sultan and subordinate officials and between Sultan and the public. *Sar-i-Jandar* looked after the royal body guards. *Amir-i-Akhur* looked after the establishment of horses and *Shahnah-i-fil* looked after the establishment of elephants. *Amir-i-Majlis* looked after the arrangement of meetings and special ceremonies. The Royal workshops (Karkhanas) played an important role in the administrative system of the Sultanate. The needs of the royal household were met through Karkhanas. The Karkhanas were of two types - (i) Manufactories (ii) Store House. Under Feroz Tughlaq, there were as many as 36 Karkhanas. Each Karkhana was supervised by a noble who had the rank of a Malik or a Khan. The *Mutasarrif* was responsible for the accounts and acted as immediate supervisors in various departments.

INTEXT QUESTIONS 12.2

1. Mention two departments that worked under the Wizarat.

   _____

2. What practices did Alauddin Khalji introduce in the army?

   _____

3. Which department dealt with the administration of Justice and who headed it?

   _____

12.4 PROVINCIAL ADMINISTRATION AND IQTA SYSTEM

The administration in the areas that were outside the core political area was carried out in a number of ways. It depended on the degree of political control which was exercised over the areas. The territorial expansion and consolidation of the sultanate was a process which continued throughout the 13th and 14th centuries. Some of the newly conquered areas were brought directly under the control of the Sultanate and some other areas remained semi autonomous. Thus different Control mechanisms were adopted by the Sultan for these areas. In the areas that were loosely affiliated to the Sultanate, a few officials were appointed by the Centre as a symbol of imperial presence but everyday administration remained in local hands. The interest of the centre in these areas was mostly economic, i.e. the collection of the revenue.

The provinces were placed under the charge of the Governors who were responsible for the overall administration of the area. This involved ensuring the collection of revenue, maintaining law and order and keeping rebellious elements under control. He was a deputy of the Sultan in his area. Since the officials were frequently transferred and not familiar with the areas, they were generally dependent on local officials to perform their duties. The collection of the revenue was not possible without the help of the local officials. Thus the governor and the local power blocs worked in close association with each other. At times the combination created problems for the Sultan as the governors used to become powerful with the help provided by the local rulers and rise in rebellion against the Sultan. During the 14th century the provinces were partitioned into *Shiqs* for administrative convenience. The *shiqs* were administered by the *Shiqdar.* Subsequently the Shiqs got transformed into Sarkar during the Afghan period. *Faujdar* was another officer along with *Shiqdar* at the provincial level. Their duties are not clearly articulated, and often the role of the two seem to overlap. The *Shiqdar* assisted the governor in the maintenance of law and order and provided military assistance. He also supervised the functioning of the smaller administrative units. The duties of the *Faujdar* were similar to the *Shiqdar.* The *Kotwals* were placed under the Faujdar.

The other important officers at the provincial level were *Barids* (intelligence officer and reporter) and *Sahib-i-Diwan* (who maintained the financial accounts of the provincial income and expenditure).

12.5 IQTA SYSTEM

The institution of the Iqta had been in force in early Islamic world as a form of reward for services to the state. In the caliphate administration it was used to pay civil and military officers. After the establishment of the Sultanate iqta system was introduced by the Sultans. To begin with the army commanders and nobles were given territories to administer and collect the revenue. The territories thus assigned were called iqta and their holders as *iqtadar or muqti*.

In essence this was a system of payment to the officers and maintenance of army by them. Gradually rules and regulations were laid down to organize the whole system. Through the years it became the main instrument of administrating the Sultanate. Further the sultans could get a large share of the surplus production from different parts of the vast territories through this system.

From the 14th century we hear of *Walis* or *muqtis* who are commanders of military and administrative tracts called Iqta. Their exact powers varied according to circumstances. In due course the *muqti* was given complete charge of the administration of the iqta which included the task of maintaining an army. The *muqti* was to help the sultan with his army in case of need. He was expected to maintain the army and meet his own expenses with the revenue collected. From the time of Balban the muqti was expected to send the balance *(fawazil)* of the income to the centre after meeting his and the army's expenses. This means that the central revenue department had made an assessment of the expected income of the Iqta, the cost of the maintenance of the army and the muqti's own expenses. This process became even more strict during the time of Alauddhin Khalji. As the central control grew, the control over muqti's administration also increased. The *Khwaja* (probably same as *Sahib-i-Diwan)* was appointed to keep a record of the income of the Iqtas. It was on the basis of this record that the Sultan used to make his revenue demands. A *barid*

or intelligence officer was also appointed to keep the Sultan informed. During the reign of Muhmmad-bin-Thughlaq a number of governors were appointed on revenue sharing terms where they were to give a fixed sum to the state. During the time of Feroze Shah Tughlaq the control of state over iqtas was diluted when iqtas became hereditary.

12.6 LOCAL ADMINISTRATION

The village was the smallest unit of administration. The functioning and administration of the village remained more or less the same as it had existed in pre Turkish times. The main village functionaries were *khut, Muqaddam* and *Patwari.* They worked in close coordination with the muqti in the collection of revenue and in maintaining law and order etc. A number of villages formed the Pargana. The important Pargana officials were *Chaudhary, Amil* (revenue collector) and *Karkun* (accountant). Village and pargana were independent units of administration, and yet there were inter related areas. In certain cases the province had a local ruler (Rai, *Rana, Rawat, Raja)* who helped the governor in his duties. In such cases the local rulers were recognised as subordinates of the Sultan.

INTEXT QUESTIONS 12.3

1. Name three officials at the level of pargana.

   _____

2. Mention some of the administrative units of the Sultanate period.

   _____

3. Mention a few important village functionaries.

   _____

4. What was *Fawazil*?

   _____

12.7 MARKET REFORMS OF ALAUDDIN KHALJI

The market reforms of Alauddin Khalji were oriented towards administrative and military necessities. Medieval rulers believed that necessities of life, especially food grains, should be available to the city folk at reasonable prices. But few rulers had been able to control the prices for any length of time. Alauddin Khalji was more or less the first ruler who looked at the problem of price control, in a systematic manner and was able to maintain stable prices for a considerable period. It has been pointed out that Alauddin Khalji instituted the market control because after the mongol seige of Delhi, he wanted to recruit a large army. All his treasures would have soon exhausted if he was to spend huge resources on army. With low prices the sultan could recruit a large army with low expenses. Whatever may be the reason for the market reforms, elaborate administrative arrangements were made to ensure that the market control was followed strictly.

Alauddin fixed the prices of all commodities from grain to cloth, slaves, cattles etc. He also set up three markets at Delhi, the first for food grains, the second for cloth of all kinds and for expensive items such as sugar, ghee, oil, dry fruits etc. and the third for the horses, slaves and cattle. For controlling the food prices, Alauddin tried to control not only the supply of food grains from the villages, and its transportation to the city by the grain merchants, but also its proper distribution to the citizens. A number of measures were taken to see that prices laid

down by the Sultan were strictly observed. An officer *(Shehna)* was in charge of the market to see that no one violates the royal orders. Barids (intelligence officers) and *munhiyan* (secret spies) were also appointed. Alauddin also tried to ensure that there were sufficient stocks of food-grains with the government so that the traders did not hike up prices by creating an artificial scarcity, or indulge in profiterring. Granaries were set up in Delhi and Chhain (Rajasthan). The *Banjaras* or *Karwaniyan* who transported the food grains from the country side to the city were asked to form themselves in a body. They were to settle on the banks of Yamuna with their families. An official *(Shehna)* was appointed to oversee them. To ensure the regular supply of food grains to the Banjaras, a number of regulations were made. All the food grains were to be brought to the market (mandis) and sold only at official prices.

The second market for cloth, dry fruits, ghee etc. was called *Sarai-i- adl*. All the clothes brought from different parts of the country and also from outside were to be stored and sold only in this market at government rates. To ensure an adequate supply of all the commodities, all the merchants were registered and a deed taken from them that they would bring the specified quantities of commodities to the *Sarai-i-adl* every year. The Merchants who, brought commodities from long distances including foreign countries were given advance money on the condition that they would not sell to any intermediaries. In cases of costly commodities an officer was to issue permits to amirs, maliks etc. for the purchase of these expensive commodities in accordance with their income. This was done to prevent any black marketing of these expensive products.

The third market dealt with horses, cattle and slaves. The supply of horses of good quality at fair prices was important for the army. Alauddin did away with the middleman or *dallal* who had become very powerful. It was decided that the government fixed the Quality and prices of the horses. Similarly, the prices of slave boys and girls and of cattle were also fixed. But these reforms didn't last long and after the death of Alauddin these reforms got lost.

INTEXT QUESTIONS 12.4

1. Who were the officials to look after market regulation ?

2. Name the places at which the granaries were set up by Alauddin Khalji.

3. Who were Banjaras?

12.8 ADMINISTRATIVE STRUCTURE UNDER THE MUGHALS

The Mughals retained many features of the administrative system of the Sultanate and Shershah. Under Shershah the administrative units of Pargana (a group of villages), sarkar (a group of parganas) and groups of sarkars (some what like subas or province) were placed under specific offices. The Mughals formalized a new territorial unit called suba. Institutions of Jagir and Mansab system were also introduced by the Mughals. Thus change and continuity both marked the Mughal administrative structure which brought about a high degree of centralisation in the system.

12.8.1 CENTRAL ADMINISTRATION

(i) *The Emperor*

The Emperor was the supreme head of the administration and controlled all military and judicial powers. All officers in Mughal administration owed their power and position to the Emperor. The Emperor had authority to appoint, promote, and remove officials at his pleasure. There was no pressure institutional or otherwise on the Emperor. For smooth functioning of the empire a few departments were created.

(ii) *Wakil and Wazir*

The institution of *Wizarat* (or *Wikalat* since both were used interchangeably) was present in some form during the Delhi Sultanate also. The position of Wazir had lost its pre-eminent position during the period of Afghan rulers in the Delhi Sultanate. The position of the wazir was revived under the Mughals. Babur's and Humayun's wazir enjoyed great powers. The period during which Bairam Khan (1556–60) was regent of Akbar, saw the rise of wakil-wazir with unlimited powers. Akbar in his determination to curb the powers of wazir later on took away the financial powers from him. This was a big jolt to wazir's power.

(iii) *Diwan-i-Kul*

Diwan-i Kul was the chief diwan. He was responsible for revenue and finances. Akbar had strengthened the office of diwan by entrusting the revenue powers to the diwan. The diwan used to inspect all transaction and payments in all departments and supervised the provincial diwans. The entire revenue collection and expenditure of the empire was under his charge. The diwans were to report about state finance to the Emperor on daily basis.

Fig 12.1 Royal Court

(iv) *Mir Bakshi*

Mir Bakshi looked after all matters pertaining to the military administration. The orders of appointment of mansabdars and their salary papers were endorsed and passed by him. He kept a strict watch over proper maintenance of the sanctioned size of armed contingents and war equipage by the mansabdars. The new entrants seeking service were presented to the Emperor by the *Mir Bakshi*.

(v) *Sadr-us Sudur*

The *Sadr-us Sudur* was the head of the ecclesiastical department. His chief duty was to protect the laws of the *Shariat.* The office of the *Sadr* used to distribute allowances and stipends to the eligible persons and religious institutions. It made this office very lucrative during the first twenty-five years of Akbar's reign. The promulgation of Mahzar in 1580 restricted his authority. According to Mahzar Akbar's view was to prevail in case of conflicting views among religious scholars. This officer also regulated the matters of revenue free grants given for religious and charitable purposes. Later several restrictions were placed on the authority of the Sadr for award of revenue free grants also.

Muhtasibs (censors of public morals) were appointed to ensure the general observance of the rules of morality. He also used to examine weights and measures and enforce fair prices etc.

(vi) *Mir Saman*

The *Mir Saman* was the officer in-charge of the royal Karkhanas. He was responsible for all kinds of purchases and their storage for the royal household. He was also to supervise the manufacturing of different articles for the use of royal household.

12.8.2 PROVINCIAL ADMINISTRATION

The Mughal empire was divided into twelve provinces or subas by Akbar. These were Allhabad, Agra, Awadh, Ajmer, Ahmedabad, Bihar, Bengal, Delhi, Kabul, Lahore, Malwa and Multan. Later on Ahmednagar, Bearar and Khandesh were added. With the expansion of Mughal empire the number of provinces increased to twenty.

Each suba was placed under a *Subedar* or provincial governor who was directly appointed by the Emperor. The *subedar* was head of the province and responsible for maintenance of general law and order. He was to encourage agriculture, trade and commerce and take steps to enhance the revenue of the state. He was also to suppress rebellions and provide army for expeditions.

The head of the revenue department in the suba was the *Diwan.* He was appointed by the Emperor and was an independent officer. He was to supervise the revenue collection in the suba and maintain accounts of all expenditures. He was also expected to increase the area under cultivation. In many cases advance loans *(taqavi)* were given to peasants through his office.

The *Bakshi* in the province performed the same functions as were performed by *Mir Bakshi* at the centre. He was appointed by the imperial court at the recommendations of the *Mir Bakshi*. He was responsible for checking and inspecting the horses and soldiers maintained by the mansabdars in the suba. He issued the paybills of both the mansabdars and the soldiers. Often his office was combined with *Waqainiqar.* In this capacity his duty was to inform the centre about the happenings in his province.

The representative of the central Sadr (Sadr-us sudur) at the provincial level was called *Sadr.* He was responsible for the welfare of those who were engaged in religious activities and learning. He also looked after the judicial department and in that capacity supervised the works of the *Qazis*.

There were some other officers also who were appointed at the provincial level. *Darogai-i-Dak* was responsible for maintaining the communication channel. He used to pass on letters to the court through the postal runners *(Merwars). Waqainavis* and *waqainigars* were appointed to provide reports directly to the Emperor.

12.8.3 LOCAL ADMINISTRATION

The provinces or subas were divided into Sarkars. The Sarkars were divided into Parganas. The village was the smallest unit of administration.

At the level of Sarkar, there were two important functionaries, the *faujdar* and the *Amalguzar.* The Faujdar was appointed by the imperial order. Sometimes within a Sarkar a number of Faujdars existed. At times, their jurisdiction spread over two Sarkars even if these belonged to two different subas. *Faujdari* was an administrative division whereas *Sarkar* was a territorial and revenue division. The primary duty of the faujdar was to safeguard the life and property of the residents of the areas under his Jurisdiction. He was to take care of law and order problem in his areas and assist in the timely collection of revenue whenever force was required.

The *amalguzar* or *amil* was the revenue collector. His duty was to assess and supervise the revenue collection. He was expected to increase the land under cultivation and induce the peasants to pay revenue willingly. He used to maintain all accounts and send the daily receipt and expenditure report to the provincial Diwan.

At the level of Pragana, the *Shiqdar* was the executive officer. He assisted the *amils* in the task of revenue collection. The amils looked after the revenue collection at the Pargana level. The *quanungo* kept all the records of land in the pargana. The *Kotwals* were appointed mainly in towns by the imperial government and were incharge of law and order. He was to maintain a register for keeping records of people coming and going out of the towns. The *Muqaddam* was the village head man and the Patwari looked after the village revenue records. The services of the Zamindars were utilized for the maintenance of law and order in their areas as well as in the collection of revenue. The forts were placed under an officer called *Qiladar.* He was incharge of the general administration of the fort and the areas assigned in Jagir to him.

The port administration was independent of the provincial authority. The governor of the port was called *Mutasaddi* who was directly appointed by the Emperor. The *Mutasaddi* collected taxes on merchandise and maintained a customhouse. He also supervised the mint house at the port.

INTEXT QUESTIONS 12.5

1. Why did Akbar curtail the power of wazir?

   _____

2. Who was *Mir Saman* ? What were his duties?

   _____

3. Who was *Mutasaddi* ? What were his duties ?

   _____

4. Who were the two important functionaries at the level of Sarkar?

   _____

12.11 MUGHAL ADMINISTRATIVE INSTITUTIONS

(i) Mansab System

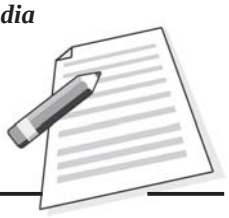
The mansab and Jagir system under the Mughals in India evolved through the time. Mansabdari was a unique system devised by the Mughals in India. The mansabdari system, evolved by Akbar with certain changes and modifications, was the basis of civil and military administrations under the Mughals. The word mansab means a place or position. The mansab awarded to an individual fixed both his status in the official hierarchy and also his salary. It also fixed the number of armed retainers the holders of mansab was to maintain. The system was formulated to streamline rank of the nobles, fix their salary and specify the number of cavalry to be maintained by them.

Under the mansab system ranks were expressed in numerical terms. Abul Fazl states that Akbar had established 66 grades of Mansabdars ranging from commanders of 10 horsemen to 10,000 horsemen, although only 33 grades have been mentioned by him. Initially a single number represented the rank, personal pay and the size of the contingent of the mansabdar. Later the rank of mansabdar came to be denoted by two numbers - *Zat and-Sawar.* The *Zat* denoted personal rank of an official and the *Sawar* indicated the size of contingents maintained by the mansabdars. Depending on the strength of contingent Mansabdars were placed in three categories. Let us take the example of a mansabdar who had a rank of 7000 *zat* and 7000 *sawar* (7000/7000). In the first *Zat* and *Sawar* ranks were equal (7000/7000). In the second, *Sawar* rank was lower than the *Zat* but stopped at half, or fifty percent, of the *Zat* rank (7000/4000). In the third, *Sawar* rank was lower than fifty percent of the *Zat* rank (7000/3000). Thus the *Sawar* rank was either equal or less than the *Zat*. Even if the *Sawar* rank was higher, the mansabdar's position in the official hierarchy would not be affected. It will be decided by the *Zat* rank. For example, a mansabdar with 4000 *Zat* and 2000 *Sawar* was higher in rank than a Mansabdar of 3000 *Zat* and 3000 *Sawar*.

But there were exceptions to this rule particularly when the mansabdar was serving in a difficult terrian amidst the rebels. In such cases the state often increased the Sawar rank without altering the *Zat* rank. Some times *Sawar* rank was also increased for a temporary period to meet emergency situations.

Jahangir introduced a new provision in the Sawar rank. According to it a part of Sawar rank was termed *du-aspa sih-aspa* in case of select mansabdars. For this part additional payment at the same rate 8,000 dams per Sawar was sanctioned. Thus if the Sawar rank was 4000 out of which 1000 was du-aspa sih-aspa, salary for this Sawar was calculated as 3,000 × 8,000 + (1,000 × 8,000' × 2) = 40,000,000 dams. Without du-aspa sih-aspa, salary for the 4,000 Sawar would have stood at (4,000 × 8,000) = 32,000,000 dams. Thus the mansabdar was to maintain double number of Sawars for the du-aspa sih-aspa category and was paid for it. Jahangir probably introduced this provision to promote nobles of his confidence and strengthen them militarily. By this provision he could increase the military strength of his nobles without effecting any change in their Zat rank. Any increase in their Zat rank would not only have led to jealously among other nobles but also an additional burden on the treasury.

Shahjahan introduced the month-scale in the, mansabdari system to compensate the gap between *Jama* (estimated income) and *hasil* (actual realisation). The mansabaars were generally paid through revenue assignments Jagirs. The biggest problem was that calculation was made on the basis of the expected income (Jama) from the Jagir during one year. It was noticed that the actual revenue collection (hasil) always fell



short of the estimated income. In such a situation, the mansabdar's salary were fixed by a method called month-scale. Thus, if a Jagir yielded only half of the Jama, it was called *Shashmaha* (six monthly), if it yielded only one fourth, it was called *Sihmaha* (three monthly). The month scale was applied to cash salaries also. There were deductions from the sanctioned pay also. During the reign of Shahjahan the mansabdars were allowed to maintain 1/5 to 1/3 of the sanctioned strength of the Sawar rank without any accompanying reduction in their claim on the maintenance amount for the Sawar rank.

Aurangzeb continued with all these changes and created an additional rank called *Mashrut* (conditional). This was an attempt to increase the sawar rank of the mansabdar temporarily. Aurangzeb added one another deduction called *Khurak-i-dawwab*, towards meeting the cost for feed of animals in the imperial stables.

(ii) *Jagir* System

The system of assignment of revenue of a particular territory to the nobles for their services to the state continued under the Mughals also. Under the Mughals, the areas assigned were generally called *Jagir* and its holders *Jagirdars.* The Jagirdari system was an integral part of the mansabdari system which developed under Akbar and underwent certain changes during the reign of his successors. During Akbar's period all the territory was broadly divided into two: *Khalisa* and *Jagir.* The revenue from the first went to imperial treasury, and that from Jagir was assigned to Jagirdars in lieu of their cash salary. Salary entitlements of mansabdars were calculated on the basis of their Zat and Sawar ranks. The salary was paid either in cash (in that case they were called Naqdi) or through the assignment of a *Jagir*, the latter being the preferable mode. In case the payment was made through the assignment of a Jagir, the office of the central Diwan would identify parganas the sum total of whose *Jama* was equal to the salary claim of the mansabdars. In case the recorded Jama was in excess of salary claim the assignee was required to deposit the balance with the central treasury. On the other hand, if it was less than the salary claim the short fall was paid from the treasury.

However, none of the assignments was permanent or hereditary. The Emperor could shift part or the entire *Jagir* from one part of the imperial territory to another at any time. The ratio between *Jagir* and *Khalisa* kept fluctuating during the Mughal rule. During Akbar's period *Khalisa* was only 5% of total revenue, under Jahangir it was 10%, under Shahjahan it fluctuated between 9 to 15%. In the latter part of Aurangzeb's reign there was a great pressure on the *Khalisa* as the number of claimants for *Jagir* increased with the increase in the number of mansabdars. The jagirdars were also transferred from one *Jagir* to another (but in certain cases they were allowed to keep their Jagir in one locality for longer period of time). The system of transfer checked the *Jagirdars* from developing local roots. At the same time, its disadvantage was that it discouraged the *Jagirdars* from taking long term measures for the development of their areas.

There were various types of *Jagirs*. *Tankha Jagirs* were given in lieu of salaries, *Mashrut Jagirs* were given on certain conditions, *Watan Jagirs* were assigned to Zamindar or rajas in their local dominions. *Altamgha* Jagirs were given to Muslim nobles in their family towns or place of birth. *Tankha Jagirs* were transferable every three to four years. Watan Jagirs were hereditary and non transferable. When a Zamindar was made a mansabdar, he was given *Tankha Jagir* apart from his *watan Jagir* at another place, if the salary of his rank was more than the income from his *watan Jagir.*

The *Jagirdars* were allowed to collect only authorized revenue in accordance with the imperial regulations. The jagirdars employed their own officials like amil etc. The imperial office kept watch on the *Jagirdars*. The Diwan of the *suba* was supposed

to prevent the oppression of the peasants by the Jagirdars. *Amin* was posted in each suba to see that *Jagirdars* were following imperial regulations. *Faujdar* used to help the *Jagirdas* if they faced any difficulty in the collection of revenue.

INTEXT QUESTIONS 12.6

1. Who introduced the Mansabdari system? Why was this system formulated ?

2. What is *Zat* and *Sawar*?

3. What changes did Aurangzeb make in the Mansabdari system ?

4. What is the *Jagir* system?

12.10 ADMINISTRATIVE STRUCTURE UNDER THE MARATHAS

The rise of the Maratha power was a significant phenomenon in the history of the Deccan. The administrative system of the Marathas was very much influenced by the administrative system of the Mughals and the Deccani states.

(i) Central Administration

The king was at the helm of the affairs. The administration was divided into eight departments headed by ministers who are some times called *Ashta pradhan.* The eight ministers were (1) *Peshwa* who looked after the finances and general administration. (2) *Sar-i-Naubat* who was the Senapati. (3) *Majumdar* looked after the accounts. (4) *Waqai navis* looked after the intelligence, post and household affairs (5) *Surnavis* or *Chitnis* looked after official correspondence (6) *Dabir* looked after foreign affairs (7) *Nyayadhish* looked after justice and (8) *Pandit Rao* looked after ecclesiastical affairs.

The *ashtapradhan* was not a creation of Shivaji. Many of these officers like *Peshwa, Majumdar, Waqai navis, Dabir* and *Surnavis* had existed under the Deccani rulers also. All the members of the astha pradhan except Pandit Rao and Nyaydhish were asked to lead military campaigns. Under Shivaji these offices were neither hereditary nor permanent. They held the office at the pleasure of the king. They were also frequently transferred. Each of the ashta pradhan was assisted by eight assistants *diwan, Majumdar, Fadnis, Sabnis; Karkhanis, Chitnis, Jamadar* and *Potnis.*

Chitnis dealt with all diplomatic correspondences and wrote all royal letters. The *Fadnis* used to respond to the letters of commanders of the forts. The *potnis* looked after the income and expenditure of the royal treasury.

(ii) Provincial and Local Administration

The provincial administration was also organized on the Deccani and Mughal system. All the provincial units were already existing under the Deccani rulers. Shivaji reorganized and in certain cases renamed them. The provinces were known as *Prants.* The *Prants* were under the charge of *subedar.* Over a number of *Subedar* there were Sarsubedar to control and supervise the work of subedar. Smaller than prant were *Tarfs* which were headed by a *havaldar.* Then there were *Mauzas* or villages which were the lowest unit of administration. At the level of village, *Kulkarni* used to keep

accounts and maintained records while *Patil* had legal and policing power. At the level of Pargana, *Deshpande* used to keep account and maintain records while Deshmukh had legal and policing powers. The Police officer in rural area was called *Faujdar* and in urban area was called *Kotwal*. The Maratha polity did not have unified civilian-cum-military rank. Under the Marathas performance based Brahmin elites manned the central bureaucracy and the local administration. In this capacity they were called *Kamvishdar* who enjoyed wide powers of tax assessment and collection. They adjudicated cases, provided information about local conditions and kept records. Later on, the British District collector was modelled on this Maratha officer only.

INTEXT QUESTIONS 12.7

1. List the titles of *ashta pradhan*?

2. Who influenced the administrative system of the Marathas?

3. Which was the lowest unit of administration under the Maratha administration?

WHAT YOU HAVE LEARNT

You have seen that with the establishment of Delhi Sultanate, new ruling class and some new administrative institutions emerged. The administrative institutions were of mix origin i.e., Arab and Central Asian origin and Indian origin . During the Mughal period some of the institution of the Sultanate period underwent some changes and some new were created. The administration system and institutions contributed in the consolidation of the Sultanate and Mughal empire. The administrative system was also utilized by the rulers to create social harmony in the society. This was done by including more and more sections of the society in the administrative apparatus. Due to the large extent of the empire the administrative system emerged at three levels i.e. central, provincial and local. The local level administration was left mainly in the hands of village headmen etc. At provincial level, the administration was carried out through the institution of Iqta during the sultanate period and through the institution of mansab and *jagir* during the Mughal period. At the central level the sultan or the emperor had his own system of administration and there were many officers to assist him. There were also various departments to look after certain functions. The rulers at times were challenged by the nobility and the Ulema who tried to exert pressure on them. The administrative system and institutions functioned well under strong and capable ruler but the same were under pressure under weak rulers. The Maratha administrative system developed along the lines of the Mughal and Deccani states.

TERMINAL QUESTIONS

1. How did the administrative structure evolve during the Delhi Sultanate ?
2. Discuss the composition of the nobility during the Delhi Sultanate.
3. Mention the functioning of *wizarat* during the period of Delhi Sultanate.

4. Trace the evolution of the *Iqta* system under the sultanate.
5. Discuss the functioning of the local administration under the sultanate.
6. Discuss the market reforms of Alauddin Khalji. What measures did he take to implement it?
7. Mention duties of *Diwan-i-kul* and *Mir-Bakshi* during the Mughal period.
8. Discuss the functioning of the local administration under the Mughals.
9. Trace the evolution of the mansabdari system from Akbar to Aurangzeb.
10. Describe the main features of the Jagirdari system.
11. Discuss the main features of the Maratha administration.

ANSWERS TO INTEXT QUESTIONS

12.1

1. Chahalgan was group of 40 nobles. It was created by Iltutmish
2. Balban
3. The Sultan's position was "first among equals".
4. Ulema were religious intellectual group of Muslims who managed religious matters and interpreted religious regulations.

12.2

1. *Mustaufi –i–Mumalik, Mushrif-i-Mumalik*
2. *Dagh* and *Huliya*
3. *Diwan-i-Rasalat, Sadr-us-Sadr*.

12.3

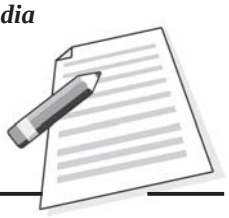
1. *Shiqdar, Faujdar, Kotwal* etc.
2. *Pargana, Shiq, Sarkar* etc.
3. *Khut, Muquaddam, Patwari,*
4. *Fawazil* was the balance of the revenue income which the *muqti* was to send to the Sultan after meeting his and his army's expenses.

12.4

1. *Shehna, Badris, Munihiyan* etc.
2. Delhi and Chhain (Rajasthan)
3. The Banjaras used to transport food grains from the countryside to the city. During time of Alauddin Khalji they formed themselves in a body and settled on the banks of Yamuna

12.5

1. Akbar wanted to curb the powers of *wazir* as his *wazir* Bairam Khan had become very powerful. Akbar took away the financial powers from the *wazir*.



2. *Mir Saman* was the officer-in charge of the royal Karkhana. He was responsible for all kinds of purchases and their storage for the royal house hold. He also supervised manufacture of different articles.
3. The *Mutasaddi* was the governor of the port. He collected taxes on merchandise and maintained a custom house. He also supervised the mint house at the port.
4. *Faujdar* and *Amalguzar.*

12.6

1. Akbar introduced the Mansabdari system. It was formuated to streamline the rank of the nobles and to fix their salary and specify the number of cavalry to be maintained by them.
2. The *Zat* denoted personal rank of an official and the *Sawar* indicated the size of contingents maintained by the mansabdar.
3. Aurangzeb created an additional rank in the Mansab system called *Mashrut* (conditional). He added one another deduction called *Khurak-i-dawwab*, towards meeting the cost for feed of animals in the imperial stables.
4. See section 12.9 (ii)

12.7

1. See under central administration of Marathas.
2. The administrative system of the Marathas was influenced by the Mughal and the Deccani states.
3. Mauzas or villages were the lowest unit of administration under the Maratha administration.

HINTS TO TERMINAL QUESTIONS

1. Refer to Para 1 and 2 of 12.1
2. Refer to Para ,12.2 (ii)
3. Refer to 12.3(i)
4. Refer to 12.5
5. Refer to 12.6
6. Refer to 12.7
7. Refer to 12.8 (iii) and (iv)
8. Refer to 12.8.3
9. Refer to 12.9(i)
10. Refer to 12.9 (ii)
11. Refer to 12.10

GLOSSARY

Ulema	–	Muslim intellectuals who specialized in religious learning, plural of Alim.
Chahalgan	–	A group of 40 nobles created by Iltutmish

Diwan-i-wizarat	–	The most important office of the Sultanate period, headed by a *wazir*.
Diwan-i- Arj	–	The department which looked after the military organzation, headed by *Ariz-i-Mumalik*.
Dagh	–	System of branding of horses and animals.
Huliya	–	Descriptive roll of the soldiers.
Diwan-i-Insha	–	The department which looked after the state correspondence, headed by *Dabir-i-Khas*.
Diwan-i-Rasalat	–	The department which dealt with the administration of Justice, headed by Sadr-us-Sudur.
Muhtasibs	–	An officer appointed to maintain regulations.
Karkhanas	–	Royal factories or enterprises for producing or collecing commodities required by the state.
Iqta	–	Grant of revenues of a territory or village.
Muqaddam	–	Village headman, literally the first or senior man.
Rai	–	A Hindu Chief, usually having his own territory and army.
Mansab	–	Military rank conferred by the Mughal government which fixed the status and the Salary of an individual.
Jagir	–	A piece of land assigned to a government officer by the state.
Banjara	–	Grain and Cattle merchant; name of an itinerant tribe.
Dallal	–	Broker
Amil, Amalguzar	–	Revenue Collector
Khalisa land	–	Land held and managed directly by the state.
Mahzar	–	A declaration signed by ulema by which Akbar's view was to prevail in case of conflicting views among reli gious scholars.
Fawazil	–	Surplus amount
Idrar	–	Revenue free land grant
Muqti or wali	–	Iqta holder or governor
Mushrif	–	Revenue officer
Mutasarriff	–	Auditor
Waqf	–	Grant assigned for the maintenance of religious institutions.
Wazifa	–	Stipend

13

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ECONOMY

The people in medieval India pursued diverse range of economic activities to earn their basic livelihood. The sphere of their works varied from agricultural to artisanal production, trade and commerce and associated commercial and financial services. These activities underwent various changes through out the course of this period. The state mobilized its resources through collection of different types of taxes for its survival and expansion.

In this lesson, you will learn about various ways and means of production, mobilization of resources by the state and the trade and commercial activities. In the section on agricultural production, we will discuss extent of cultivation, crop pattern and means and methods of irrigation. Under the taxation system land revenue administration, role of landed intermediaries in the revenue administration and burden on peasantry will be analysed. In the section on non-agricultural production, you will learn about a wide variety of medieval Indian crafts, technologies of production involved therein and organisation of production. You will also learn various aspects of the medieval Indian trade and commerce like commercial classes such as the sarrafs, merchants, brokers etc. and commercial practices, such as, bills of exchange *(hundi), b*rokerage, insurance etc.

OBJECTIVES

After studying this lesson you will be able to:

- know the extent of cultivation; main crops grown;means and methods of irrigation in India;
- analyze revenue system of Medieval India;
- know the role of landed intermediaries in the revenue collection;
- discuss the production of various articles of craft;
- appreciate how non-agricultural production was organized;
- describe inland and foreign trade;
- know the main commercial practices and personnel of trade and
- describe the currency system of this period.

13.1 AGRICULTURAL PRODUCTION

Agricultural production constituted the bulk of production during medieval period. The income from agriculture was the main source of state revenue.

(i) Extent of Cultivation

Extent of cultivation may be understood in terms of actual area under the plough in relation to the total available cultivable land. It is to be noted that there was a favourable ratio of land to man i.e., availability of land in surplus than the actual land cultivated by peasants. In such a situation an increase in production was sought through expansion of agriculture i.e., bringing newer areas under cultivation.

We are informed, for instance, by the contemporary sources that large tracts of land in even such fertile regions as the Ganga-Yamuna Doab were covered by forests and grasslands during the Sultanate period. Land continued to exist in a favourable ratio to man during the Mughal period as well.

The rulers of this era, therefore, harped on the policy of expansion of agriculture to such areas which were hitherto not under cultivation. Agriculture was introduced to tribal, backward, and outlying areas. Forests were cleared and agricultural wastelands were converted into cultivable lands. Extent of agriculture expanded in good proportions from the Sultanate to Mughal period. By the Mughal period, agriculture was practiced in almost all parts of the empire, yet land still existed in huge surplus than the actual requirement of the Mughal agricultural population. The extent of cultivation significantly increased during the reign of Aurangzeb in comparison to the Akbar's reign. The expansion of cultivation in Bihar, Awadh and parts of Bengal is ascribed to clearance of forest, whereas in Punjab and Sind, to the spread of canal network.

(ii) Crop Pattern

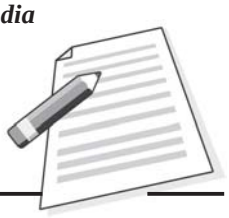
The medieval Indian peasants produced a variety of food crops, cash crops, vegetables and spices. They were familiar with various advanced techniques of crop cultivation of their times viz., double cropping, three crops harvesting, crop rotation, use of manures and range of devices for irrigation etc.

a. Food crops: The principal food crops produced were rice, wheat, barley, mil-let (jowar,'bajra) and a variety of pulses such as gram, arhar, moong, moth, urd, khisari etc.

b. Cash crops: Sugarcane, cotton, indigo (used to extract blue dye), opium, silk etc. were some of the prominent cash crops of medieval India. Making of wine from sugarcane became widespread by the fourteenth century. During the Mughal period, sugarcane was the most widely grown cash crop with Bengal producing the finest quality.

During the Mughal period, Bayana (near Agra) and Sarkhej (near Ahmedabad) produced the best quality Indigo. Sericulture (rearing of silk worms on mulbery plant), which was practised on a modest scale till the Sultanate period, became widespread during the Mughal period. Bengal emerged as the main region of silk production. The Mughal provinces of Bihar and Malwa produced the finest quality of opium. Tobacco cultivation was introduced in India by the Portuguese during the sixteenth century and it became widespread in the subsequent period. Surat and Bihar emerged as major tobacco producing centres. Similarly, from the seventeenth century, cultivation of coffee began on a large scale.

c. Fruits and Vegetables: Fruit crop cultivation developed rapidly during the medieval period. Some of the Delhi sultans actively promoted growing of fruit crops. Firuz Shah Tughlaq, for instance, laid down 1200 orchards in the



vicinity of Delhi. Mughal emperors and their nobles also planted lavish orchards.

During the course of the sixteenth and seventeenth centuries, a number of fruits were introduced in India through outside agencies. The Portuguese for instance, introduced pineapple, papaya and cashew nut; etc. Cherry was brought from Kabul. Leechi and guava were also introduced during this period. A wide range of vegetables were also produced by the medieval Indian peasants. Abul FazI, in his *Ain-i-Akbari*, gives a list of vegetables which were, in use at that time. Potato, Chilies and tomato were introduced during the late medieval period.

d. Spices: Pepper, clove, cardamom, turmeric, saffron, betel-leaf, etc. were some of the important spices produced by the medieval Indian peasants. By the Mughal period, the southern coast of India began exporting in large quantities different kinds of spices to various regions in Asia and Europe.

(iii) Means and Methods of Irrigation

The Indian agriculture has always depended on various sources of water both natural and artificial, for its irrigational requirements, viz - rain, wells, river, tanks, canals, lakes, etc.

Dams, lakes and water reservoirs were some of the important means of irrigation. In south India, the state, local chiefs and temple managements constructed a number of dams over rivers for this purpose. The Madag lake, for instance, was built by the Vijaynagar rulers on the Tungbhadra river to meet the irrigational need of the adjoining territories. Lakes and water reservoirs such as the Dhebar, Udaisagar, Rajasamand and Jaisamand (all in Mewar); *Balsan* (Marwar) and *Mansagar* (Amber) etc. served as important sources of irrigation in medieval Rajasthan.

Wells, as a common source of irrigation, were uniformly spread in different parts of the country. A number of artificial devices were used to lift water from wells. Pulleys were employed over wells for this purpose. Another device worked on the lever principle. In this method, fork of an upright beam was kept in a swinging position with its one end tied with a long rope and the other carried a weight heavier than the filled bucket. The *Persian wheel* which began to be used in India from the Sultanate period, however, was the most advanced water lifting device of this period. In this method, a garland of pots was attached to the rim of a wheel, a gear mechanism was also attached to it, and with the help of animal power this wheel was made to rotate.

The Delhi Sultans, in particular, promoted canal irrigation. Ghiyassuddin Tughlaq (A.D 1320–1325) built a number of canals for this purpose. However, Firuz Shah Tughlaq laid the largest network of canals. Four such canals are frequently mentioned in contemporary sources. These were - (i) from Sutlej to Ghaggar, (ii) Opening from the Nandavi and Simur hills to Arasani, (iii) from Ghaggar, reaching upto the village to Hiransi Khera, and (iv) excavated from Yamuna and extended upto Firuzabad. The tradition of Delhi Sultans to construct canals was continued by the Mughal emperors as well. The *Nahr Faiz*, for instance, built during Shahjahan's reign carried water from Yamuna and irrigated a large area.

INTEXT QUESTIONS 13.1

1. What was the availability of land for agriculture?

2. List four food crops and four cash crops of medieval India.

3. List four crops which were introduced in India during the medieval period.

4. What was a Persian Wheel?

13.2 LAND REVENUE ASSESSMENT AND MAGNITUDE OF THE LAND REVENUE DEMAND

The medieval state derived the largest share of its income from land revenue. An elaborate mechanism of land revenue administration gradually developed due to efforts of medieval rulers like Alauddin Khalji, Sher Shah Suri and Akbar. In its developed form, the land revenue administration involved well formulated policies. These were: (i) actual measurement of cultivable land for the purpose of assessment of land revenue (ii) classification of land on the basis of the fertility of soil (iii) fixation of rate of the land revenue demand (iv) establishment of elaborate mechanism for its collection, and (v) working out modalities for assessment and collection of land revenue in cash.

During the medieval period different methods of revenue assessment and collection were used. The most simple and basic method was crop sharing or *batai*. The state fixed a certain ratio of produce as state's share. In this method out of the total produce the state share was collected by designated official. Here the measurement of land had no bearing on revenue collection. The actual produce was the main focus of attention.

Crop Sharing

Three types of crop sharing was in practice. These were - first, division of crop at threshing floor after the grain was obtained; second, *Khet-batai,* i.e. division of field when the crop was standing; and third, the *Langbatai* in which the crop was cut and stacked in heaps without separating grain. The share of the state was decided in this form.

In the second method known as *Kankut* the measurement was important. In this method land was first measured. After measurement the productivity of land was estimated to fix the revenue demand per unit of measured area. Sher Shah improved the method of assessment. For estimating the productivity sample cutting from three types of land i.e. good, middling and bad lands was taken and an average yield was obtained. The State demand was fixed at $1/3^{rd}$ of the average yield.

Revenue demand per bigha for every crop was declared and was known as rai of Sher Shah. During initial years of Akbar these rates were adopted for the whole empire. Here the state demand was expressed in kind but could be collected/paid in cash after applying prevalent prices on them.

This Third method was called Zabt since the assessment was done on the basis of measurement. Based on yields the share of the state was decided. Under Akbar the method was further refined. All the territories were divided into the revenue circles or dasturs. For each dastur circle per bigha revenue rates for different crops in cash based on productivity and prices was worked out.

The problem of compiling fresh rates every year for different localities was overcome through adoption of *Ain-i-Dahsala* or ten years revenue rates According to this the average of the rates of last ten years was taken as cash revenue rate for a particular crop. However, these were changed at irregular intervals and not updated every year. In the beginning it was implemented in the provinces of Agra, AIlahabad, Awadh, Delhi, Lahore and Malwa. Later it was extended to some other regions. However at no point of time all the land in a particular region was measured. That would suggest that even in measured territories some territories remained unmeasured. In such a situation even in the *zabti* regions other methods of assessment and collection were followed in almost all parts of the country.

Classification of land

After the measurement, the cultivable land was classified, on the basis of the fertility of land, into three categories- good, middling and bad. Land was further classified into four categories viz -*polaj*, *parati*, *chachar* and *banjar*, on the basis of continuity of cultivation. The *Polaj* land was one in which two crops were raised every year; *Parati* land, however, had to be left fallow (uncultivated) for some time, after raising two crops to recover its fertility; the *Chachar* was an unfertile tract of land which was brought under cultivation once in every three or four years; and the *Banjar* land which was unfit for cultivation and therefore rarely brought under plough.

The land revenue constituted the bulk of the state's income. The state, therefore, constantly tried to expand the territory under cultivation to maximize its revenue returns. All efforts of the State were also focussed in ensuring maximum realization of revenue from the cultivators.

The Mughal land revenue administration was organised at the *pargana* level. The task of surveying of land and collection of revenue was entrusted to different officials. *Amin* was the head of the surveying party whereas the *amil* was incharge of revenue collections. The *amin* was assisted by the *qanungo* who was repository of all revenue records. The *chaudhari* assisted the *amil* in this work of revenue collection. At the village level, the records were maintained by the *patwari* and collections were made by the *muqaddam* or village headman. There were other officials such as *potadar* or treasurer *and karkun* or clerk. The records were maintained both in Persian and languages of the region.

Patta and Qabuliat

Each cultivator was given a document by the state called *patta* (title deed) which gave all the details of the various categories of land held by the cultivator and rate of land revenue payable by him on different crops. A deed agreement called *Qabuliat*, according to which the cultivator made a promise to pay a particular amount of land revenue to the state, was taken from the cultivator. In addition to the land revenue, the cultivators were also required to pay certain additional cesses, in order to meet the cost of assessment and collection of revenues.

INTEXT QUESTIONS 13.2

1. What was the difference between *Khet batai* and the *Lang batai*?

2. Name three medieval Indian rulers whose land revenue policies contributed to the development of elaborate mechanism of land revenue administration.

3. What were *Polaj Parati* and *Chachar* lands?

4. What is *Patta* and *Qabuliyat*?

13.3 ROLE OF LANDED INTERMEDIARIES IN REVENUE COLLECTION

Apart form state officials various categories of intermediaries existed between the peasants and the state. These intermediaries played a crucial role in land revenue realization. They claimed revenue exemptions on their lands or a share in land revenue in return for the services rendered by them.

Prior to the establishment of the Delhi sultanate our sources refer to terms like *raja, rajaputra, ranaka, mahasamanta* etc. These were hereditary right holders connected with land. They collected land revenue from peasants of their respective areas, sent a part of it to the state and kept a part with themselves for their sustenance. Besides, as we have seen, the state granted tax-exempt land to Brahamans and temples. Land revenue from such areas were collected by these grantees.

During the Sultanate period, landed intermediaries continued to play an important role in revenue collection. *Khuts* (small landlords), *Muqaddams* (village headmen) and a group of intermediaries, such as, *rai, rana, rawats* etc., enjoyed superior rights over land as compared to an average peasant. Alauddin Khalji tried to curtail the powers and shares of these groups. Later Delhi Sultans like Ghiyassuddin and Firuz Shah Tughlaq gave certain concessions to them.

During the Mughal period *rais, ranas, rawats* and other such intermediaries are referred as *zamindar*. They were the people who had hereditary rights over the produce of the land.

The *zamindars* claimed a direct share in the peasants produce. Their share varied from 10% to 25% in different parts of the country. These claims co-existed in a subordinate capacity with the land revenue demand of the state. *Zamindars* also assisted the state and jagirdar in the collection of land revenue. *Iqta* of the Sultanate period in a modified form became Jagir under the Mughals. Its holders (jagirdars) were paid through revenue assignments. We have already discussed them in chapter 12. The *muqaddams* (in north India) and *patels* (in Deccan) acted as village headmen who were responsible for collection of revenue and maintenance of law and order in the village. For their services, they were granted revenue free village land. The *patwari* (in north India) and *kulkarni* (in Deccan), who served as village accountants, were also paid similarly.

13.4 BURDEN ON PEASANTRY

Peasants formed the overwhelming majority of the population in medieval India. It was, however, not a homogenous group. One end of the spectrum was represented

by rich peasants *(khuts* & mu*qaddams* during Delhi Sultanate and *khudkasht* during the Mughal period), having large holdings and cultivating their lands with the help of hired labour. The other end was represented by small peasants and village menials (known in various parts of India as *balahars, reza ria'ya, paltis, kunbis, pahika'asht, upari* etc.). Bulk of the peasantry was known by the generic term *raiyat.*

Overall, the peasants had to pay large parts of their produce as land revenue. Besides, a large number of landed intermediaries appropriated a share in the surplus of produce. Apart from it, the medieval Indian peasants also had to deal with frequent natural calamities like flood, famine, epidemics etc. An average peasant always found himself subsisting on margins owing to the regressive nature of land tax, the extensive burden of interaction on loans taken, frequent famine, disease and epidemic.

The peasant hardships and resentments, occasionally, culminated in protests and revolts. During the Sultanate period, Muhammad bin Tughlaq's effort to enhance the revenue rates in the doab region led to a very serious agrarian uprising in the region. Large scale uprisings of the *Jats, Sikh, Marathas,* and *Satanamis,* took place during the reign of Emperor Aurangzeb. Agrarian discontentment was one of the factors behind these rebellious acts.

INTEXT QUESTIONS 13.3

1. Who were *Rajaputra, Ranaka* and *Mahasamanta*?

   _____

2. Who were *Muqaddams* and *Patels*?

   _____

3. List some of the important peasant uprisings of the Mughal period.

   _____

13.5 ARTISANAL (NON-AGRICULTURAL) PRODUCTION

Though agriculture formed the occupation of the bulk of the people, a variety of crafts also existed on a significant scale in rural as well as urban areas of the country. These crafts included textile, pottery making, dyeing, sugar making, metal works, paper making, wood work, arms and armour manufacturing, ship-building, chemical works etc.

Prominent Crafts

The textile production was one of the most widely practised crafts of medieval India. The Indian weavers produced four major types of fabric - cotton, silk, woollen, and mixed coarse cotton. Bengal, Lahore, Agra, Awadh, Patna, Fatehpur Sikri and Gujarat etc. were prominent cotton textile production regions. Kashmir, Lahore and Agra were major shawl and carpet making centres. Apart from manufacturing, Bengal and Gujarat were renowned for the export of textile goods.

The art of dyeing or bleaching developed as a separate and specialised craft during this period. Bharuch, Ahmadabad, Surat, Patna, Sonargaon, Dacca, Masulipattam etc. were major dyeing or bleaching centres.

Sugar was manufactured all over the country. Sugar in its variants - Gur; powder, fine grained sugar etc. were produced in Bengal, Orissa, Ahmedabad, Lahore, Multan and many other places.

Mineral extraction was another major industry. Salt, saltpetre, alum, mica etc. were produced on a large scale. The Sambhar lake in Rajasthan, the Punjab rock salt mines and sea water were some major sources of salt production. Sea salt was mainly manufactured in Bengal, Sind, Malabar, Mysore and the Rann of Kutch. Saltpetre, primarily used as an ingredient for manufacturing gun powder, was one of the most important mineral products. Initially, it was extracted at Ahmadabad, Baroda, Patna etc.. However, by the second half of the seventeenth century, Patna became one of the most important centres for processing this mineral.

Among metals, India was deficient in gold and silver mines. These metals, therefore, were mostly imported. Diamond mining was carried out most notably at Golconda. Some other centres of diamond production were Biragarh (Berar), Panna (Madhya Pradesh), Khokhra (Chotanagpur) etc.. Khetri (Rajasthan) was the main centre for copper production. Iron was the most commonly found metal. Bengal, Allahabad, Agra, Bihar, Gujarat, Delhi, Kashmir, Chotanagpur and adjoining regions of Orissa were major iron producing centres of the medieval period.

Paper making, as a craft, was introduced in India during the Sultanate period. It was first manufactured in China around the first century A.D. The craft grew at a fast pace. The manufacture of paper was prevalent during the Mughal period in almost every region.

The medieval period witnessed advent of a number of new technological devices and their application in diverse sectors.

In the textile sector, introduction of the spinning wheel *(charkha),* during the thirteenth-fourteenth centuries, was the most important technological innovation. It speeded up yarn production by six times in comparison to the spindle based yarn production. Similarly, pit loom was introduced in India during the fifteenth century, which speeded up the process of weaving. Drawloom was another important weaving device which was used for simultaneous patterned weave of different colours. Similarly, block-printing is also attributed by some scholars to the medieval Indian period.

In the sector of metallurgy and metal works, many new technologies were introduced in the process of manufacturing. Some of such technologies were -employment of vertical bore pits, deep mines with oval shafts, use of pulley etc. Production of high quality steel and bidri alloy of copper and zinc were new metal works of this period.

In the arms and armour manufacturing sector, use of gunpowder, canon, firearm etc, were some of the most important medieval innovations. The modern artillery was mainly brought to India, on the one hand, by Babur (who had received it from Persia), on the other hand, by the Portuguese. Besides, Fatullah Shirazi, an outstanding scholar and engineer of Akbar's regime, made some invaluable innovations in this sector.

Paper-making, as we have noted above, entered India during this period. Along with it also developed the craft of book binding.

Although, glass making technology was known to the Indians during the ancient period, its use was restricted to manufacturing beads and bangles. During the medieval period, various other glass products such as, pharmaceutical phials, vessels etc. also began to be manufactured. The practice of tin coating also entered India along with the advent of the Turks. This technology involved coating of tin inside the copper and brass utensils to prevent the food from acid poisoning.

Organisation of Production

Craft production was organised in villages as well as *qasbas*. There also existed imperial *Karkhanas.* In rural areas, artisans produced articles of daily use. These

artisans were part of the village social network called the *jajmani* system. This system was more organised in Deccan and Maharashtra. The village artisans and servants in these regions were called *balutedars.*

Town based individual artisans formed the nucleus of such commodities which were produced for markets. Almost every craft had specialised artisans who produced articles for the market. At this level of the organisation of craft production, the individual artisan himself procured necessary raw materials and tools, manufactured commodities, and sold those in the market.

This mode of artisanal production, however, suffered from a major weakness. Since the production was organised on individual basis, an artisan lacked big resources to invest in the production process. Naturally, the size of final production remained small. A revised form of production called the *dadni* system gradually developed to address this problem. In this system, an artisan was provided with necessary raw materials and advance money by such merchants who traded in those commodities. After the expiry of stipulated time, the merchants collected finished goods and sold them in the market.

Royal workshop *(karkhana)* was another unit of craft production. These *karkhanas* were part of the royal establishment. These units produced commodities for the consumption of the royal household and the court, Generally, expensive and luxury items were produced here. The *Karkhanas* employed skilled workers who worked under *one* roof and were supervised by state officials. Apparently two distinct types of *Karkhanas* existed. First, the traditional type of *Karkhanas,* which produced luxury goods in small quantity, but of high, artistic value; second, mints or arms manufacturing units, wherein standard oriented and technologically advanced large scale production took place.

INTEXT QUESTIONS 13.4

1. Name five important crafts of medieval India.

   _____

2. Name three important centres of saltpetre production.

   _____

3. Name four important centres of diamond production.

   _____

4. Name three important technological devices used in the textile production.

   _____

13.6 TRADE AND COMMERCE

India had a fairly developed external and internal trade during the medieval period. The internal trade developed along local, regional and inter-regional levels. Trade relations with regions like China, Arabia, Egypt, Central Asia, Afghanistan were maintained on land routes. It carried its overseas trade with the Persian Gulf, the South China sea, the Mediterranean and the Red sea. The advent of European trading companies - the Portuguese, British, Dutch and French intensified trading activities in

the Indian subcontinent. The Asian maritime trade also increased during this period. This period also witnessed proliferation of a variety of new commercial activities such as, money lending, brokerage, insurance etc. We notice a large number of merchants, sarrafs, brokers etc. playing active role in commercial activities.

(i) Inland Trade

By the Mughal period, inland trade had developed considerably. Every locality had regular markets in nearby towns where people from the surrounding areas could sell and purchase things. Besides, trade at the local level was also conducted through periodic markets known as *Hats* or *Penths,* which were held on fixed days in a week. In these local markets, commodities like food grain, salt, wooden and iron equipments, coarse cotton textile etc. were available.

These local markets were linked to bigger commercial centres in that particular region. These centres served as markets for products not only from their specific region but also from other regions. Delhi, Agra, Lahore, Multan, Bijapur, Hyderabad, Calicut, Cochin, Patna etc. were some of such trading regions during the Mughal period.

A brisk inter-regional trade was conducted in luxury commodities. Ziauddin Barani in his *Ta'arikh-i-Firuzshahi* shows that Delhi during the Sultanate period received distilled wine from Kol (Aligarh), muslin from Devagiri, stripped cloth from Lakhnauati and ordinary cloth from Awadh. During the Mughal period, Bengal with its important trading centres - Hugli, Dacca, Murshidabad, Satagaon, Patna had well developed inter-regional trade with all parts of India. Similarly, Surat and Ahmadabad in Western India and Agra in North India were some of the important centres with fairly developed inter-regional trade.

(ii) Foreign Trade

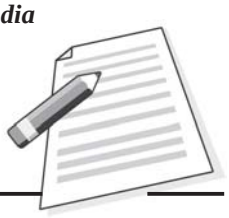
India had traditionally been maintaining trade relations with other countries. During the early medieval period (i.e. from the tenth century onward), India carried trade with contemporary China, Arabia and Egypt. India also had high stake in the sea trade between the Persian Gulf and the South China sea. India imported silk, porcelain ware, camphor, cloves, wax, sandalwood etc from China and South Asia and horses from places such as Bahrin, Muscat, Aden, Persia etc. The Indian exports included aromatics and spices, cotton cloth, ivory and precious and semi-precious stones etc.

During the Sultanate period, India had trade relations with Central Asia, Afghanistan, the Persian gulf and the Red sea. India mainly exported food grains, textile, slaves, indigo, precious stones etc. whereas it imported precious metals like gold and silver, horses, brocade and silk stuff etc.

India, during the Mughal period, witnessed further intensification of her foreign trade owing to the advent of the European trading companies and their direct participation in the Euro-Asian and Intra-Asian trade. India had trade relations with central Asia, Persia and Europe. Her major export included textiles, saltpetre, sugar, opium and spices. In comparison to her export, her imports were limited to a few select commodities like silver, silk, porcelain, good quality wine, carpets, perfume, glass, watches, silver utensils, horses etc.

(iii) The Mercantile Community

Throughout the course of the medieval period in India, the mercantile community played an important role in the contemporary economy and society.



During the Sultanate period, *Karwanis* or *Nayakas* were merchants, who specialised in carrying grains from the rural areas. The Persian term *Karwanis* meant those who moved together in large number. These people came to be called *banjaras* in the later centuries. We also get references of Multani merchant who specialised in long distance trade. They were mostly Hindu merchants.

We hear of a number of mercantile classes during the Mughal period. Banjaras have innumerable references in the contemporary literature as a trading group who carried on trade between villages and between village and towns. They generally moved with their families and households in groups. The Multani merchants continued to thrive during this period as well in places such as Delhi, parts of Punjab and *Sind*. *Baniya* was another important mercantile community in north India and Deccan. Their counterparts were *Khatris* in Punjab and *Komatis* in Golconda. Apart from their involvement in trade, they also acted as moneylenders. The *Bohras* were another prominent mercantile community during the Mughal period. It had a very strong presence in Gujarat, Ujjain and Burhanpur. Some of the other prominent mercantile groups were *Chettis* (South India), *Kling* (along Coromandel coast upto Orissa), *Komatis* (Telegu speaking merchant group) etc.

(a) Sarrafs: It was a yet another community engaged in monetary transactions. References to this community began to appear from the Sultanate period. However, by the Mughal period, it developed three distinct functions.

i. Money changers - in this role, a sarraf was considered an expert in judging the metallic purity of coins as well as their weight. He also determined the current exchange rate of specific coins.

ii. as bankers, they received deposits and gave loans on interest.

iii. as traders, they dealt in gold, silver and jewellery. Besides, they also issued *hundis* or bills of exchange.

(b) Brokers: Known as *dalal*, it was another important commercial class. It emerged during the Sultanate period. However, brokerage became a widespread commercial practice during the Mughal period. They worked as middlemen in various commercial activities and transactions. The foreign merchants, who were unacquainted with the centres of production, pattern of marketing and languages, mainly depended upon brokers for their trading. These brokers worked in various capacities. Some of them were employed by merchants or companies. Some worked as independent broker serving many clients at a time. A few of them worked as state appointed brokers at commercial centres to register sale and purchase of articles. Brokers fee was not strictly fixed. It depended on the commodity and the efforts of the broker to strike the deal.

(iv) Commercial Practices

Along with the development of trade and commercial classes, some new commercial practices also developed during the medieval period.

a. *Hundi*: *Hundi* or bills of exchange was a medieval commercial practice. A *hundi* was essentially a paper document promising payment of money after a fixed period of time at a certain place. This practice started because of the problems involved in carrying large amounts of cash from one place to another. The *sarrafs*, who played the key role in *hundi* transaction, generally

had number of establishments across various towns and cities. They issued *hundis* to merchants after accepting the cash to be transferred. The *hundis* indicated the amount, period and place of encashment. The persons carried *hundis* to their destinations, presented it to the agents of issuing *sarrafs* and encashed the value indicated. Apart from merchants state officials and other nobles also used it for transferring money. The *hundi* system established a safe and convenient method of transferring money. The *sarrafs* charged a commission for every *hundi* they issued.

b. Insurance: This practice became widespread, especially during the Mughal period. Certain insurance firms (mostly dominated by *sarrafs)* developed which took upon themselves the responsibility of safe passage and delivery of commercial goods. In case, any damage to the goods in transit happened, these firms were liable to pay compensations. A commission was charged as insurance cover of such goods. The rate of commission varied according to different regions and goods. The rate for overseas transportation of goods was higher than goods going overland.

13.7 THE CURRENCY SYSTEM

The silver and copper coins were mainly in circulation for cash transactions. Under Sultanate the pure silver *tanka* with fluctuating proportion of silver was the main coinage. The *jital* and *dang* were copper coins. The value of coinage fluctuated with the change in the prices of metals.

Fig 13.1 Coins

Under Sher Shah for the first time the purity of metals in coinage of gold, silver and copper was established. The *rupaya* of silver came to be used as the basic coin for transactions. It was of 178 grains. The same continued under Akbar with minor fluctuation under his successors. The copper *dam* of the Mughals was 323 grains. The value of silver rupee to copper dam fluctuated as per the availability or scarcity of silver. During Akbar's period 1 silver rupee was enqual to 40 copper dams. The gold or ashrafi had a weight of 169 grains.

The coins were minted at the royal mints spread in all ports of the kingdom. During Akbar's period Gold coins were issued from 4 mints, silver coins from 14 and copper coins from 42 mints. The number of rupee mints increased to 40 by Aurangzeb's time.

INTEXT QUESTIONS 13.5

1. Name five countries with which India maintained overland trade relations during the medieval period.

   _____

2. What was a Hat?

   _____

3. Name some of the important trade centres of medieval Bengal.

   _____

4. Briefly explain the following terms:

   Karwanis, Khatris, Komatis, Bohras, Chettis.

   _____

WHAT YOU HAVE LEARNT

Let's briefly recapitulate the main points of this lesson.

Agriculture formed the occupation of the bulk of the people. An increase in agricultural production was sought through expansion of agriculture in newer areas as part of state policy. The peasants produced a large variety of food crops, cash crops, fruits, vegetables and spices. They practised advanced agricultural techniques such as croprotation, double cropping, three crop harvesting, fruit grafting etc. Various types of artificial water lifting devices were also used for this purpose. The state derived the largest part of its income from land revenue. The land revenue administration was streamlined and elaborately developed as a result of some of the pioneering efforts made in this field by rulers like Alauddin Khalji, Sher Shah Suri and Akbar.

A powerful group of revenue intermediaries existed in between the state and the peasantry. They enjoyed some hereditary or state granted rights (either as religious grants or grants in lieu of their services) over appropriation of land revenue from the designated areas. These intermediaries assisted the state in the process of land revenue collection. The medieval Indian peasantry was a hard pressed lot. The repressive nature of land tax, demand of share in revenue by intermediaries, frequent natural calamities rendered the life of an average peasant dismal and deplorable. Peasant revolts, therefore, were not altogether unknown during this period.

Textile, mining and metallurgy, ship-building, construction works, arms and armour manufacturing, were some of the prominent crafts practised during this period. Craft production was organised at various levels of village, towns and the state, wherein state owned artisanal workshops (royal *Karkhanas)* produced commodities for the consumption of the ruling elite.

In the field of commerce India had trade links with contemporary central Asia, China, South-east Asia and Europe etc. The European trading companies viz., the Portuguese, English, Dutch and French, and their participation in the Indian, Intra-Asian, and Euro-Asian trade influenced Indian commence.

Expansion of trade & commerce alongwith new commercial practices like brokerage, *hundi* (bills of exchange) and *bima* (insurance) helped commercial activities.

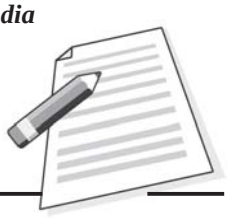
TERMINAL QUESTIONS

1. What was the extent of cultivation in Medieval India?
2. What do you understand by Persian wheel? How did it function?
3. Name some of the canals constructed by Firuz Shah Tuglaq for Irrigation.
4. Identify various stages of land revenue assessment in its most elaborate form.
5. What was Ain-i Dahsala? How did it function?
6. Name some of the important land revenue officials with their specific functions at the paragana and village levels.
7. What was a *Karkhana*? How did it function?
8. Name five leading mercantile communities of medieval India.
9. Who was a Sarraf? What role did he play?
10. What do you understand by the term *Hundi*? How did it facilitate trade and commerce?
11. Briefly comment on the role of landed intermediaries in revenue collection.
12. Comment briefly on the means of Irrigation during the medieval India.
13. Briefly comment on organization of artisanal production during the medieval period.
14. Discuss in brief, local, regional and inter-regional trade of medieval India.
15. Comment on the currency system of medieval India.

ANSWERS TO INTEXT QUESTIONS

13.1

1. Throughout the course of the medieval Indian history land existed in surplus than the actual land cultivated by peasants. Increase in agricultural production was sought through bringing newer areas under cultivation.
2. Food crops – rice, wheat, barley, and jowar, gram, moong; Cash crops – sugarcane, opium, indigo, silk.



3. Tobacco, Pineapple, Cherry, Papaya.
4. The Persian wheel was the most advanced water lifting device of this period. A garland of pots was attached to the rim of a wheel along with a gear mechanism. With the help of animal power, this wheel was made to rotate thereby lifting water through pots tied in succession.

13.2

1. As crop sharing methods, *khet batai* involved division of field between peasants and the state with standing crop; *lang batai* involved cutting and stacking of crop in heaps without separating grain.
2. Alauddin Khalji, Sher Shah Suri, and Akbar.
3. Polaj : land from which two crops were raised every year.

   Parati : land to be left uncultivated for sometime.

   Chochar unfertile land brought to cultivation once in 3 to 4 years.
4. These were two documents related to land revenue. *Patta* was a document given to an individual cultivator containing all the details relating to categories of land held by him and rate of land revenue on different crops. *Qabuliyat* was a deed of agreement whereby the Peasants promised to pay the land revenue due upon him to the state.

13.3

1. These were terms applied to the category of hereditary land right holders prior to the establishment of the Delhi Sultanate. These people helped the state in the process of appropriation of land revenue collection.
2. The *Muqaddams* and *Patels* were village headmen in north and south India respectively who were responsible for collection of land revenue and maintenance of law and order in their respective villages.
3. Such uprisings were those of the Jats, Sikhs, Marathas and Satanamis.

13.4

1. Five important crafts of medieval India were – textile, dyeing & bleaching, sugar manufacturing, mineral extraction and metallurgy (work in metals).
2. Ahmedabad, Baroda and Patna.
3. Golconda, Bairagarh, Panna and Khokhra.
4. Spinning wheel (Charkha), Pitloom and Drawloom.

13.5

1. India maintained overland trade with countries like China, Arabia, Egypt, Persia and Afghanistan
2. *Hat* was a periodic local market, held on fixed days in a week. In these markets local people purchased their articles of daily use.
3. Some of the important trade centres of Bengal were Hugli, Dacca, Murshidabad, Satgaon and Patna.

4. *Karwanis*, a Persian term, was applied to merchants who moved in groups, transporting grain from one place to another.

Khatris– Khatris were a leading grain merchant community of Punjab.

Komatis – Komatis were a leading (Telegu speaking) merchant group of Golconda.

Bohras – Bohras were a prominent mercantile community who had a strong presence in Gujarat, Ujjain the Burhanpur.

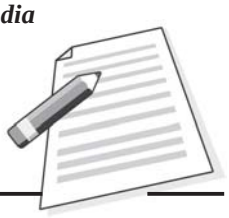
Chettis – Chettis were the leading mercantile group of South India.

HINTS TO TERMINAL QUESTIONS

1. Ref. – Section 13.1, (i)
2. Ref. – Section 13.1, iii – Paragraph 3
3. Ref. – Section 13.1, iii, Paragraph 4
4. Ref. – Section 13.2, Paragraph 1 to 4
5. Ref. – Section 13.2, Paragraph 5
6. Ref. – 13.3
7. Ref. – 13.5, under organization of production
8. Ref. –13.6, point (iii)
9. Ref. – Section 13.6, point iii (a)
10. Ref. – Section 13.6, point iv (a)
11. Ref. – 13.3
12. Ref.-Section 13.1, point iii
13. Ref.-13.5, under organization of production
14. Ref.-Section 13.6, point i
15. Ref. Section 13.7

GLOSSARY

Amil	–	revenue officials, in charge of revenue collection at the *Paragana* level
Amin	–	land surveyor; surveyed land for the purpose of revenue assessment.
Banjar	–	infertile land, unfit for cultivation.
Bohra	–	a leading mercantile community of Gujarat
Chachar	–	Land with little fertility, cultivated once in three to four years.
Chetti	–	a leading mercantile group of South India.
Dadni	–	a form of artisanal production wherein an artisan was provided with necessary raw material and advance money by such merchants who traded in these commodities. After the stipulated time, the merchants collected finished goods and sold them in the market.
Dam	–	Copper coins during the Mughal period.



Notes

Dastur	–	revenue circles; division of territory into revenue circles for the purpose of land revenue assessment. Each such circle was called a Dastur.
Jagirdar	–	holders of revenue assignments (Jagirs) in lieu of their services to the Mughal state.
Jital	–	Copper currency (coins) of Delhi Sultanate. 48 Jitals were equivalent to one tanka
Hundis	–	Bills of exchange
Kankut	–	one of the methods of revenue assessment. Land was first measured, productivity of land then fixed and revenue demand per unit of measured area made.
Karkun	–	village clerk.
Karkhana	–	royal workshop, produced commodities for the use of the royal families and cultivated it with the help of hired labour.
Khudkasht	–	rich/prosperous peasants who owned tracts of land and tools of agriculture.
Kulkarni	–	village accountant in Deccan.
Khut		rich peasants of Sultanate era.
Karwanis	–	merchants who moved together in large number and specialized in transportation of grain from rural areas.
Khet-batai	–	one of the methods of crop sharing wherein fields were divided between the peasant and the state revenue agents with crop standing on the field.
Lang-batai	–	another method of crop sharing; crop was first cut and stacked in heaps without separating grain and then the states share was decided.
Muqaddam	–	village headman.
Polaj	–	A category of land, best suited to cultivation which produced two crops annually.
Parati	–	another category of land which required to be left fallow after raising two crops to enable it to recover its fertility.
Patta	–	title deed, a document given by the state to each cultivator, containing details of land held by cultivators and rates of revenue applicable on it.
Patwari	–	village accountant in North India.
Qabuliyat	–	a deed agreement taken from peasants which made him to promise to pay land revenue to the state as per the patta specifications.
Qanungo	–	a subordinate revenue official at the Pargana level.
Rai'yat	–	ordinary peasant
Rai	–	central schedule of crop prices.
Sarraf	–	a community primarily concerned with monetary transactions; acted as money changers, bankers and issued hundis.
Tanka	–	Standard silver coin of Delhi Sultanate.
Zamindar	–	A class of landed intermediaries of the Mughal era who enjoyed hereditary land rights.

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14

CULTURAL DEVELOPMENTS IN MEDIEVAL INDIA

The Medieval period is considered as an age of great cultural synthesis in India. During this period a new phase of cultural development was initiated. The Turks and Mughals introduced fresh ideas and helped in giving rise to new features in the areas of religion, philosophy and ideas, Language and Literature, Styles of architecture and use of building material, Painting and Fine arts, Music and performing arts.

India already had a very rich cultural tradition in all spheres. The synthesis between different cultures gave birth to new philosophical and religious traditions, ideas, forms and styles in almost all spheres‘ of culture. In this lesson you would be introduced to these new cultural developments in some important spheres. We will mainly focus on:

- new religious movements like Sufism and Bhakti,
- rise of Sikhism as a new religion,
- growth of Urdu and Persian language and literature,
- growth of literature in various Indian languages,
- the architecture of the Sultanate and Mughals with regional variations,
- new forms of music,
- the Mughal painting and other new styles that emerged in India.

We hope that the study of this lesson will enhance your understanding about culture during this period.

OBJECTIVES

After studying this lesson you will be able to:

- know the philosophy and practices of various orders of Sufis in India;
- discuss the philosophy, and practices of various orders of Bhakti saints in India;
- trace the rise of Sikhism, its practices, institution of Gurus and Khalsa panth;
- describe various styles and forms of painting in medieval India;
- discuss the rise of new languages and the growth of literature in medieval India;
- discuss various schools of music and dance styles in medieval India and
- describe main styles, materials used and techniques adopted in medieval architecture.

14.1 SUFISM

'Sufism' is a term used to refer to mystical religious ideas in Islam. It had evolved into a well developed movement by the 11th century. Sufis, stress on the importance of traversing the path of the Sufi *pir* enabling one to establish a direct communion with the divine. Sufism or mysticism emerged in the 8th century and among the early known Sufis were Rabia al-Adawiya, Al-Junaid and Bayazid Bastami. Fundamental to sufism is God, Man and the relation between them that is Love. They believe that from man emerged the theories of *ruh* (soul), *qurbat* (divine proximity) and *hulul* (infusion of the divine spirit) and that from relation between God and Man ideas such as *Ishq* (divine love) and *Fana* (self annihilation) come into being. The Sufis were regarded as people who kept their heart pure; they sought to communicate with God though their ascetic practices and doctrine of divine love and union with God. The *murid* (disciple) passes through *maqamat* (various stages) in this process of experiencing communication with the divine.

The *khanqah* (the hospice) was the center of activities of the various sufis orders. The *khanqah* was led by *shaikh, pir or murshid* (teacher) who lived with his *murids* (disciples). In time the *Khanqahs* emerged as important centres of learning and preaching. By the twelfth century the sufis were organized in *silsilahs* (orders). The word *silsila* meant chain and it represented signifying an unbreakable chain between the *pir* and the *murid*. With the death of the *pir* his tomb or shrine the *dargah* became a centre for his disciples and followers.

In the 10th century Sufism spread across important regions of the Islamic empire. Iran, Khurasan, Transoxiana, Egypt, Syria and Baghdad were important Sufi centers. Al-Ghazali, (1059–1111 A.D.) is among the most venerated of Sufis. He reconciled Islamic mysticism with Islamic orthodoxy, providing Sufi mysticism a secure place in Islam. He stressed on the need for the disciple to follow the guidance of the spiritual master. He also emphasised on the supreme authority of the holy Prophet and the need to obey laws in both letter and spirit

The Sufi movement in India commenced in the 11th century A.D. Al Hujwiri, who established himself in north India was buried in Lahore and regarded as the oldest Sufi in the sub Continent. Among the important Sufi Orders in the history of Medieval India were those of the Chishtitiya, Suhrawardiya, Qadiriya and Naqshbandiya.

Chisti and the Suhrawardi *silsilahs* were popular during the Sultanate period. The Suhrawardis were active in Punjab and Sindh while the Chishti's were active in Delhi, Rajasthan and parts of the western gangetic plains. By the end of the sultanate period they had spread to the eastern regions of the gangetic plain (Bihar and Bengal) and into the Deccan. During the medieval period the Sufis played an important role in interpreting and elaborating on Islamic theological concepts like *Wahdat ul Wujud* (unity of being) and also encouraged the development of practices like *Ziyarat* (the practice of visiting tombs).

The Sufi movement as it emerged in India had the following features:

- The Sufis were organized in a number of different *silsilahs* (orders)
- Most of these orders were led by some prominent sufi saint or *pir.* It was named after them and was followed by his disciples.
- The Sufis believed that for union with God one needs a spiritual guru or *Pir.*
- The sufi *pirs* lived in Khanqahs with their disciples

- The Khanqah (the hospice) was the centre of sufi activities
- The Khanqahs emerged as important centres of learning which were different from madrasas the centres of theology
- Many sufis enjoyed the musical congregation or *sama* in their Khanqahs. A musical form called the qawwali developed during this period.
- The *ziyarat* or pilgrimage to the tombs of the sufi saints soon emerged as an important form of ritual pilgrimage.
- Most of the Sufis believed in the performance of miracles. Almost all *pirs* were associated with the miracles performed by them.
- The different sufi orders had diverse approaches about the matters of polity and state.

The Chishti Silsilah

The Chisti Order was established in India by Muinuddin Chishti. He seems to have moved into India after the invasion of Muizzuddin Muhammad Ghori and subsequently to Ajmer in 1206. The fame of Khwaja Muinuddin grew after his death in 1235, his grave was visited by Muhammad Tughlaq after which the mosque and dome were erected by Mahmud Khalji of Malwa in the fifteenth century. The patronage of this dargah peaked after the reign of the Mughal emperor Akbar.

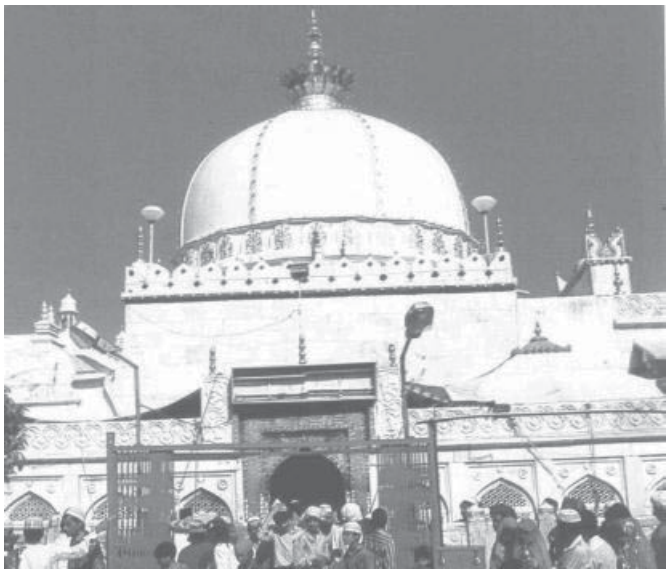


Fig. 14.1 Ajmer Durgah

The Chishtis believed in:

- love as the bond between God and individual soul,
- the tolerance between people of different faiths,
- acceptance of disciples irrespective of their religious beliefs,
- attitude of benevolence to all,
- association with Hindu and Jain yogi's, and
- use of simple language

The Chishti presence in Delhi was established by Qutbuddin Bakhtiyar Kaki who settled in Delhi from his homeland in Transoxiana in 1221. This was at the time of the Mongol invasions when there was a steady flow of people from central Asia fleeing from the Mongols. His presence in Delhi was a threat to the Suhrawardis who sought to force him to leave by levelling charges against him. The Sultan of Delhi, Itutmish, dismissed these attempts eventually forcing the Suhrawardis to relent. The Chishti *pirs* laid great emphasis on the simplicity of life, poverty, humility and selfless devotion to God. The renunciation of worldly possessions was regarded by them as necessary for the control of the senses that was necessary to maintain a spiritual life. Khwaja Muinuddin Chishti argued that highest form of devotion to God was to redress the misery of those in distress, fulfilling the need of the helpless and to feed the hungry. They refused to accept any grant for their maintenance from the Sultans.

The other important Chishti Baba Fariduddin Ganj-i-Shakar, established himself at Hansi (in Haryana) on the route between Multan and Lahore. Nizamuddin Auliya, was the best known Chishti saint of the Sultanate period. He lived in the fourteenth century, during a period of political change and turmoil. During his lifetime he was witness to the establishment of the Khalji rule after the death of Balban and subsequently the establishment of the Tughlaq's. There are numerous stories surrounding the life of Nizamuddin Auliya, famous among them were stories of his confrontations with the Sultans of Delhi. The Khwaja is said to have maintained a strict policy of not involving himself with the various groups and factions of the Sultan's court in Delhi earning him the respect of many. Nasiruddin Chiragh Delhi was another of the Chishti saints of Delhi. He played an active role in the political affairs of the period.

All these enabled Sufis to maintain a loyal and dedicated following.

In the 13th century the Chishti Order was established in the Deccan by Shaikh Burhanuddin Gharib. Between the 14th and 16th centuries many Chishti Sufis migrated to Gulbarga. This was accompanied with a change where some of the Chishtis began accepting grants and patronage from the ruling establishment. Muhammad Banda Nawaz is among the famous *pirs* in the region. The Deccan city of Bijapur emerged as an important centre for Sufi activity.

The Suhrawardi Silsilah

This Silsilah was founded by Shihabuddin Suhrawardi in Baghdad. It was established in India by Bahauddin Zakariya. He founded the Suhrawardi Order, based in Mutan, which was under the control of Qubacha. He was critical of Qubacha and openly favored Iltutmish over his rival. His ways were different from that of the Chishtis. The Suhrawardis, unlike the Chishtis, accepted, maintenance grants from the Sultans. They believed that a Sufi should possess the three attributes of property, knowledge and *hal* or mystical enlightenment. Suhrawardi saints argued that this was necessary to ensure that they served the poor better. He stressed on the observance or external forms of religious belief and advocated a combination of *ilm* (scholarship) with mysticism. Practices like bowing before the sheikh, presenting water to visitors and tonsuring the head at the time of initiation into the Order that the Chishtis had adopted were rejected. After his death the *silsilah* continued to play an important role in Punjab and Sindh.

Naqshbandi Silsilah

In India this order was established by Khwaja Bahauddin Naqshbandi. From the beginning the mystics of this Order stressed on the observance of the shariat and

denounced all innovations or *biddat*. Sheikh Baqi Billah the successor to Khawaja Bahauddin Naqshbandi settled near Delhi, and his successor Shaikh Ahmad Sirhindi attempted to purge Islam from all liberal and what he believed were 'un-Islamic' practices. He opposed the listening of *sama* (religious music) and the practice of pilgrimage to the tombs of saints. He opposed interaction with Hindus and Shias. He criticised the new status accorded by Akbar to many non-Muslims, the withdrawal of the *Jizyah* and the ban on cow slaughter. He believed that he was the *mujaddid* (renewer) of the first millennium of Islam. He maintained that the relationship between man and God was that between the slave and the master and not the relation of a lover and beloved. He emphasised the individual's unique relation of faith and responsibility to God as creator. He tried to harmonise the doctrines of mysticism and the teachings of orthodox Islam.

The Qadri Silsilah

The Quadiriyya *silsilah* was popular in Punjab. Sheikh Abdul Qadir and his sons were supporters of the Mughals under Akbar. The *pirs* of this Order supported the concept of *Wahdat al Wajud*. Among the famous Sufis of this order was Miyan Mir who had enrolled the Mughal princess Jahanara and her brother Dara as disciples. The influence of the sheikh's teachings is evident in the works of the prince. Shah Badakhshani another *pir* of this *silsilah* while dismissing orthodox elements, declared that, the infidel who had perceived reality and recognised it was a believer and that a believer who did not recognise reality was an infidel.

During medieval period there was constant tension between the liberal and orthodox views in Islam. The *sufis* featured on both sides, while there were those like the Chishtis who held a liberal view and argued in favour of assimilation of local traditions there were others like sheikh Abdul Haqq of the Qadiriyya *silsilah* who held the view that the purity of Islam was being diluted. This Orthodox view was represented by the *ulema* that argued from the perspective of being upholders of the *shariat.* The liberal opinion found its voice among many *sufis* who argued against the narrow definition of Islamic laws by the *ulema.*

INTEXT QUESTIONS 14.1

1. Who is a Pir?

2. Who was Al-Ghazali?

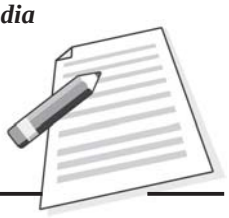
3. What do you understand by the term "Sama"?

4. Which famous chishti sufi saint lived during the time of the Khalji's and Tughlaq's?

5. Who was Shaikh Abdul Qadir?

14.2 THE BHAKTI MOVEMENT

The Bhakti movement in Indian history represents a movement that popularized devotional surrender to a personally conceived supreme God. Its origins are traced to



the Brahamanical and Buddhist traditions of ancient India. It was in south India that it grew from a religious tradition into a popular movement based on religious equality and broad based social participation. The movement led by popular saints reached its climax in the 10th century A.D. In its attempt to embrace the concept of bhakti the movement in different regions drew from diverse traditions and assumed different forms in different parts of the sub continent.

The bhakti movement attempted to break away from orthodox Brahmanism. The movement gathered momentum in the early medieval period. Historians have attempted to associate the origins of the bhakti movement in India with the advent of Islam and the spread of Sufism. They argue that the Turkish conquest paved the way for a reaction against the conformist Rajput-Brahman domination. The rise of bhakti movement is considered by some scholars as a reaction against feudal oppression. The anti feudal tone in the poetry of bhakti saints like Kabir, Nanak, Chaitanya and Tulsidas are seen as illustrations of this point. There is no single opinion about the origins of the bhakti movement that can be sustained. It is clear from the poetry and the philosophy of the bhakti saints that they broke away from orthodox Brahmanism. They believed in religious equality and identified themselves with the sufferings of the common people.

Some scholars feel that the socio economic changes in the early medieval period provide the necessary backdrop to understand the emergence of the Bhakti movement. During the 13th and 14th centuries the demand for manufactured goods, luxuries and other artisanal goods increased leading to a movement of artisans into the cities. The artisans were attracted to bhakti because of its ideas of equality. These groups were dissatisfied with the low status accorded to them by Brahmanical system. The movement gained support from these classes of society. There were also a few variations in places like Punjab where not only Khatris but Jat peasants as were also attracted to this movement.

The bhakti movement in the early medieval period represents an important movement of reform and change. After the rise of heterodox movements of the 6th century BC the bhakti movement represents another phase of Indian history in which new ideas and practices emerged influencing the country as a whole initiating reform movements.

The Bhakti movement in north India

The bhakti movement in the north included socio religious movements that were linked to one of the acharyas from the south and is sometimes seen as a continuation of the movement that originated in the south. Though there were similarities in the traditions of the two regions, the notion of bhakti varied in the teachings of each of the saints. The Nirguna Bhaktas like Kabir rejected the varnaashrama and all conventions based on caste distinction and championed new values, helping the emergence of new groups and new unorthodox/protestant sects. The Saguna Bhaktas like Tulsidas on the other hand upheld the caste system and the supremacy of the Brahmins. They preached religion of surrender and simple faith in a personal god and had a strong commitment to idol worship.

Monotheistic Bhakti

Kabir (c.1440–1518 A.D.) was the earliest and most influential Bhakti saint in north India. He was a weaver. He spent a large part of his life in Banaras. His poems were included in the Sikh scripture, the Adi Granth. Among those who were influenced by Kabir were Raidas, who was a tanner by caste from Banaras, Guru Nanak who was a Khatri from Punjab and Dhanna who was a Jat peasant from Rajasthan.

There are similarities in the teachings of the various monotheistic Bhakti saints in North India.

- Most of the monotheists belonged to the low castes and were aware that there existed a unity in their ideas. They were also aware of each other's teachings and influence. In their verses they mention each other and their predecessors in a manner suggesting ideological affinity among them.
- All of them were influenced by the Vaishnava concept of Bhakti, the Nathpanthi movement and Sufism. Their ideas seem to be a synthesis of the three traditions.
- The importance given to the personal experience of Bhakti saint with God was another common feature among the monotheistic bhakti saints. Nirguna bhakti and not saguna bhakti was what they believed in. They had adopted the notion of bhakti from vaishnavaism but they gave it a nirguna orientation. Though they called God using different names and titles their God was non-incarnate, formless, eternal and ineffable.
- The Bhakti saints refused any formal association with the organized dominant religions of the time (Hinduism and Islam) and criticized what they regarded to be the negative aspects of these religions. They rejected the authority of the Brahmans and attacked the caste system and practice of idolatry.
- They composed their poems in popular languages and dialects spoken across north India. This enabled them to transmit their ideas among the masses. It helped their ideas to spread rapidly among the various lower classes.

Vaishnava Bhakti

In the 14th and early 15th centuries Ramananda emerged as a popular vaishnava bhakti saint in north India. Though he was from the south he lived in Banaras because he considered it to be the link between the South Indian bhakti and North Indian vaishnava bhakti traditions. He looked upon Ram and not Vishnu as the object of bhakti. He worshiped Ram and Sita and came to be identified as the founder of the Ram cult in north India. He like the monotheist bhakti saints also rejected cast hierarchies and preached in the local languages in his attempt to popularize the cult. His followers are called Ramanandis. Tulsidas also championed the bhakti cause. In the early 16 century Vallabacharya, a popular bhakti saint popularized the Krishna bhakti. Among those who followed in his footsteps were Surdas (1483–1563) and Mira Bai (1503–1573).

The vaishnava bhakti movement in Bengal was very different form its counterparts in north India and the south. It was influenced by the vaishnava bhakti tradition of the Bhagavata purana and the Sahajiya Buddhist and Nathpanthi traditions. These traditions focused on esoteric and emotional aspects of devotion. In the 12th century, Jayadeva was an important bhakti saint in this tradition. He highlighted the mystical dimension of love with reference to Krishna and Radha. Chaitanya was a popular bhakti saint from the region; he was looked upon as an avatara of Krishna. Though, he did not question the authority of the Brahmans and the scriptures. He also popularized the sankirtan (group devotional songs accompanied with ecstatic dancing). With him the bhakti movement in Bengal began to develop into a reform movement with the notions of caste divisions that came to be questioned.

In Maharashtra the bhakti movement drew its inspiration from the Bhagavata purana and the Siva Nathpanthis. Jnaneswar was a pioneer bhakti saint of Maharashtra. His commentary on the Bhagavad Gita called Jnanesvari served as a foundation of the

bhakti ideology in Maharashtra. Arguing against caste distinctions he believed that the only way to attain God was through Bhakti. Vithoba was the God of this sect and its followers performed a pilgrimage to the temple twice a year. The Vithoba of Pandarpur became the mainstay of the movement in Maharashtra. Namdev (1270–1350) was another important bhakti saint from Maharashtra. While he is remembered in the north Indian monotheistic tradition as a nirguna saint, in Maharashtra he is considered to be part of the varkari tradition (the vaishnava devotional tradition). Some of the other important bhakti saints of Maharashtra were the saints Choka, Sonara, Tukaram and Eknath. Tukaram's teachings are in the form of the Avangas (dohas), which constitute the Gatha, while Eknath's teachings that were in Marathi attempted to shift the emphasis of Marathi literature from spiritual to narrative compositions.

INTEXT QUESTION 14.2

1. The Bhakti movement attempted to break away from which system?

2. Name any three important Bhakti Saints?

3. Who was Chaitanya?

14.3 SIKHISM

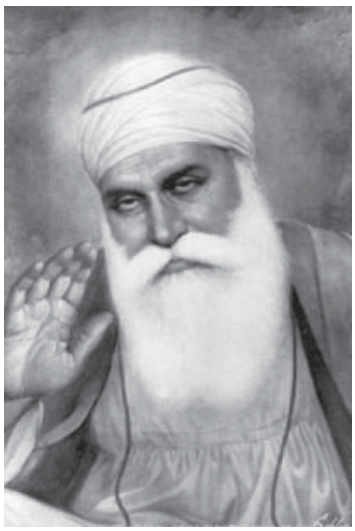


Fig 14.2 Guru Nanak

The teachings and philosophy of Guru Nanak form an important part of Indian philosophical thought. His philosophy consists of three basic elements: a leading charismatic personality (the Guru), ideology (Shabad) and Organization (Sangat). Nanak evaluated and criticized the prevailing religious beliefs and attempted to establish a true religion, which could lead to salvation. He repudiated idol worship and did not favour pilgrimage nor accept the theory of incarnation. He condemned formalism and ritualism. He laid emphasis on having a true Guru for revelation. He advised people to follow the principles of conduct and worship: *sach* (truth), *halal* (lawful earning), *khair* (wishing well of others), *niyat* (right intention) and service to the lord. He

denounced the caste system and the inequality it caused. He argued that the caste and honour should be judged by the acts or the deeds of individuals. He laid stress on concepts of justice, righteousness and liberty. His verses mainly consist of two basic concepts, *Sach* (truth) and *Nam* (name). The bases of the divine expression for him were formed by, the *Sabad* (the word), Guru (the divine precept) and *Hukam* (the divine order). He introduced the concept of Langar (a community kitchen). Guru Nanak identifies himself with the people or the ruled. Though the Sikh guru's stressed on equality the social differentiation among the followers continued. It was only towards the end of the 17th century that Guru Gobind Singh reasserted the idea of equality. In 1699 Guru Gobind Singh attempted to resolve the differences among the various Sikh groups and created the Khalsa. This institution removed the masands as intermediaries. Thereafter every Sikh was to have a direct link with the Guru. To create a sense of unity among the Sikhs the Guru started some practices which were to be followed by Sikhs. These were initiation through the baptism of the double edged sword, wearing uncut hair, carrying arms, adopting the epithet Singh as part of the name.

The idea of Guru Panth was another institutional idea that emerged during this period. It sanctified the collective authority of the Khalsa Panth, which equated the Panth with the Guru. Guru Nanak in his last days had nominated a successor and paid homage to him, this gave rise to the idea that the Guru and the Sikh were interchangeable. This created a problem for the institution of the Sangat (that was a collective body of the Sikhs) in which God was said to be present. When Guru Gobind Singh created the Khalsa he chose the panj piyare (the five beloved) and requested them to administer the pahul (amrit chakhha) to him. With this the difference between the Guru and the Khalsa was symbolically removed. Guru Gobind Singh is believed to have said that the Khalsa is his own *roop* (form).

Guru Nanak was from the Khatri mercantile caste whereas his followers were mostly rural Jats. It was Guru Gobind Singh who inaugurated the Khalsa among the Sikhs. Guru Arjan compiled the Guru Granth Sahib. After the death of Guru Gobind Singh the tenth Guru the tradition of guru ended. It was believed that the spirit of the guru did not pass onto any successor but instead remained within "Shri Gurugranth Sahib".

INTEXT QUESTIONS 14.3

1. What do you understand from the term Khalsa?

2. Who were Khatris?

14.4 LITERATURE AND LANGUAGES

Sanskrit literature

The medieval period witnessed the growth of a rich corpus of literature that accompanied the development of new languages. The conventional view among historians was that the patronage of the Sanskrit language had declined because the establishment of the Delhi Sultanate led to the patronage of Persian. But this period witnessed the growth of a rich corpus of Sanskrit literature. This period is marked with composition of poetical works called the Kavya (poetical narrative) and the texts that codified laws called the Dhramashastras.

During the first half of the medieval period Sanskrit received patronage from the numerous smaller political establishments in central and south India. In western India Hemachandra Suri was an important Jain scholar who composed works in Sanskrit, as was Chaitanya. There were also many dramas written during this period. A new style of writing called the *champu* also emerged during this period. It was a form that mixed both prose and poetry. Among the Sanskrit works that were written with the patronage of the Rajput kings were their family histories like the *Prithvirajavijaya* and the *Hammirmahakavya*. Among the historical poems of the period was the Rajavinoda that was a biography of Sultan Mahmud Begarha of Gujarat written by his court poet, Udayaraja. Another important work was Kalhan's *Rajtarangini*, which presented a history of the kings of Kashmir. It was written in the 12th century A.D. The second *Rajtaranginni* was written by Jonaraja who wrote the history of the kings of Kashmir from Jayasimha to Sultan Zainul Abidin and the third was written by Srivara who wrote the history of the region till 1486. Apart from these there were the *prabandhas* which were semi historical texts written during the period.

After the 15th century the patronage of the Sanskrit language was maintained in the southern courts of the rulers of Vijayanagar, Nayakas of Tanjor and the chiefs of Travancore and Cochin. The various genres of Sanskrit literature like Mahakavyas, Slesh Kavyas, Champu Kavyas, Natakas and the historical Kavyas continued. Among the important writers of this period were Govinda Dikshita (*Sahitya Sudha* and *Sangitsudhanidhi* being among his important works); Appaya Dikshita (in the court of the Nayaka ruler of Vellore); Nilanatha Dikshit (who was a minister in the court of the Nayaka of Madurai); Chakrakavi (who was patronized by the rulers of Kozhikode).

The historical Kavyas gave a glimpse not just of the exploits of the various rulers but also a glimpse of the social perception of the writers. Some of the Mughals like Dara Shukoh also came to be mentioned in these Kavyas. The Mughal prince is also credited with the composition of a *prasasti* in honour of Nrisimha Sarasvati of Benaras. There were also a few works composed in the courts of the rulers of Bijapur and Golconda, but Sanskrit literature during this period began to decline.

Persian literature

With the establishment of the Delhi sultanate a new language and literary style was introduced into the sub continent.

The development of Persian literature in the sub continent entered a new era in the writings of Amir Khusrau. He was a poet born in a family of Turkish immigrants and began as a poet in the reign of Sultan Balban. He was a disciple of Nizamuddin Auliya and was patronized in the courts of Jalaluddin Khalji, Alauddin Khalji and Ghiyasuddin Tughluq. He is said to have composed ninety-nine works on different themes and numerous verses of poetry. His poetry was written in the different forms of lyric, ode, epic and elegy. His writing style represents the first instance of Persian styles being composed in the Indian context. This came to be known as the *Sabaq-i-Hindi* (the Indian style). Among the important works composed by him are, *Mutla-ul-Anwar, Shirin Khusrau, Laila Majnun* and *Ayina-I-Sikandari*, these works were dedicated to Alauddin Khalji. Amorig his five Diwans (Ghazals) are *Tuhfat-us-Sighar, Baqiya Naqiya* and *Nihayat-ul-Kamal*. He also wrote masnavis (narrative poems), which have been of great historical and literary value. Among these are the *Qiran-us Sa'dain, Miftah-ul Futuh* (dealing with the military success of Jalauddin Khalji), *Tughluq Nama* (describing Ghiyasuddin Tughluq's rise to power) and the

Khazain-ul Futuh (giving an account of Alauddin Khalji's conquest of the South). Among the other important Persian poets was Shaikh Najmuddin Hasan who was also one of the poets in the court of Alauddin Khalji. His ghazals earned him the title, S'aid of Hindustan.

The court chronicles were an important feature of the literature during the period of the Delhi Sultanate. Some important of these were, the *Tabaqat-I-Nasiri* by Minaj-us Siraj, *Futuh-us Salatin* by Isami and the *Futuhat-I Firozshahi* by Feroz Shah Tughluq. Ziauddin Barani made the most important contribution to Persian literature during this period. The *Tarikh-I Firozshahi* and the *Fatwa-I Jahandari* are his important works. The Sufi literature of the period developed a new form called the malfuzat that was in the form of a dialogue of the Sufi saints. The most famous of these was the *Fawaid-ul Fu'ad* written by Amir Hassan Sijzi containing the anecdotes of the Shaikh Nizamuddin Auliya and *Khair-ul-Majalis* containing the anecdotes of Sheik Nasiruddin Mahmud. During this period there were many works that were translated into Persian. The *Tuti Nama* (book of the parrot) by Zia Nakshabi was the first Persian translation of Sanskrit stories. The *Mahabharatha* and the *Rajtarangini* were also translated into Persian during this period. The number of translations of Sanskrit works into Persian grew during the reigns of Feroz Tughluq and Sikandar Lodi.

Like that of the sultanate, Persian also continued as the official language of the Mughal court. The Mughal rulers and princes also maintained a tradition of writing. The first Mughal emperor Babur, himself a literary figure, wrote his memoirs in Turkish which was subsequently translated into Persian by Abdur Rahim Khan Khanan. Humayun composed a Persian diwan. Prince Dara Shukoh wrote a biographical account of the Sufi saint Miya Mir and his disciples in the *Sakinatul Auliya*. He also wrote the *Majm'aul Bahrain* (Mingling of two Oceans). There was a new genre of Persian literature known as the *Sabaq-i-Hindi* (the Indian style) created during this period by the Persian poets visiting and living in the sub continent. Writers like Faizi, Urfi, Talib, Ghani Kashmiri and Bedil were among those who benefited from the patronage they received from the Mughals.

Among the important works of Faizi was *Tabashir al Sabh.* He also authored many translations of Hindu religious books. Abdur Rahim Khan Khana a talented scholar and poet lived during the reign of Akbar and Jahangir. Akbar patronized great scholar historian Abul Fazl. He is said to have maintained a library of more than four thousand books. He is known for the patronage he extended to many writers of the period. The poets Ali Quli Salem and Abu Talib Kalim were important poets during the reign of Shah Jahan. The latter is said to have authored the *Padshahnama*. Persian literature in the south received patronage from the Adil Shahi rulers of Bijapur, here Malik Qummi and Mulla Zuhuri were regarded as important Persian poets. The Qutab Shahis of Golconda patronized poets like Muhammad Hussain Tabrezi. The development of Persian literature in the Mughal court played an important role and influenced the development and growth of regional literature. Languages like Punjabi, Pushtu, Sindhi and Kashmiri were strongly influenced by Persian.

Growth and Development of Regional Languages

The growth of regional languages like Hindi, Bengali, Assamese, Oriya, Marathi and Gujarati during the medieval period was an important development. These languages can be traced to the 7th and 8th centuries when they seem to have broken away from their Prakrit base. In the south Malayalam emerged as an independent language in the 14th century. The growth of these regional languages coincided with a growing regional sentiment and the emergence of regional polities. This resulted in the decline of Sanskrit that was being replaced by Persian and some of these regional languages as a medium through which the

administrative machinery functioned. The rise of the Bhakti movement and its propagation using these languages also enabled the growth and development of these languages.

Hindi and Urdu

Regional dialects like *Braj bhasa*, Haryanvi and other dialects spoken in regions around Delhi and Punjab influenced the development of Urdu during its formative stage. The basic structure of the language consisted of Khari Boli (a mixture of various dialects spoken in the region mentioned above). The language adopted the Persian script and literary tradition. The word Urdu is of Turkish origin referring to an army or camp. It seems to have been a language that emerged from the dialect spoken in the Turkish camp between officials and the soldiers. Hindivi is said to be the language out of which Urdu and Hindi eventually developed. The works of Amir Khusrau are regarded to have laid the foundations of this language. The use of this language in the Deccan from the 14th century onwards led to a literary speech called the Dakhni. The major centres of this language were Gujarat, Bijapur, Golconda, Bidar and Aurangabad. The oldest writer of this tradition was Sayyid Banda Nawaz Gesudaraz who was an important Sufi in the Bahmani kingdom. The sultan of Bijapur, Ibrahim Adil Shah II himself was a great patron and author of a book on music in the Dakhni language.

Hindi evolved during the Apabhransa stage between the 7th – 8th centuries and the 14th century. It was characterized as Veergatha Kala (age of heroic poetry) or the Adi Kala (early Period). The various Rajput rulers patronized these poems written in the rajasthani dialect of Hindi and that glorified chivalry and bravery. Among the famous works are the *Prithviraja Raso* of Chand Bardai, and other poems like the *Visaldeva Raso* and *Hammir Raso*. The authenticity of many of these works is doubted because of the various interpolations made to the original draft. There are other works of Buddhists and Jains that can be ascribed to this period.

The development of the Hindi language underwent another transformation during the 14th and the 15 centuries with the increasing use of the language in expressing Bhakti traditions and ideas. Kabir adopted a style called the *ultabasi*, which consisted of paradoxes and enigmas. While bhakti saints like Tulsidas used the Awadhi dialect of Hindi others like Mira Bai used the Marwari dialect of Rajasthan and Surdas used *Braj bhasha*. The Sufi saints also used the development of the new dialects as a medium to reach out to a larger audience. While the Chishti saints used Hindi while composing and singing their devotional music.

Bengali

The folksongs called Charyapads composed between the 10 and 12th centuries are the earliest specimen of the Bengali language. The works of Kavindra and Srikaranandi are regarded to be among the important early works in Bengali. The growth of the Bhakti movement and the composition of various hymns associated with Chaitanya further provided a stimulus to the development of this language. Brindabandas's *Chaitanya Bhagavata* or *Chaitanya Mangal* was one such contribution to Bengali literature that not only gave a valuable account of the saint's death a decade later but is also regarded as being reflective of the social condition prevailing at that time. The *Chaitanya-Charitamrita* by Krishnadas Kaviraj was another important account. Lochandas is associated with the introduction of a new style of folk songs called Dhamali. Narrative poems called the Mangal Kavyas also grew popular during this period. They propagated the importance of local deities like Chandi and transformed Puranic gods like Siva and Vishnu into household deities. The narrative form of the Mangal Kavyas was derived from the Puranas.

Asamese and Oriya

The 13th century works of Hema Sarasvati Prahladacharita and Hara Gauri Samyada are regarded as the first works in Assamese. The literature in Assam also developed in response to the bhakti movement. Shankaradeva who introduced Vaisnavism in Assam also helped stimulate the growth of Assamese poetry. His disciple, Madhavadas wrote the *Bhakti-ratnvali* dealing with aspects of bhakti and the *Baragitas* that depicted the life of Krishna in Vrindavan. There were also translations of the Puranas into Assamese. In Orissa the works of Saraladasa are regarded as the first works of Oriya literature. There were numerous kavyas composed on Puranic themes by Madhusudana, Bhima and Sasasiva. The Rasa Kallol written during this period also deals on the theme of the love between Radha and Krishna. Other important works are the Ushabhilasa of Sisu Sankara Dasa and the Rukminibibha of Kartik Dasa. The works of Upendra Bhanja (1670–1720) were important as they ushered a new era of Oriya literature in the succeeding period.

Literature in South India

In the south Villiputturar was an important literary figure of the period. The tradition of using Sanskrit words and literary expressions is ascribed to him. Other important works in Tamil are commentaries written by Vaishnava scholars and also commentaries on works of the sangam age like the Tolkappiyam and the Kural. There were also a number of philosophical works and commentaries that were written on the Puranas. Many of the works in Tamil literature were related to Shaivism and Vaishnavism. Among the important works of the medieval period was the *Irusamaya-vilakkam* written by Haridasa, the *Sivadarumottaram* and the *Saiva Samayaneri* both written by Marainanarbandar. In the realm of philosophy the notable works were the *Cidambarapuranam* (1508) by Purana Tirumalainathan and the *Palanittalapuranam* by Balasubramanya Kavirayar.

During this period the most famous Telugu poet was Errapragada who popularized the Champu genre of literary writing (mixed form of verse and prose). He also translated the *Bhagavata Purana* into Telugu. The Vijayanagar ruler Krishnadeva Raya wrote the *Amuktamalyada* in Telugu. The most celebrated poet in his court was Allarrani Peddana and Nandi Timmaha who wrote the *Parijatapaharana*. Bhattumurti or Rama Raja Bhushan is known for the Vasucaritra and the Hariscandra Nalopakhyanam (that narrates the story of Nala and Raja Harishchandra). In the Kannada speaking regions Jain writers dominated the literary compositions of the period. The works of Basava and his followers who popularized the Virasaiva movement in the region also form an important aspect of Kannada literature. The patronage of the Hoysala rulers further helped the development of the language. The *Vadi Vidyananda* of Geroppa is an anthology of Kannada poets. The Jain scholar Salva wrote works like the *Trilokararara* (on cosmology), *Aparajiyasataka* (on Philosophy) and the *Bharataesvaracarita* (the story of the famous king Bharata). Malayalam emerged as an independent language during this period. The language was in oral form and the earliest work composed in the 14th century was the *Rama Charitam*. The works of Rama Panikkar who wrote *Bharata Gatha*, *Savitri Mahatmyam* and the *Bhagavatam* are considered important in malayalam.

INTEXT QUESTIONS 14.4

1. Name any two important texts written in Sanskrit?

2. What is a 'Kavya'?

3. Who was Amir Khusrau?

4. Name the two important works of Ziauddin Barani?

5. What do you understand by the term *Sabaq-i- Hindi*?

6. Name any four regional languages that developed during the Medieval Period?

14.5 MUSIC

Information on music of the sultanate period is limited. The important phase in the development of music during this period belongs to the time of Amir Khusrau. It is during this period that the *qawwali* style is said to have developed. He is also credited for the development of many modern ragas like *aiman, gora and sanam*. He is credited with the creation of a new musical instrument, the sitar that was a combination of the Indian *vina* and the Iranian tambura. The Turks are credited with bringing musical instruments like *rabab* and *sarangi* into South Asia. In Vrindavan Swami Haridas promoted music and is considered to have taught Tansen who was at the court of the Mughal emperor Akbar. Tansen is regarded as an important exponent of the Hindustani classical music and is credited with introducing ragas as the Miyan ki Malhar, Miyan ki Todi and Darbari. Raja Mansingh is said to have played an important role in the perfection of the Dhrupad style of North Indian Music. In the south a system of ragas known as the Janaka and Janya ragas existed during this period. The *Swaramela Kalanidhi* by Ramamatya of Kondavidu written in 1550 describes 20 Janan and 64 Janya ragas. By the 18th century several new forms of music like Tarana, Dadra and Ghazal had come into existence.

14.6 PAINTINGS

The developments in painting during the sultanate period have not been studied because of the limited samples. The closest view that one has of murals in the sultanate is to the numerous literary references. The earliest reference to murals is in a *qasida* in praise of Iltutmish, which describes the figures depicted upon the sqandrels of the main arch that was raised to welcome the envoy of the Caliph. In another reference in the *Tarikh-I Ferozshai* there is a reference to the Sultan seeking to ban the tradition of figural paintings on the walls of the palaces of Delhi. Quaranic calligraphy also became popular across South Asia during this period. The earliest copy of the Quran (dated 1399) was written in Gwalior. The manuscript was decorated with a variety of ornamental motifs. By the 15th century the kingdoms of Gujarat, Malwa and Jaunpur emerged as important centres of art.

Paintings in medieval India entered a new phase under the Mughals. They altered the character of painting across north India. The Mughal paintings are defined by the styles and subjects popular at the imperial court. The early origins of the Mughal School of painting can be traced to Kabul. During the reign of Humayun two Persian artists, Mir Syed Ali and Abdus Samad were patronized.

Akbar deputed them to illustrate manuscript of *Hamzanama*. This manuscript of 1,400 pages was compiled by artists drawn from Gwalior, Gujarat, Lahore and Kashmir. It is during this period that many features of Mughal painting developed. Many paintings of this period are collaborative efforts with two or even four painters working on one painting. Among the important features of the paintings of this period are restricted movement of the figures, fineness of lines of drawings and flat depiction of architectural columns. The Mughal paintings are also marked with a naturalism and rhythm, the clothing of the objects assumed Indian forms and the use of subsidiary scenes in the background. The two most common themes in Mughal paintings of this period are specific events in the court and the portraits of leading personalities.

Fig. 14.3 Mughal Painting

During the reign of Jahangir there were other changes in the style of Mughal paintings. The paintings of the Jahangir period accentuate a formalist style and have broad margins which are well decorated with the depiction of flora and faces of human figures, the naturalistic representations matured during the reign of Jahangir. The use of trees, birds, streams and rivers in the backdrop of the paintings became very popular.

There are interesting scenes of love and portraits of women members attached to the royal court in Mughal paintings of the Shah Jahan period, while the paintings of the Aurangzeb period provide glimpses of the Mughal emperor during his campaigns. As in architecture the Mughal paintings also gave way to the growth and development of regional styles that tried to replicate the same features and characteristic decorative designs.

Rajput paintings that are also of the same period consist of various different court styles, corresponding to the various Rajput kingdoms. The Rajput paintings during the 16th and 17th centuries used many representations of mythology and of court scenes.

Fig. 14.4 Rajput Painting

The Rajput paintings are spread over a larger geographical region, with each region forming a separate sub topic in the artistic scheme. The other styles that were popular were the regional styles of the Deccan and the regions of Bengal, Gujarat and Orissa. The Rajput paintings further flourished in the eighteenth century when many of the artists shifted to the courts of their new patrons. This also coincided with the emergence of many smaller regional styles of paintings. These paintings are known for the intensity of the colours that they use and depict hunting scenes, portraits of individuals and of musical sessions. The main styles of this painting were the Mewar, Bundi and the Kishangarh schools.

INTEXT QUESTIONS 14.5

1. Name the Musical instrument created by Amir Khusrau?

2. Who played an important role in the development of the dhrupad style?

3. What were the stylistic changes in Mughal Paintings seen during the reign of Jahangir?

4. Mention a few popular themes in Mughal Miniatures?

14.7 ARCHITECTURE

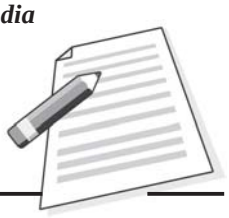
Architecture of the Delhi Sultanate

New architectural forms and styles were introduced in India during the medieval period. The arch and dome were new architectural additions of the period. The use of lime-mortar in the construction of buildings and houses altered the building techniques. The development of the true arch was important feature of the architectural style of the period. The true arch required stones and bricks to be laid as voussoirs in the shape of a curve and bound together firmly by a good binding material. The arches were made in different shapes but the dominant one was the pointed form. In the 14th century a variant of the arch, called the four-centred arch was introduced by the Tughluqs in their buildings.

There are only a few instances of early Turkish buildings in the sub continent where newly quarried material has been employed. In most of the buildings of the period the richly carved capitals, columns and shafts of older buildings are reused. Stone has been used abundantly in the masonry work of this period. The material commonly used for plastering buildings was gypsum. Apparently lime-plaster was reserved for places that needed to be secured against water leakage as in roofs, canals and drains. In the later period gypsum mortar became popular in buildings.

Here we will provide you a brief account of medieval architecture during the Sultanate Mughal and the regional styles which developed in India during medieval period.

Fig 14.5 Qutab Minar & Alai Darwaja



The Sultanate Period

Monuments like the Quwwatul Islam mosque (1198), Qutab Minar (1199–1235),

Adhai Din Ka Jhonpra (1200) and Iltutmish's tomb represent the early forms of Indo-Islamic architecture. The early buildings show signs of being worked upon by local craftsmen while the later buildings show the development or the maturing of the Indo-Islamic style. In these monuments one can see the gradual development of dome and the true arch. The best examples of this are the tombs of Iltutmish (1233–34) and Balban (1287–88). The Alai Darwaza in the Qutub complex (1305) and the Jamat Khana Masjid at Nizamuddin (1325) are examples of Khalji period. Here one notices changes marked by the distinct influence of the Seljuq architectural tradition. The employment of the true arch shaped like a pointed horse shoe; the emergence of true dome; use of red sand stone and decorative marble reliefs; the emergence of the lotus bud fringe on the underside of the arch and the new masonry were the important features of this new style. The new architectural style of the Tughluq period is represented with the use of stone rubble as the principle building material, the battering of walls and bastions, a new type of arch called the four centred arch, the emergence of the pointed dome and the introduction of an octagonal plan of tomb building. Another important feature of Tughlaq architecture was the "batter" or sloping walls. This gave the structures an effcct of strength. During the subsequent period numerous tombs were built using the octagonal plan while others were built using the square plan. The Architectural monuments of the Sur's can be divided into two periods, the first with buildings at Sasaram (1530–40) like the tombs of Sher Shah's father and Sher Shah himself. The second phase from (1540–45) is represented by buildings like the Purana Qila in Delhi and the Qilai Kuhna Masjid inside the Qila. The slight flatness in the curve towards the crown is indicative of the last stage before the development of the four-centred arch developed during the Mughal phase.

Regional Variations

During this period there was a development of various regional architectural forms. In eastern India there was the development of two distinctive schools in Bengal and in Jaunpur. The most prominent buildings of the Bengal school belong to the Malda district in the remains of the two cities, Gaur and Pandua. Here there is an introduction of two important features. The first was the 'drop arch', which had a span greater than its radius and centres at the import level. The second was the method of raising the roof in a system of arched bays where small domes supported by diagonally arranged brick pendentives that helped transition from a square to a circular base. Another development in this period was the transition from constructing bamboo houses to brick structures, during which a special form of a curved roof developed. The best illustrations of the architecture styles from Jaunpur are the mosques. The styles here bear close resemblance to the Tughlaq style. The use of the arch and beam are notable features of this style.

In western India the development of regional architectural forms is notable in 14th century Gujarat. Here there is a distinctive change in the art form from the 14th into the 15thcentury. In the former there was a large scale use of building material from demolished temples and in the latter there is a development of a new style in which the layout of the mosques copied the architectural imprint of temples. In central India the development of new art forms is noticeable in the Malwa region; the cities of Dhar and Mandu are illustrations of this style.

Another important region that developed its distinctive style was the Deccan where the Bahmani kingdom created a very different architectural style as compared to the northern architectural forms. The Deccan style developed with the fusion of the Tughlaq style from the north and the Iranian style. The development of the

architectural style here coincides with the shifting of the kingdom's capital from Gulbarga (1347) to Bidar (1425) and eventually to Golconda (1512). In the first phase in Gulbarga the architectural style is representative of a distinctive Islamic architecture that followed the Tughlaq style. In the second phase there is an adaptation of Iranian architectural styles, this is accompanied with the use of coloured tiles, mural paintings and a change in the shape of the domes.

Another important regional development in the Deccan was Vijayanagara art. The distinctive style is best illustrated using the architectural forms in the city of Hampi. Besides palaces and temples the city also had an extensive network of waterworks and public buildings such as the elephant stables and the Lotus Mahal. The unique features of this style were the use of pillars for architectural and decorative purposes. The climax of temple architecture at Vijayanagara occurred under the *Tuluva* rulers. The architectural tradition was accompanied by a vibrant sculptural tradition that used many mythological figures and narratives. The shrines on Hemakuta hill, Virupaksha temple and the Hazara Rama temple are examples of Vijayanagara temple architecture.

The Architecture of the Mughal Empire

This period witnessed large scale architectural activities that represented the peak of Islamic art in India. It was also a period where there was a great exchange of ideas and styles that led to the creation of a style that was very different from the Sultanate period and that had many features of local or regional styles. The Mughal Emperor Akbar initiated the grand projects that symbolize this period.

Among the early structures of this period are the two mosques built by Babur at Sambhal and Panipat in 1526. Babur is also credited with the laying out of gardens at Dholpur and at Ram Bagh and Zahra Bagh at Agra. Two mosques one at Agra and the other at Hissar belong to the reign of the second Mughal emperor Humayun. The grandness of Mughal architecture began with the construction of Humayun's tomb and its design by Mirak Mirza Ghiyas from Persia. He brought with him Persian craftsmen to work on the tomb. This tomb is the earliest specimen of a garden enclosure and is raised on an arcaded sandstone platform. The tomb is octagonal and

14.6 Humayun's Tomb

crowned by a high dome. The dome is a double dome, which is built in two layers one which provides the ceiling to the interior of the building and the other, which provides the outer layer that crowns, the building.

During the reign of Akbar many indigenous styles were encouraged leading to the common use of sandstone, the use of arches (mainly in a decorative form) and the decoration that comprised mainly of boldly carved or inlaid patterns complemented by brightly coloured patterns on the interiors. Among the important monumental projects undertaken was the building of Agra fort, within the fort were many structures that were built in the Gujarat and Bengal styles, which were subsequently demolished by Shah Jahan who remodelled the fort and its interiors. The Janangir Mahal conceived as a robust building in red sandstone, is a fusion of Hindu and Islamic building designs. The combination of beam and bracket form the principal structural system, the same styles are seen in the palace fortresses of Lahore and Allahabad. Mughal architecture under Akbar entered a new phase with the construction of Fatehpur Sikri. This city-palace was built entirely of red sandstone between 1571–1585. The buildings could be studied under two categories, religious and secular. Among the religious buildings are, the Jami Masjid, the Buland Darwaza and the tombs of Shaikh Salim Chishti. The secular structures are the palaces, administrative buildings and other structures. The Jama Masjid uses a typical plan of a mosque with a central courtyard, arcades on three sides and a domed skyline. In its courtyard lies the tomb of Salim Chishti. Among the palaces are buildings known as the Jodh Bai palace, the Panch Mahal (the size of this five storey structure that diminishes as one goes higher), the *Diwan-i-Khas* (is in the form of a rectangle and is two stories from outside) and the *Diwan-i- Am*. Among the other buildings here are the Hathi Pol and the Karkhana buildings.

The important buildings of the reigns of Jahangir include the Tomb of Akbar at Sikandara, and the tomb of Itmad ud Daula. The tomb at Sikandara is designed as a tomb

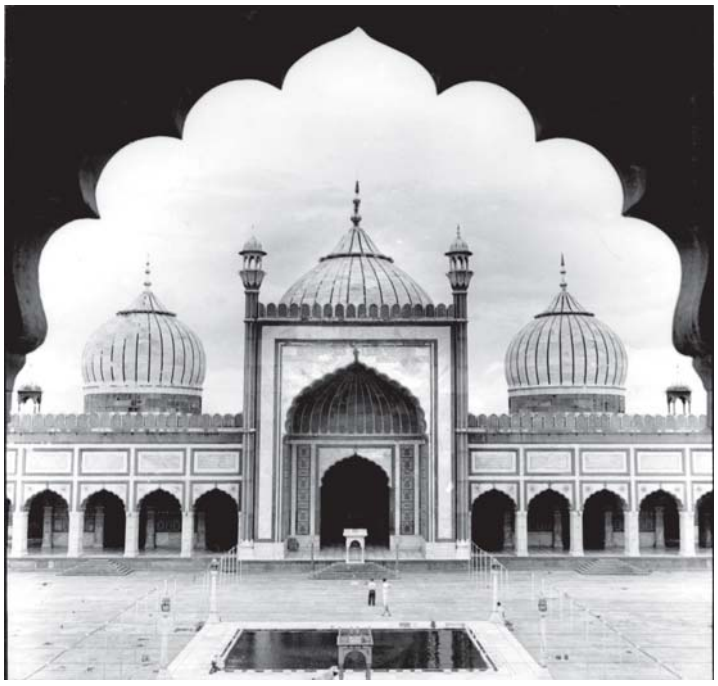


Fig. 14.7 Jama Masjid Delhi

enclosure enclosed by a garden, the tomb itself is three stories high the first being an arcaded platform making the basement the middle portion is in three tiers of red sandstone while the highest one is made of white marble which is open on top with a screen surrounding it. The tomb of Itmad ud Daula built in 1622–28 marks a change in architectural style from the Akbari period. This enclosed tomb with a dome roof is enclosed with a beautiful marble tracery. Jahangir is also known to have laid the famous Mughal gardens in Kashmir.

Among the important monuments of the reign of Shah Jahan are the Lal Qila (in Delhi), the Moti Masjid (at Agra), the Jami Masjid in Delhi and the Taj Mahal. The Lal Qila is designed as a rectangle along the banks of the river Yamuna. There are two gates, the Delhi and Lahore gates. There is a moat that runs all along the fort except on the riverside. The important buildings inside the fort are the Diwan-i-Am, Diwan-i-Khas and the Rang Mahal. The Moti Masjid in Agra was an experiment with an alternative scheme of an open prayer hall that had also dispensed with the minarets and replaced them with *chhatris* on the four coners of the prayer hall. The Jammi Masjid is a larger version of the Jammi Masjid in Fathepur Sikri. It is built on a large platform; within the mosque there are colonnades on three sides with the sanctuary along the fourth. There are three marble domes rising above the sanctuary. The Taj Mahal represents the grandest project of Shahjahan. The construction of the Taj began in 1632 and was completed by 1643. The plan of the complex is rectangle with a high enclosure wall and a lofty gateway in the middle. The main building of the Taj stands on a high marble platform at the northern end of the enclosure. There is a huge dome that covers the top of this structure, with an inverted lotus finial. The decorative features of the building consist mainly of calligraphy and inlay work in the exterior and pietra dura in the interior.

The Moti Masjid at Lal Qila in Delhi, the Badshahi Masjid in Lahore and the mausoleum built for his wife Rabia ud Dauran at Aurangabad are the main examples of Mughal architecture under Aurangzeb. The mausoleum at Aurangabad was modeled on the Taj Mahal. Of architectural monuments after Aurangzeb the tomb of Safdar Jang in Delhi is representative of the continuation of the tradition of the Mughals by the regional governors.

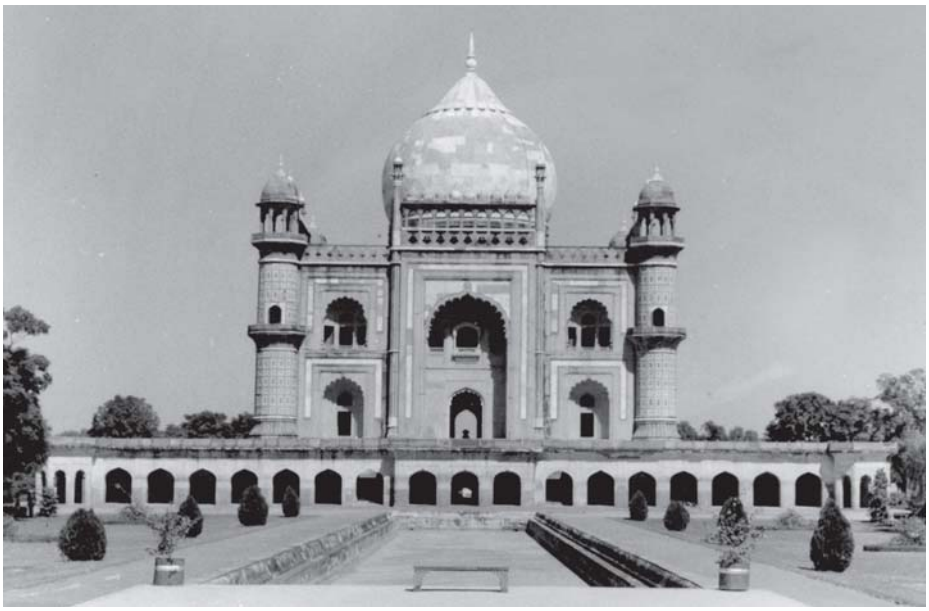
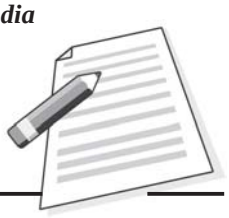


Fig. 14.8 Safdarjung Tomb



Decorative Styles

Another feature of the art of this period was the decorative art in Islamic buildings that was introduced in the sub continent for the first time. These decorative styles were usually in the form of calligraphy, geometrical figures and foliation. In calligraphy quranic sayings were inscribed on buildings in an angular, sober and monumental script called kufi. The calligraphy was found on different parts of the buildings as on doorframes, ceilings, wall panels, etc. The geometric shapes on the other hand were used in different variety of combinations. The generating source of these designs was the circle, which was then developed into a square, triangle or polygon. These forms were then elaborated by, multiplication and sub division, by rotating and by symmetrical arrangements. Of the flotations, the dominant form of decoration employed in the sultanate buildings was the arabesque. It was characterized by a continuous stem that split regularly, producing a series of leafy secondary stems which split again to reintegrate into the main stem.

INTEXT QUESTIONS 10.6

1. Name two important changes in architectural forms made during the Medieval period?

   _____

2. What is a true arch?

   _____

3. Name a few monuments associated with early forms of Indo Islamic architecture?

   _____

4. Which type of stone was used in the construction of Fatehpur Sikri?

   _____

5. Name some of the decorative styles used in medieval architecture?

   _____

WHAT YOU HAVE LEARNT

The medieval Indian culture represents the synthesis of Indian and Persian philosophy, literature art and architecture. In religious sphere Sufism and Bhakti tradition influenced each other. They provided an opportunity for understanding religious traditions of Hindus and Muslims at people's level.

The emergence of Urdu as a new language is a best example of interaction and synthesis. The same is visible in the area of Music and Painting. In the field of architecture, the form, style and decoration take a lot from each other.

The medieval period thus represents an important era of dramatic change in the world of religion and art in South Asia. The growing popularity of Sufism played an important role in the popular acceptability of Islam and in the course establishing unique Islamic tradition in the sub continent. The Bhakti movement played a similar role in the development of Hinduism. On one hand it challenged existing religious and

social hierarchies and on the other it revived concepts like monotheism in mainstream Hindu tradition. Both the Sufi and Bhakti movements questioned the authority of the established clergy and the relevance of established religious rituals. Importantly while both emerged questioning established religious traditions they eventually found themselves being integrated into established religious systems.

Another important development during the medieval period was the growth in vernacular literature. Growing regional identities helped create new literary and art forms. The growth in regional languages like Bengali, Gujarati, Marathi and Telugu was a very significant development. The popularity of translations further widened readership and helped in the exchange of ideas. The exchange of ideas also ushered new development in music. The use of the Sitar and new styles of music further enriched the medieval period.

In the realm of art one witnesses the development of new styles of painting associated with the patronage of the Mughal and the Rajput style There was a change in the character and stylistic representation seen in earlier periods. The synthesis of the medieval period is best seen in the development of new architectural styles. The large number of forts, palaces, temples and Mosques that can be dated to this period are examples of the new styles. The use of decorative motifs and the adaptation of the dome are examples of the architectural traditions of this period.

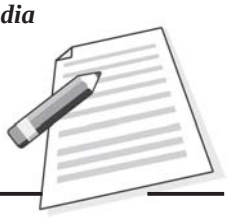
TERMINAL QUESTIONS

1. Discuss some of the important aspects of Sufi teachings?
2. Name the Sufi Order founded by Khwaja Bahauddin Naqshbandi – What were the important teachings of their Silsilah?
3. What were the similarities in the teachings of various Bhakti Saints?
4. What were the important developments in the Bhakti Movement in Bengal/ Maharashtra?
5. Highlight the important aspects of the teachings of Guru Nanak?
6. Highlight the development of new trends in Sanskrit literature during the medieval Period?
7. Who was Amir Khusrau? Highlight his contribution to the development of Persian literature?
8. What were the important features in the new painting styles that emerged under the Mughals?
9. Examine the important Architectural features and style of the Sultanate period?
10. Discuss the emergence of new styles in Mughal architecture during the reigns of Akbar and Jahangir?

ANSWERS TO INTEXT QUESTIONS

14.1

1. A pir is a Sufi teacher.
2. An important Sufi who reconciled Islamic Mysticism with Islamic orthodoxy.



3. It is a term used to refer to devotional Music.
4. Nizammudin Auliya.
5. He was the leader of Quadiriyya Silsilah in Punjab and a supporter of Akbar.

14.2

1. Orthodox Brahmanism
2. Kabir, Tukaram, Chaitanya
3. He was an Important Bhakti Saint from Bengal.

14.3

1. A Sikh having a direct link with the Guru.
2. An important mercantile caste in Punjab.

14.4

1. *Rajtaranginni, Prithvirajavijaya.*
2. It is a poetical narrative.
3. He was a Persian poet patronized during the Sultanate period disciple of Nizamuddin Anlyla
4. *Fatwa – i- Jahandari / Tarikh -i- firozshahi.*
5. A new form of Persian literature in India.
6. Marathi, Bengali, Gujarati Oriya.

14.5

1. Sitar.
2. Raja Mansingh
3. The emergence of a formalist style and use of naturalistic representations.
4. Specific events in the court and portraits of leading personalities.

14.6

1. The arch and the dome.
2. A style of arch making that emerged in the medieval period. The centre stone was important in this.
3. Quwwat ul Islam Mosque, Qutab Minar, Adhai Din Ka Jhonpra
4. Red Sand Stone
5. Calligraphy/Geometric Shapes.

HINTS TO TERMINAL QUESTIONS

1. Refer Section 14.1 paragraph 1,3,6
2. Refer 14.1 Naqshbandi Silsilah
3. Refer 14.2 Para 1 to 4

4. Refer 14.2 under Vaishnava Bhakti
5. Refer Section 14.3 paragraph 1 & 2.
6. Refer Section 14.4 paragraph under Sanskrit Literature
7. Refer 14.4 under Persian Literature
8. Refer 14.6
9. Refer 14.7 under Delhi Sultanate
10. Refer 14.7 under Mughal Empire

GLOSSARY

Khanqah	–	Centre of activities of Sufi orders
Silsilas	–	Orders of Sufi
Mono Theist	–	Those who believe in One God
Peitra Dura	–	Iranian decorative style in which colourful stone is embedded on white/another colour stone/marble in such a way it looks one piece.
Ruh	–	Soul, spirit
Hulul	–	Infusion of the divine spirit
Ziyarat	–	Practice of visiting tombs, kind of pilgrimage
Sama	–	Musical congregation of Sufis

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UNDERSTANDING EIGHTEENTH CENTURY INDIA

The eighteenth century in India was characterized by two critical transitions which altered the structure of power and initiated important social and economic changes. The first was the transition in the first half of the century from the Mughal Empire to the regional political orders. The second was the transition in the polity, society and economy. In the 18th century English East India Company steered its way to position of political dominance. The decline of the Mughal authority gave rise to the emergence of a number of independent kingdoms. In this chapter we will study the emergence of these independent kingdoms in different parts of the country. The aggressive British policies affected the economic situation. The agricultural and non agricultural production was altered. The commercial activities also underwent changes. These will also be discussed in the chapter. The social and cultural scenario of 18th century will also be analysed.

OBJECTIVES

After studying this lesson, you will be able to:

- explain causes of the fall of the Mughal Empire and rise of the regional polities;
- give an account of major political powers that emerged during this period;
- distinguish the regional variations within the Indian economy of the period;
- identify the features of society and culture in the 18th century and
- list the issues involved in understanding the eighteenth century.

15.1 DECLINE OF THE MUGHAL EMPIRE

The Background

The unity and stability of the Mughal Empire was shaken during the long and strong reign of Emperor Aurangzeb. However, in spite of setbacks and adverse circumstances the Mughal administration was still quite efficient and the Mughal army strong at the time of his death in 1707. This year is generally considered to separate the era of the great Mughals from that of the lesser Mughals. After the death of Aurangzeb the Mughal authority weakened, it was not in a position to militarily enforce its regulations in all parts of the empire. As a result many provincial governors started to assert their authority. In due course of time they gained independent status. At the same time many kingdoms which were subjugated by the Mughals also claimed their indepence. Some new regional groups also consolidated and emerged as political

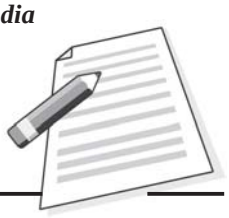
power with all these developments, the period between 1707 and 1761 (third battle of Panipat, where Ahmed Shah Abdali defeated the Maratha chiefs) witnessed resurgence of regional identity that buttressed both political and economic decentralization. At the same time, intraregional as well as interregional trade in local raw materials, artifacts, and grains created strong ties of economic interdependence, irrespective of political and military relations.

Passing of the Mughal Empire

In 1707, when Aurangzeb died, serious threats from the peripheries had begun to accentuate the problems at the core of the empire. The new emperor, Bahadur Shah I (or Shah Alam; ruled 1707–12), followed a policy of compromise, pardoning all nobles who had supported his rivals. He granted them appropriate territories and postings. He never abolished *jizya*, but the effort to collect the tax were not effective. In the beginning he tried to gain greater control over the Rajput states of the rajas of Amber (later Jaipur) and Jodhpur. When his attempt met with firm resistance he realized the necessity of a settlement with them. However, the settlement did not restore them to fully committed warriors for the Mughal cause. The emperor's policy toward the Marathas was also that of half-hearted conciliation. They continued to fight among themselves as well as against the Mughals in the Deccan. Bahadur Shah was, however, successful in conciliating Chatrasal, the Bundela chief, and Churaman, the Jat chief; the latter also joined him in the campaign against the Sikhs.

Jahandar Shah (ruled 1712–13) was a weak and ineffective ruler. His wazir Zulfiqar Khan assumed the executive direction of the empire with unprecedented powers. Zulfiqar believed that it was necessary to establish friendly relations with the Rajputs and the Marathas and to conciliate the Hindu chieftains in general in order to save the empire. He reversed the policies of Aurangzeb. The hated *jizya* was abolished. He continued the old policy of suppression against the Sikhs. His goal was to reconcile all those who were willing to share power within the Mughal institutional framework. Zulfiqar Khan made several attempts at reforming the economic system.

He failed in his efforts to enhance the revenue collection of the state. When Farrukh Siyar, son of the slain prince Azimush-Shan, challenged Jahandar Shah and Zulfiqar Khan with a large army and funds from Bihar and Bengal, the rulers found their coffers depleted. In desperation, they looted their own palaces, even ripping gold and silver from the walls and ceilings, in order to finance an adequate army. Farrukh Siyar (ruled 1713–19) owed his victory and accession to the Sayyid brothers, Abdullah Khan and Husain Ali Khan Baraha. The Sayyids thus earned the offices of *wazir* and chief *bakhshi* and acquired control over the affairs of state. They promoted the policies initiated earlier by Zulfiqar Khan. *Jizya* and other similar taxes were immediately abolished. The brothers finally suppressed the Sikh revolt and tried to conciliate the Rajputs, the Marathas, and the Jats. However, this policy was hampered by divisiveness between the *wazir* and the emperor, as the groups tended to ally themselves with one or the other. The Jats once again started plundering the royal highway between Agra and Delhi. Farrukh Siyar deputed Raja Jai Singh to lead a punitive campaign against them but *wazir* negotiated a settlement over the raja's head. As a result, throughout northern India *zamindars* either revolted violently or simply refused to pay assessed revenues. On the other hand, Farrukh Siyar compounded difficulties in the Deccan by sending letters to some Maratha chiefs urging them to oppose the forces of the Deccan governor, who happened to be the deputy and an associate of Sayyid Husain Ali Khan. Finally, in 1719, the Sayyid brothers brought Ajit Singh of Jodhpur and a Maratha force to Delhi to depose the emperor.



The murder of Farrukh Siyar created a wave of revulsion against the Sayyids among the various factions of nobility, who were also jealous of their growing power. Many of these, in particular the old nobles of Aurangzeb's time, resented the *wazir's* encouragement of revenue farming, which in their view was mere shop keeping and violated the age- old Mughal notion of statecraft. In Farrukh Siyar's place the brothers raised to the throne three young princes in quick succession within eight months in 1719. Two of these, Rafi- ud- Darajat and Rafi- ud- Dawlah (Shah Jahan II), died of consumption. The third, who assumed the title of Muhammad Shah, exhibited sufficient vigour to set about freeing himself from the brothers' control.

A powerful group under the leadership of the Nizam-ul-Mulk, Chin Qilich Khan, and his father's cousin Muhammad Amin Khan, the two eminent nobles emerged finally to dislodge the Sayyid brothers (1720). By the time Muhammad Shah (ruled 1719–48) came to power, the nature of the relationship between the emperor and the nobility had almost completely changed. Individual interests of the nobles had come to guide the course of politics and state activities. In 1720 Muhammad Amin Khan replaced Sayyid Abdullah Khan as *wazir;* after Amin Khan's death (January 1720), the office was occupied by the Nizam-ul-Mulk for a brief period until Amin Khan's son Qamar-ud-Din Khan assumed the title in July 1724 by a claim of hereditary right. The nobles themselves virtually dictated these appointments. By this time the nobles had assumed lot of powers. They used to get *farmans* issued in the name of emperor in their favours. The position of emperor was preserved as a symbol only without real powers. The real powers seated with important groups of nobles. The nobles in control of the central offices maintained an all-empire outlook, even if they were more concerned with the stability of the regions where they had their *jagirs. Farmans* (mandates granting certain rights or special privileges) to governors, *faujdar,* and other local officials were sent, in conformity with tradition, in the name of the emperor. Individual failings of Aurangzeb's successors also contributed to the decline of royal authority. Jahandar Shah lacked dignity and decency; Farrukh Siyar was fickle-minded; Muhammad Shah was frivulous and fond of ease and luxury. Opinions of the emperor's favourites weighed in the appointments, promotions, and dismissals even in the provinces.

15.2 THE RISE OF REGIONAL POLITIES AND STATES

The states that arose in India during the phase of Mughal decline and the following century (roughly 1700 to 1850) varied greatly in terms of resources, longevity, and essential character. Some of them- such as Hyderabad in the south, was located in an area that had harboured regional state in the immediate pre-Mughal period and thus had an older local or regional tradition of state formation. Others were states that had a more original character and derived from very specific processes that had taken place in the course of the late sixteenth and seventeenth centuries. In particular, many of the post- Mughal states were based on ethnic or sectarian groupings- the Marathas, the Jats, and the Sikhs. In due course, the enrichment of the regions emboldened local land and power-holders to take up arms against external authority. However, mutual rivalry and conflicts prevented these rebels from consolidating their interests into an effective challenge to the empire. They relied on support from kinsfolk, peasants, and smaller *zamindars* of their own castes. Each local group wanted to maximize its share of the prosperity at the expense of the others. The necessity of emphasizing imperial symbols was inherent in the kind of power politics that emerged. Each of the contenders in the regions, in proportion to his strength, looked for and seized opportunities to establish his dominance over the others in the neighbourhood. They all needed

a kind of legitimacy, which was so conveniently available in the long-accepted authority of the Mughal emperor. They had no fear in collectively accepting the symbolic hegemony of the Mughal centre, which had come to co-exist with their ambitions. The gradual weakening of the central authority set in motion new types of provincial kingdoms. Nobles with ability and strength sought to build a regional base for themselves. The *wazir* Chin Qilich Khan himself, showed the path. Having failed to reform the administration, he relinquished his office in 1723 and in October 1724 marched south to establish the state of Hyderabad in the Deccan. The Mughal court's chief concern at this stage was to ensure the flow of the necessary revenue from the provinces and the maintenance of at least the semblance of imperial unity. Seizing upon the disintegration of the empire, the Marathas now began their northward expansion and overran Malwa, Gujarat, and Bundelkhand. Then, in 1738–39, Nadir Shah, who had established himself as the ruler of Iran, invaded India.

INTEXT QUESTIONS 15.1

1. Who succeeded Aurangzeb in 1707? What kind of policy did he follow?

2. Who were popularly known as 'Sayyed brothers?' Mention a few of their achievements.

3. By whom was the state of Hyderabad founded? What position did he hold under the Mughals?

4. Give two reasons for the rise of the powers of nobles after the death of Aurangzeb.

5. The ruler of which country invaded India in 1738?

15.3 THE MARATHA POWER

There is no doubt that the single most important power that emerged in the long twilight of the Mughal dynasty was the Marathas. The most important Maratha warrior clan was of the Bhonsles, Sivaji Bhonsle, emerged as the most powerful figure in the southern politics.

The good fortune of Sivaji did not fall to his sons and successors, Sambhaji, and his younger brother, Rajaran. For a time it appeared that Maratha power was on the decline. But a recovery was effected in the early eighteenth century, in somewhat changed circumstances. A particularly important phase in this respect is the reign of Sahu, who succeeded Rajaram in 1708. Sahu's reign, lasted for four decades upto 1749. It was marked by the ascendancy of a lineage of Chitpavan Brahman ministers, who virtually came to control central authority in the Maratha state. The Bhonsles were reduced to figureheads. Holding the title of peshwa (chief minister), the first truly prominent figure of this line is Balaji Visvanath, who had helped Sahu in his rise to power. Visvanath and his successor, Baji Rao I (peshwa between 1720 and 1740), managed to bureaucratise the Maratha state to a far greater extent than had been the case under the early Bhonsles. They systematized the practice of tribute gathering from Mughal territories, under the heads of *sardeshmukhi*

and *chauth* (the two terms corresponding to the proportion of tribute collected). They seem to have consolidated methods of assessment and collection of land revenue and other taxes, on the lines of the Mughals. Much of the revenue terminology used in the documents of the peshwa and his subordinates derives from Persian. This suggests a greater continuity between Mughal and Maratha revenue practices.

The Maratha Confederacy

By the close of Sahu's reign, a few powerful Maratha Kingdoms were in complete control of their territories. This period saw the development of sophisticated networks of trade, banking, and finance in the territories under their control. The banking houses based at Pune, had their branches in Gujarat, Ganges Valley, and the south. Attention was also paid to the Maritime affairs. Bala ji Visvanath took some care to cultivate the Angria clan, which controlled a fleet of vessels based in Kolaba and other centres of the west coast. These ships posed a threat not only to the new English settlement

Map 15.1 The Maratha Confederacy

of Bombay, but to the Portuguese at Goa, Bassein, and Daman. On the other hand, there also emerged a far larger domain of activity away from the original heartland of the Marathas. Of these chiefs, the most important were the Gaikwads (Gaekwars), the Sindhias, and the Holkars. Also, there were branches of the Bhonsle family that relocated to Kolhapur and Nagpur, while the main line remained in the Deccan heartland, at Satara. Let us examine their areas of influence.

The Bhonsles of Nagpur

Unlike the Kolhapur Bhonsles and the descendants of Vyamkoji at Thanjavur, both of whom claimed a status equal to that of the Satara raja, the line at Nagpur was clearly subordinate to the Satara rulers. A crucial figure from this line is Raghuji Bhonsle (ruled 1727–55), who was responsible for the Maratha incursions on Bengal and Bihar in the 1740s and early 1750s. The relations of his successors, Janoji, Sabaji, and Mudhoji, with the peshwas and the Satara line were varying, and it is in this sense that these domains can be regarded as only loosely confederated, rather than tightly bound together. Other subordinate rulers who emerged under the overarching umbrella provided by the Satara ruler and his peshwa were equally somewhat opportunistic in their use of politics.

The Gaikwads of Baroda

The Gaikwads, gathered prominence in the 1720. Initially they were subordinate not only to the Bhonsles but also to the powerful Dabhade family. However, it was only after the death of Sahu, when the power of the peshwas was further enhanced, that the position of the Gaikwads truly improved. By the early 1750s, their rights on large portion of the revenues of Gujarat were recognized by the peshwa. The expulsion of the Mughal governor of the Gujarat province from his capital of Ahmadabad in 1752 set the seal on the process. The Gaikwads preferred, however, to establish their capital in Baroda, causing realignment in the network of trade and consumption in the area. The rule at Baroda of Damaji (d. 1768) was followed by a period of some turmoil. The Gaikwads still remained partly dependent on Pune and the peshwa, especially to intervene in moments of succession crisis. The eventual successor of Damaji, Fateh Singh (ruled 1771– 89), did not remain allied to the peshwa for long in the late 1770s and early 1780s, he chose to negotiate a settlement with the English East India Company, which eventually led to increased British interference in his affairs. By 1800, the British rather than the peshwa were the final arbiters in determining succession among the Gaikwads, who became subordinate rulers under them in the nineteenth century.

The Holkars of lndore

In the case of the Holkars the rise in status and wealth was particularly rapid and marked. Initially they had very little political power. However by 1730s their chief Malhar Rao Holkar consolidated his position. He was granted a large share of the *chauth* collection in Malwa, eastern Gujarat, and Khandesh. Within a few years, Malhar Rao consolidated his own principality at Indore, from which his successors controlled important trade routes as well as the crucial trading centre of Burhanpur. After him, control of the dynastic fortunes fell largely to his son's widow, Ahalya Bai, who ruled from 1765 to 1794 and brought Holkar power to great glory. Nevertheless, their success could not equal that of the next great chieftain family, the Sindhias.

The Sindhias of Gwalior

The Sindhias carved a prominent place for themselves in North Indian politics in the decades following the third battle of Panipat (1761). Again, like the Holkars, the Sindhias were based largely in central India, first at Ujjain, and later (from the last quarter of

the . 18th century) in Gwalior. During the long reign of Mahadaji Sindhia (1761–94) family's fortunes were truly consolidated.

Mahadaji, proved an effective and innovative military commander. He employed a large number of European soldiers in his force. His power grew rapidly after 1770. During this period he managed to make substantial inroads into North India that had been weakened by Afghan attacks. He intervened with some effect in the Mughal court during the reign of Shah Alam II. The Mughal king made him the "deputy regent" of his affairs in the mid-1780s. His shadow fell not only across the provinces of Delhi and Agra but also on Rajasthan and Gujarat, making him the most formidable Maratha leader of the era. The officials of the East India Company were very cautious in dealing with him.

His relations with the acting peshwa, Nana Fadnavis at Pune were fraught with tension. Eventually, the momentum generated by Mahadaji could not be maintained by his successor Daulat Rao Sindhia (ruled 1794–1827), who was defeated by the British and forced by treaty in 1803 to surrender his territories both to the north and to the west.

The careers of some of these potentates, especially Mahadaji Sindhia, illustrate the potency of Mughal symbols even in the phase of Mughal decline. For instance, after recapturing Gwalior from the British, Mahadaji took care to have his control of the town sanctioned by the Mughal emperor. Equally, he zealously guarded the privileges and titles granted to him by Shah Alam, such as *amir al-umara* ("head of the *amirs")* and *na'ib wakii-i mutlaq* ("deputy regent"). In this he was not alone. Instances in the 18th century of states that wholly threw off all pretense of allegiance to the Mughals are rare. Rather, the Mughal system of honours and titles, as well as Mughal- derived administrative terminology and fiscal practices, continued despite the decline of imperial power.

INTEXT QUESTIONS 15.2

1. Name the single most important power that emerged during the declining phase of Mughal dynasty.

   _____

2. Who was referred as Peshwa during the Maratha rule? Name the Peshwa who held power between 1720–1740.

   _____

3. In the context of the Marathas what did the following terms indicate?

   (a) Chauth (b) Sardeshmukhi.

   _____

4. Name the important Portuguese trade centres in the Western coast of India.

   _____

5. Name the various ruling dynasties of the Marathas confederacy. In which region did they rule?

   _____

6. Who was Ahalya Bai? What was her main achievement?

   _____

15.4 THE NAWABS OF BENGAL

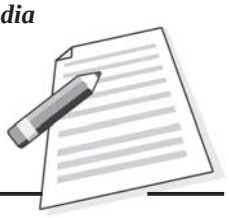
Murshid Quli Khan who started his career as Diwan of Bengal under Aurangzeb became virtually independent with the growing weakening of the central authority. However, he regularly sent tribute to the Mughal emperor. Ali Vardi Khan deposed the family of Murshid Quli Khan and made himself the Nawab in 1739. These Nawabs brought stability and peace and promoted agriculture, trade and industry. Equal opportunities were given to both Hindus and Muslims. But the Nawabs could not visualise the long term implications of the presence of the European trading companies and neglected military preparedness. In 1756–1757, the successor of Ali Vardi Khan, Siraj- ud - Daulah had to fight the English East India Company over the trading rights. His defeat in the battle of Plassey in June 1757 paved the way for subjugation of Bengal as well as India.

15.5 THE NAWABS OF AWADH

With the weakening central control the Mughal *suba* of Awadh also saw emerging ambitions of a provincial governor- Saadat Khan Burhan ul Mulk. Saadat Khan disciplined the local zamindars and gave shape to a well paid, well armed and well trained army. Before his death in 1739, Saadat Khan made the provincial head a hereditary position. His successors Safdar Jung and Asaf ud Daulah not only played very decisive role in the politics of northern India but also gave a long term administrative stability to the nawabi of Awadh. Under the Nawabs firstly Faizabad and then Lucknow became the cultural rival of Delhi in the spheres of arts, literature and crafts. Regional architecture reflected itself in the form of *Imambarah* and other buildings. The evolution of dance form *Kathak* was the outcome of cultural synthesis.

15.6 THE SIKHS OF PUNJAB

The Mughal force supressed the Sikhs under Banda Bahadur. But this did not put an end to Sikh resistance to Mughal authority. In the 1720s and 1730s, Amritsar emerged as a centre of Sikh activity, mainly because of its preeminence as a pilgrimage centre. Kapur Singh, the most important of the Sikh leaders of the time, operated from its vicinity. He gradually set about consolidating a revenue-cum military system. Some Sikh groups also started consolidating themselves as political force. These activities discouraged the attempts by the Mughal governors of Lahore Suba to set up an independent power base for themselves in the region. First Abdus Samad Khan and then his son Zakariya Khan attempted to control sovereign power. After the latter's demise in 1745, the balance shifted still further in favour of the Sikh warrior- leaders, such as Jassa Singh Ahluwalia. He later on founded the kingdom of Kapurthala. The mushrooming of pockets under the authority of Sikh leaders was thus a feature of the two decades preceding Ahmed Shah Abdali's invasion of the Punjab. This process was evident in the eastern Punjab and Bari Doab. Though the principal opposition faced by Abdali in his campaigns of the 1750s and 1760s in the Punjab came from the Sikhs, Marathas also played a role of significance on this occasion. Eventually, by the mid- 1760s, Sikh authority over Lahore was established, and the Afghans were not able to consolidate their early gains. Under Ahmad Shah's successor, Timur Shah (ruled 1772–93), some of the territories and towns that had been taken by the Sikhs (such as Multan) were recovered, and the descendants of Ahmad Shah continued to harbour ambitions in this direction until the end of the century. But by the 1770s, they were dealing with a confederation of about 60 Sikh chieftains, some of these were to emerge as princely states under the British- such as Nabha and Patiala.



The Sikh chiefdoms continued many of the administrative practices initiated by the Mughals. The main subordinates of the chiefs were given *jagir* assignments. The Persianized culture of the Mughal bureaucracy continued to hold sway. It was one such chief, Ranjit Singh, grandson of Charhat Singh Sukerchakia, who eventually welded these principalities for a brief time into a larger entity. Ranjit Singh's effective rule lasted four decades, from 1799 to 1839. The power of the English East India Company was growing in all parts of the country during this period. Within ten years of his death, the British had annexed Punjab. His rise to power was based on superior military force, partly serviced by European mercenaries and by the strategic location of the territories that he had inherited from his father. Ranjit Singh's kingdom represented the culmination of nearly a century of Sikh rebellions against Mughal rule. It was based on the intelligent application of principles of statecraft. He used as his capital the great trading city of Lahore, which he captured in 1799. Having gained control of the trade routes, he imposed monopolies on the trade in salt, grain, and textiles from Kashmir to enhance his revenues. Using these earnings, he built up an army of 40,000 cavalry and infantry. By the year 1809 he was undisputed master of the most of Punjab.

15.7 JAIPUR AND OTHER RAJPUTANA STATES

Jaipur (earlier Amber) in eastern Rajasthan, was a Rajput principality controlled by the *Kachwaha* clan. In the early eighteenth century, the ruler Jai Singh Sawai took steps to increase his power manyfold. This was done by: (i) arranging to have his *jagir* assignment in the vicinity of his home territories and (ii) by taking on rights on land revenue through farming (for collection of land tax rights on a parcel of land that are rented by the state to an individual), which was gradually made permanent. By the time of his death in 1743, Jai Singh (after whom Jaipur came to be named) had emerged as the single most important ruler in the region. Most of the larger Rajput states were constantly involved in petty quarrels and civil wars. Ajit Singh of Marwar was killed by his own son.

In the 1750s Suraj Mal the Jat ruler of Bharatpur, like Jai Singh- adopted a modified form of Mughal revenue administration in his territories. However, by this time, the fortunes of the Jaipur kingdom were seriously in question. Under threat from the Marathas, recourse had to be taken to adopt short- term fiscal exactions. At the same time a series of crop failures in the 1750s and 60s adversely affected fragile agriculture. The second half of the eighteenth century was thus marked by an economic depression, accompanied by a decline in the political power of Jaipur. During this period Jaipur became a vulnerable target for the ambitions of the Marathas, and of Mahadaji Sindhia in particular.

The states discussed so far, with the exception of Maratha, were all landlocked. This did not mean that trade was not an important element in their makeup, for the kingdom of Ranjit Singh was crucially linked to trade. However, lack of access to the sea greatly increased the vulnerability of a state, particularly in an era when the major power was the English East India Company, itself initially a maritime enterprise.

15.8 POLITICS IN SOUTH INDIA

In the south, unlike the areas discussed so far, several states did make a determined bid in this period to consolidate their power by the use of access to sea and ports. Principal among these were Travancore in Kerala under Martanda Varma and Rama Varma, and Mysore under Haidar Ali and Tipu Sultan.

These states rose to prominence only in the latter half of the eighteenth century, or at least after 1740. Before that, the southern Indian scene had been dominated by a group of Muslim notables who had accompanied the Mughal expansion into the

region in the 1680s and 1690s, or else had come in a second wave that followed immediately after 1700. Many of these notables set themselves up as tribute-paying chiefs under Mughal authority. Some of them were relatively petty *nawabs* (deputies) of the Balaghat, or northern Karnataka (such as Abdul Rasul Khan of Sira). A few of them were political heavy weights like the Nizam-ul-Mulk himself and Sadullah Khan at Arcot. The Nizam-ul-Mulk had consolidated his position in Hyderabad by the 1740s, whereas the Arcot principality had emerged some three decades earlier. Neither of these rulers, while establishing dynastic succession, claimed full sovereignty. Thus they continued to cast themselves as representatives of Mughal authority. Southern Indian politics in the 1720s emerged, therefore, as a game with many petty players and three formidable ones: the Marathas (both at Thanjavur and elsewhere), the Nizam, and the Arcot (or Karnatak) Nawab.

In the second half of the eighteenth century, the power of all three of these centres declined. The succession struggle at Arcot in the 1740s and early 1750s left its rulers open to financial manipulation by private British merchants, to whom they were increasingly in debt for war expenses. In the 1750s the power of Hyderabad also declined (after the death of its founder, the Nizam-ul-Mulk). The control of the coastal districts was soon lost, leaving the kingdom landlocked and relatively sparsely populated. In this context, the only option for states was to build an elaborate and well-organized war machine while keeping external supply lines open. The control of trade was also seen as crucial in the statecraft of the period.

The State of Travancore

These principles were put into practice in the southern Kerala state of Venad (Travancore) by Martanda Varma (ruled 1729–58). The king initiated a few measures to strengthen his authority. These were (i) he built a substantial standing army of about 50,000 (ii) reduced the power of the Nayar aristocracy on which rulers of the area had earlier been dependent militarily, and (iii) fortified the northern limits of his kingdom at the so-called "Travancore line." It was also the policy of this ruler to extend patronage to the Syrian Christians, a large trading community within his domains, as a means of limiting European involvement in trade. The key commodity was pepper, but other goods also came to be defined as royal monopoly items, requiring a license for trade. These policies were continued in large measure by Martanda's successor, Rama Varma (ruled 1758–98), who was able to defend his kingdom successfully against a dangerous new rival power- Mysore.

The Rise of Mysore

Under rulers of the Vadiyar dynasty, such as Kanthirava Narasaraja and Chikka Deva Raja Mysore emerged as an important state. However, Mysore was a landlocked kingdom and dependent therefore on trade and military supplies brought through the ports of the Indian east coast. As these ports came increasingly under European control, Mysore's vulnerability increased. From the 1760s, steps were taken to change this situation. A cavalry commander of migrant origin, Haidar Ali, assumed effective power in the kingdom in 1761, reducing the Vadiyars to figureheads and displacing the powerful Kalale family of ministers. First Haidar and then, after 1782, his son, Tipu Sultan, made attempts to consolidate Mysore and make it a kingdom with access to not one but both coasts of peninsular India. Against the Kodavas, the inhabitants of the upland kingdom of Kodagu (Coorg), they were relatively successful. Coastal Karnataka and northern Kerala came under their sway, enabling Tipu to open diplomatic and commercial relations on his own account with the Middle East. Tipu's ambitions apparently greatly exceeded those of his father, and he strove actively to

escape the all- pervasive shadow of Mughal suzerainty, as discussed above. However, the problem with the Mysore of Haidar and Tipu was their inability to build an internal consensus. Their dependence on migrants and mercenaries, for both military and fiscal expertise, was considerable, and they were always resisted by local chiefs, the so called *Poligars*. More crucial was the fact that by the 1770s Mysore faced a formidable military adversary in the form of the English East India Company, which did not allow it any breathing room. It was the English who denied Mysore access to the relatively rich agricultural lands and ports of the Coromandel coastal plain in eastern India. Tipu was also finally killed in 1799 by the English forces.

INTEXT QUESTION 15.3

1. In which region and under whose patronage did the dance form- kathak evolve?

   _____

2. Why was the battle of Plassey, 1757 significant?

   _____

3. Name the sultan of Mysore who faced the challenge of the British East India company. What difficulties did he face during his rule?

   _____

15.9 THE ECONOMY IN EIGHTEENTH CENTURY INDIA

The eighteenth century can hardly be said to exhibit any substantial economic continuity between its earlier and later parts. It was a period of considerable political turmoil in India, one in which states were formed and dissolved in quick succession. That there was a great deal of fluidity in the system. It is of course true that raids by military forces would have caused dislocation. The destruction of irrigation tanks, the forcible expropriation of cattle wealth, and even the forced march of masses of people were not unknown in the wars of the 1770s and thereafter. All these must have had a harmful effect on economic stability and curtailed the impulse toward growth.

When viewed from Delhi, the 18th century is certainly a gloomy period. The attacks of Nadir Shah, then of Ahmad Shah Abdali, and finally the attacks by the Rohillas (who controlled Delhi in 1761–71) put the city in a state of regular destruction. This perspective can hardly have been shared by the inhabitants of other centres in India, whether Trivandrum, Pune, Patna, or Jaipur. There was a process of economic reorientation that accompanied the political decentralization of the era, and it is on account of this that the experience of Delhi and Agra cannot be generalized. However, the conditions of different regions were not uniform. In some, the first half of the eighteenth century witnessed continued expansion- Bengal, Jaipur, and Hyderabad, for example. While some others were late bloomers, as in the case of Travancore, Mysore, or the Punjab. No single chronology of economic prosperity and decline is likely therefore to fit all the regions of India in the epoch. Despite some key weaknesses and contradictions the economy of the eighteenth century performed well in the spheres of agriculture, inland trade and urbanization. There were some areas which saw agricultural decline- often because of inter state warfare as in the Punjab and parts of north India. Lack of new agricultural methods and techniques was overcome with the experience and management of land and labour. Data of *Taqsim* papers used and compared vis a vis *Ain-i-Akbari* proves that it was not the lack of cultivable land but

lack of labour and peace which resulted into declining agricultural production and fluctuating agricultural prices as well. At the same time the price rise benefited the peasants but unequally according to vertically divided sections of peasantry. States exacted tribute from systems of agricultural commodity production that tied villages to expansive networks of commercial mobility and exchange.

It is noteworthy that, except for a major subsistence crisis in south India between 1702 and 1704, the first seven decades of eighteenth century in India were remarkably free of famine. The great Bengal famine of 1770, in which an estimated one- third of the population perished, occurred soon after the colonial conquest. This was followed by another disastrous famine in north India in 1783. Overall a favourable land- labour ratio had enabled highly mobile peasant and tribal labour to negotiate reasonable terms with controllers of land. But the excessive revenue demands made the peasants' desertion a regular phenomenon particularly in north India. While some village notables managed to transform revenue farms into hereditary estates, others felt the squeeze from powerful regional states as Tipu's Mysore. Population, production, prices and wages tended, generally speaking, to be on a gentle upward incline during the eighteenth century. Fragmented polities did not hamper the development of a thriving inland trade in grain, cloth and cattle. Corporate merchant institutions transcended political boundaries in overseeing the transportation of goods and the provision of credit and insurance services. Pre- colonial era artisnal labour, especially weavers, had ample scope for successfully resisting extravagant demands by intermediate social groups and the state. Even an intrusive state like late- eighteenth century Mysore appeared to attack intermediaries rather than labour. Evidence from Bengal and Madras suggests that urban labour was worse off in relation to the state and the market in the early colonial than in the immediate precolonial period. While inland trade did well, the Indian shippers and merchants involved in export trade declined in the face of European advances. The great Gujarati port city of Surat lost its importance around 1720. There was a resurgence of demand for Indian goods in both West and South East Asia in the late eighteenth century in addition to European demand, but by now British merchants and shippers had achieved dominance at the expense of Indians and took the bulk of the profits.

As the old commercial centres of Surat, Masulipatnam and Dhaka degenerated, colonial port- cities like Bombay, Madras and Calcutta took their pride of place. But the decline of the Mughal capitals of Delhi and Agra was offset by the rise of regional capitals, including Lucknow, Hyderabad, the various Maratha cities, and Seringapatam. The level of urbanization was clearly higher in 1800 than a century before. What had changed in the urban centres was the relative balance of power between rulers and merchants. In some instances, commercial and financial magnets were arrogating to themselves the powers of the state.

It would also appear for a variety of reasons, that the mid- eighteenth century marks a significant change in economic sphere. For example, once the English East India Company got hold on the revenues of Bengal *subah* the flow of money was adversely affected. While earlier Bengal received gold and silver in exchange for its exports, this pattern no longer held. In later part of eighteenth century the peasants were forced to cultivate certain cash crops like indigo and opium. This had adverse impact on food crop production. But another reason why the latter half of the eighteenth century differs from the period before about 1750 is the changing character of war. In the post-1750 period, warfare became more disruptive of civil life and economic production than before, and at the same time the new technologies in use made it a far more expensive proposition. The use of firearms on a large scale, the employment of mercenaries, the maintenance of standing armies, all of these had harmful affects.

15.10 THE SOCIAL CONTEXT

The social life in eighteenth century India was continuation of the past legacy. Despite some universal features of socio- cultural unity through out India over the centuries, there was no uniformity in the social patterns. The society was divided into multi layered identities on the basis of religion, region, tribe, language, class and caste. Hindus were divided on the basis of hundreds of castes. The caste was decided by birth, fixing the permanent place of the people in social hierarchy. Inter- caste marriages and inter caste- dining was forbidden. Traditionally, caste was the basis of the profession but by the eighteenth century to some extent social and professional mobility was being followed. For example Brahmans started adopting various progenies and pursuing trading activities. The caste continued to be a major divisive force.

Muslims were also influenced by the considerations of race, caste, tribe and status. The Shias and Sunnis had major religious differences while the Irani, Afghani, Turani and Hindustani Muslims had lot of differences to stand apart from each other. People converted to Islam carried their caste into the religion. The basic social unit was the family based on patriarchal patterns except Kerela where matrilineal system was prevalent. Women's were expected to live as the role models of ideal daughters, wives and mothers. Women of the upper classes, in north India, had to follow *purdah.* Child marriages was prevalent and marriage was a social obligation between the two families. Among the upper classes polygamy and dowry was prevalent but the greatest evil of eighteenth century India were the custom of *sati* and the condition of widows among the Hindus.

The education system could not change according to the requirements of the time. The curriculum was confined to literature, languages, law, religion, philosophy and logic and excluded the study of physical and natural sciences, technology and geography. There was lack of progressive ideas as theoretical framework dominated. Elementary education was widespread. Mediums of higher education were Sanskrit and Persian only. Moreover, this education excluded females and low caste people.

15.11 THE CULTURAL MILIEU

It is generally maintained that the eighteenth century witnessed a general decline in material life, the cultural life of the period also has often been denigrated. However, there appears to be little justification for such a portrayal of the 18th century. Even Delhi, whose economic condition unequivocally declined, had a number of major poets, philosophers, and thinkers in this epoch, from Shah Waliullah to Mir Taqi Mir. Further, as regional courts grew in importance, they tended to take on the function of the principal patrons of high culture, whether in music, the visual arts, or literature. It is thus also in relatively dispersed centres, ranging from Awadh to Bikaner and Lahore to Thanjavur, that one finds the courtly traditions of culture persisting. Thanjavur under the Marathas is a particularly fine example of cultural efflorescence, in which literary production of a high quality in Tamil, Telugu, Sanskrit, and Marathi continued, with some of the Maratha rulers themselves playing a significant direct role. Similarly, it is in the eighteenth century Thanjavur that the main compositions of what is today known as the Karnatak tradition of Indian classical music came to be written, by such men as Tyagaraja, Muttuswami Diksitar, and Syama Sastri. Finally, the period brought the development of a distinct style of painting in Thanjavur, fusing elements imported from the north with older local traditions of textile painting.

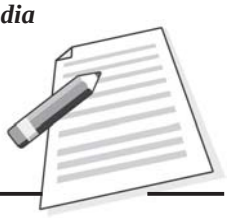
This vitality was not restricted purely to elite culture. To begin with, many of the theatre and musical traditions, as well as formal literary genres of the period, picked

up and 'reincorporated folk influences. At the same time, the interaction of popular Hinduism and Islam gave a particular flavour to cultural activities associated with pilgrimages and festivals. More than in earlier centuries, the tradition of long-distance pilgrimages to major centres from Varanasi to Rameswaram increased and scan be seen to fit in with a general trend of increasing mobility. It was common for post-Mughal states to employ mercenary soldiers and imported scribes and clerks. In eighteenth century Hyderabad, for example, Kayasthas from the north were employed in large numbers in the bureaucracy. ln Mysore, Maharashtrian Brahmans were given fiscal offices as early as the 1720s. It is apparent that the mobility of musicians, men of letters, and artists was widely prevalent. When a major new political centre emerged, it rapidly attracted talent, as evidenced in Ranjit Singh's Lahore. Here, Persian literature of high quality was produced, but not at the cost of literary output in Punjabi. At the same time, new developments were visible in the fields of architecture and painting. Farther to the north, the principality of Kangra fostered an important new school of painting, devoted largely to Vaishnava themes. The cultural assimilation was outcome of mutual influence and respect. Among the major religions the Marathas supported the shrine of Shaikh Muinuddin Chisti in Ajmer and the Raja of Tanjore financed the shrine of Shaikh Shahul Hamid of Nagaur. Tipu Sultan of Mysore supported Shringeri temple and Muslims joyfully participated in the Hindu festivals just as the Hindus were part of Muharram processions. Indeed, a surprisingly large proportion of what is understood today to be part of India's 'traditional" culture is attributable to this period and also to the preceding century.

15.12 DEBATE AND PROBLEMS IN UNDERSTANDING THE HISTORY OF EIGHTEENTH CENTURY

The debate on the nature of eighteenth century has engaged historians of Mughal India as well those interested in colonial studies. Early Mughal studies view the over all changes in the shadow of Mughal political collapse and project the period as "Dark Ages", thus Mughal political crisis is seen to be accompanied by economic and social breakdown as well. However, later studies scrutinize eighteenth century economy and society in regional perspectives preceding the beginning of the colonial rule that characterized the second half of the eighteenth century. Thus the two positions argue around "continuity versus change" paradigm. Generally, Indian historians perceive the colonial conquest which began from the mid eighteenth century as a point of departure for Indian history. So the basic issues pertaining to eighteenth century are two- whether the fall of Mughal Empire initiated the fall of socio- economic structure as well and secondly, whether the arrival of colonialism was a fundamental break or not?

Was the eighteenth century a Dark Age or was it a period of economic boom? Did it mark a sharp break or was it a period of continuity and change? How British power in India expanded during the eighteenth century? These and other questions concerning the nature of politics, society, economy, religion and culture made the study of history of eighteenth century highly debatable. Historians have traditionally viewed India's eighteenth century as a dark era of warfare, political chaos, and economic decline sandwiched between stable and prosperous Mughal and British hegemonies. This view has been vigorously challenged by the most recent generation of Indian historians, who have emphasized the continuities between the earlier Mughal and later British states and the constellation of small successor states that emerged with the ebbing of Mughal power. The political turmoil which affected the whole century, forces one to ask whether the fall of the Mughal empire led to a break of the central



political authority triggering the phase of anarchy, firstly leading to the rise of regional kingdoms then paving the way for dominance of British colonialism. Here it is important to understand whether just the decline of the Mughal state should be seen as a failure of Indian society as well as the vacuum created by the fall of the central authority filled up by the regional powers namely, Nawabs of Awadh and Bengal and Nizam of Hyderabad in the first half of the century. Moreover, whether the emergence of British East India Company as a political power was a break for the Indian society, economy and polity? or marked the beginning of next two hundred years of British colonialism in India?

INTEXT QUESTIONS 15.4

1. Give two reasons for the economic instability after 1770.

2. Why did Indian export trade decline in the face of European advances?

3. Name major colonial port cities, that replaced earlier commercial centres.

4. Give two main features of eighteenth century Social system.

5. List the major social evils prevalent in 18th Century India.

6. What were the mediums of higher education till 18th Century?

7. What was the main centre for the emergence of Karnatak tradition of Indian classical music? Who were the main exponents of this tradition?

WHAT YOU HAVE LEARNT

The lesson deals with the history of the 18th century. It provides a brief account of the later Mughal rulers - their weaknesses and difficulties. It also traces the gradual rise of the Mughal nobility and eventual disintegration of the Mughal empire.

The lesson marks the breaking up of the central authority leading to the emergence of regional kingdoms such as Hyderabad, Awadh and Bengal. The contribution of the regional rulers as well as their internal conflicts are also highlighted.

Emergence of the Maratha confederacy and finally the breakup of Marathas into five Maratha Kingdoms of Bhonsle, Gaikwad, Holkar, Sindhia and Satara was is another important phase. The power of the Peshwas and some of the important administrative features are also mentioned.

Consolidation of Sikhs under Maharaja Ranjit Singh, rise of the Rajput States and the contribution of these Kingdoms towards Indian administration, polity and culture has been explained in brief.

The later half of 18th century saw important developments. Rise of Mysore state under Hyder Ali and Tipu Sultan is worth mentioning. Coming of the East India

Company and the conflict between Mysore and the company marks the beginning of a new phase of Indian political scene.

Along with political developments, the lesson also deals with the new features of Indian economy, discusses the reason for decline of Indian agriculture and export trade paving the way for colonial economy.

While in many ways the social conditions remain stagnant, the 18th Century India also witnessed various new trends in economic and cultural fields.

Because of the complex nature of the 18th century Indian polity and economy there are divergent views among historians about the nature of these developments.

TERMINAL QUESTIONS

1. After the death of Aurangzeb why did the Mughal authority decline so fast?
2. Examine the process of the rise of regional polities and states. Why did these powers feel the need for imperial symbol for legitimacy?
3. How did the Marathas recover their lost importance in early 18th century?
4. Who was Mahadaji Sindhia? List his contributions?
5. Examine the efforts of nawabs of Bengal to consolidate their position in Bengal.
6. When and by whom was the Sikh authority established over Lahore? Explain role of Maharaja Ranjit Singh in this context.
7. Explain the steps taken by Sawai Raja Jai Singh to increase his power in Rajputana.
8. "When viewed from Delhi, the 18th century is certainly a gloomy period." Justify this statement by giving suitable arguments.
9. Examine the causes of decline of Indian agriculture in 18th century.
10. Describe the significant changes in the economic sphere in 18th Century India.
11. Why is there a debate on the nature of 18th century?
12. On what ground do the historian refer the 18th century as "dark ages"?
13. What are the major problems in understanding the history of 18th century?

ANSWERS TO INTEXT QUESTIONS

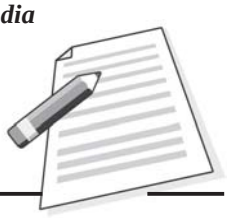
15.1

1. Bahadur Shah I or Shah Alam. He followed a policy of compromise.
2. Abdullah Khan and Hussain Ali Khan were popularly known as 'Sayyed Brothers'.

   Achievements:

   i. They held the position of *'Vazir'* and *'Bakshi'* respectively.

   ii. They suppressed the sikh revolts and tried to conciliate the Rajputs.



iii. They abolished repressive tax like *'Jazia.'*

3. The state of Hyderabad was founded by Chin Kilich Khan, the Nizam-ul-mulk. He held the position of the *'Vazir'* under the Mughals.

4. i. The later Mughal rulers were weak and ineffective.

   ii. Many of them were fickle minded and spent them in wasteful luxury and expenditure.

5. During the period of A.D. 1738–1739 Nadir Shah invaded India, he was the ruler of Iran.

15.2

1. The Marathas

2. During the region of Shahu, the Maratha ruler, the Chief Minister was referred as Peshwa. Baji Rao I was a very powerful Peshwa who ruled during the period of 1720–1740.

3. Both Chauth and Sardeshmukhi refers to the tributes collected by the Marathas. These corresponded to the proportion of tribute. Chauth was $1/4^{th}$ of the Mughal taxes, Sardeshmukhi was $1/10^{th}$ of the same.

4. Goa, Bassin, Daman

5. Bhonsles of Nagpur, Gaikwards of Baroda, Holkars of Indore, Sindhias of Gwalior and Shivaji's succesors ruled in the region of Satara

6. Ahalya Bai was the widowed daughter in law of the Holkar ruler Malhar Rao. She ruled Indore from 1765 to 1794. Her main achievement was that she consolidated the power of the Holkars and brought it to great glory.

15.3

1. Kathak, the new dance form evolved in the region of Lucknow in Awadh under the patronage of the nawabs of Awadh.

2. In this battle the independent nawab of Bengal, Sirajuddaulah was defeated and killed by the British forces. It paved the way for subjugation of Bengal and eventually India by a foreign power.

3. Tipu Sultan. Besides falling to the hostility of the British, Tipu always had to face the resistance of local chiefs called '*Poligars*'.

15.4

1. Political turmoil and raids of military forces were two main reasons for economic instability.

2. The great Gujarati port city of Surat lost its importance though there was still a great demand of Indian goods. The British merchant and shippers controlled the export trade by replacing Indian.

3. Colonial cities like Bombay, Madras, Calcutta replaced earlier commercial centers.

4. In many ways the eighteenth century social life was a continuation of past legacy without much change. The society was divided on the multilayered identities on the basis of religion, tribe, cast, language, class etc.

5. Women of the upper classes had to follow Pardah. Child marriage, polygamy and dowry were other social evils in society. But the most cruel and greatest social evil was the custom of Sati.
6. The mediums of higher education in 18th century were Sanskrit and Persian only.
7. Karnatak tradition of Indian classical music developed in the region of Thanjavur. The main exponent of this tradition were Tyagaraja, Muttuswami Diksitar and Syma Sastri.

HINTS TO TERMINAL QUESTIONS

1. Refer to section 15.1
2. Refer to section 15.2.
3. Refer to section 15.3
4. Refer to section 15.2.(The Sindhias of Gwalior)
5. Refer to section 15.4
6. Refer to section 15.6
7. Refer to section 15.7
8. Refer to section 15.9
9. Refer to section 15.9
10. Refer to section 15.9.
11. Refer to section 15.12
12. Refer to section 15.12
13. Refer to section 15.12

16

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ESTABLISHMENT OF BRITISH RULE IN INDIA TILL 1857

Before the beginning of the formal rule of the Britishers in India, there was a background of Indo-European economic relationship. The British East India Company sometimes referred to as "John Company", was a Joint- Stock Company established in 1600, as The Company of Merchants of London Trading into the East Indies. During this time, other trading companies, established by the Portuguese, Dutch, French, and Danish were similarly expanding in the region. The British Company gained footing in India in 1612 after Mughal emperor Jahangir granted the rights to establish a factory (a trading post) in Surat to Sir Thomas Roe, a representative diplomat of Queen Elizabeth Ist of England. The formal British rule in India is understood to have commenced in 1757, after the Battle of Plassey, when the Nawab of Bengal surrendered his dominions to the British East India Company. Henceforth the British Company transformed from a commercial trading venture to a political entity which virtually ruled India. Now it acquired auxiliary governmental and military functions, until its dissolution in 1858 when, consequent to the Government of India Act 1858, the British government assumed the task of directly administering India.

OBJECTIVES

After studying this lesson, you will be able to:

- learn the European commercial and political stakes in India.
- the reasons for the conflicts between the English and the French in India in the 18th Century.
- know the growth of British power in Bengal.
- understand the expansion of British Power in India.
- gain knowledge about the Subsidiary Alliances concluded by Lord Wellesley.
- know how the Policy of Doctrine of Lapse, introduced by Lord Dalhousie, led to the expansion of British power in India.

16.1 A NEW PHASE IN EUROPEAN EASTERN TRADE WITH ASIA

Even after securing the control over the trade routes during sixteenth-seventeenth centuries, the Europeans did not solve the basic pattern which had long dominated trade between India and the West. Indian goods were in far greater demand in

Europe than were European goods in India. Merchants might profit handsomely through the sale of Indian goods, which were of both better quality and lesser price than similar European products. The result was both a drain of bullion from Europe to India, as well as stiff competition for European producers who were unable to match either the price or quality of Indian goods.

In fact the British East India Company, in the first 50 years of its existence, had no interest in the development of colonies, preferring to engage in trade only, following the pattern set by the Portuguese. This pattern was changed by 1650 when the power of the old guard British royalist merchants was broken, and a new class of merchants wrested control of the Company. They followed the pattern set by the colonial merchants in American colonies and the West Indies, and sought to establish a network of colonies linking England, Africa and India in a complicated network of exchange relationships.

The Mughal Empire declined in the first half of the eighteenth century. The political vacuum was filled by the rise of regional states like Bengal, Hyderabad, Awadh, Punjab and Maratha Kingdoms. But these regional powers could not provide lasting political stability resulting into a lustful chance for the British East India Company to establish a territorial empire in India. Now a set of institutions and regulations were required to rule India through colonial mechanism. They adopted three methods to expand the British Empire. They were: **1. Wars and conquests, 2. Subsidiary Alliance System, and 3. annexation of territories through the adaptation of doctrine of lapse.** Initial method was outright military conquest or direct annexation of territories; it was these areas that were properly called British India. Latter on to consolidate its position diplomatic efforts through treaties and agreements with indigenous rulers were also made.

INTEXT QUESTIONS 16.1

1. Discuss the methods the British used to establish their rule in India.

2. Name the Indian regional states in the first half of the eighteenth century.

16.2 ANGLO-FRENCH STRUGGLE IN SOUTH INDIA

By the beginning of the eighteenth century only two European trading companies of the British and the French were left in India competing for the Indian resources. The Anglo- French rivalry, taking the form of three Carnatic Wars constituted landmarks in the history of British conquest of south India in the eighteenth century. In order to establish their supremacy, it was necessary for the English East India Company to eliminate the French from this region. As a result of Seven Years' War (1756–1763) in Europe, the French and English settlements in India also became involved in open hostilities. In the third Carnatic war, the British East India Company defeated the French forces at the battle of Wandiwash ending almost a century of conflict over supremacy in India. This

battle gave the British trading company a far superior position in India compared to the other Europeans. The French were defeated by Sir Eyre Coote at Wandiwash in January, 1760, and Pondicherry capitulated a year later. The work of Dupleix and Bussy in the South was thus destroyed in 1760–1761; the French possessions in India were, however, restored by the treaty of Paris (1763). This conflict was resolved in the English East India Company's favour because of its strong navy in India, its progressively increasing military strength and good leadership, the support they received from the Government in England, and the larger resources at its command in Bengal. A part of the fallout of the events in the Carnatic cycle of wars that the weakness of the Indian regional powers (in particular their inability to make naval interventions and the ineffectiveness of large armies of some of their powers against smaller European forces) became manifest and this had grave implications in the political history of the rest of the eighteenth century.

INTEXT QUESTIONS 16.2

1. Which battle during third Carnatic war ended almost a century of conflict over supremacy between the French and British powers in India?

   _____

2. Discuss the effects of the Carnatic wars?

   _____

3. What were the causes of the British success in Carnatic wars?

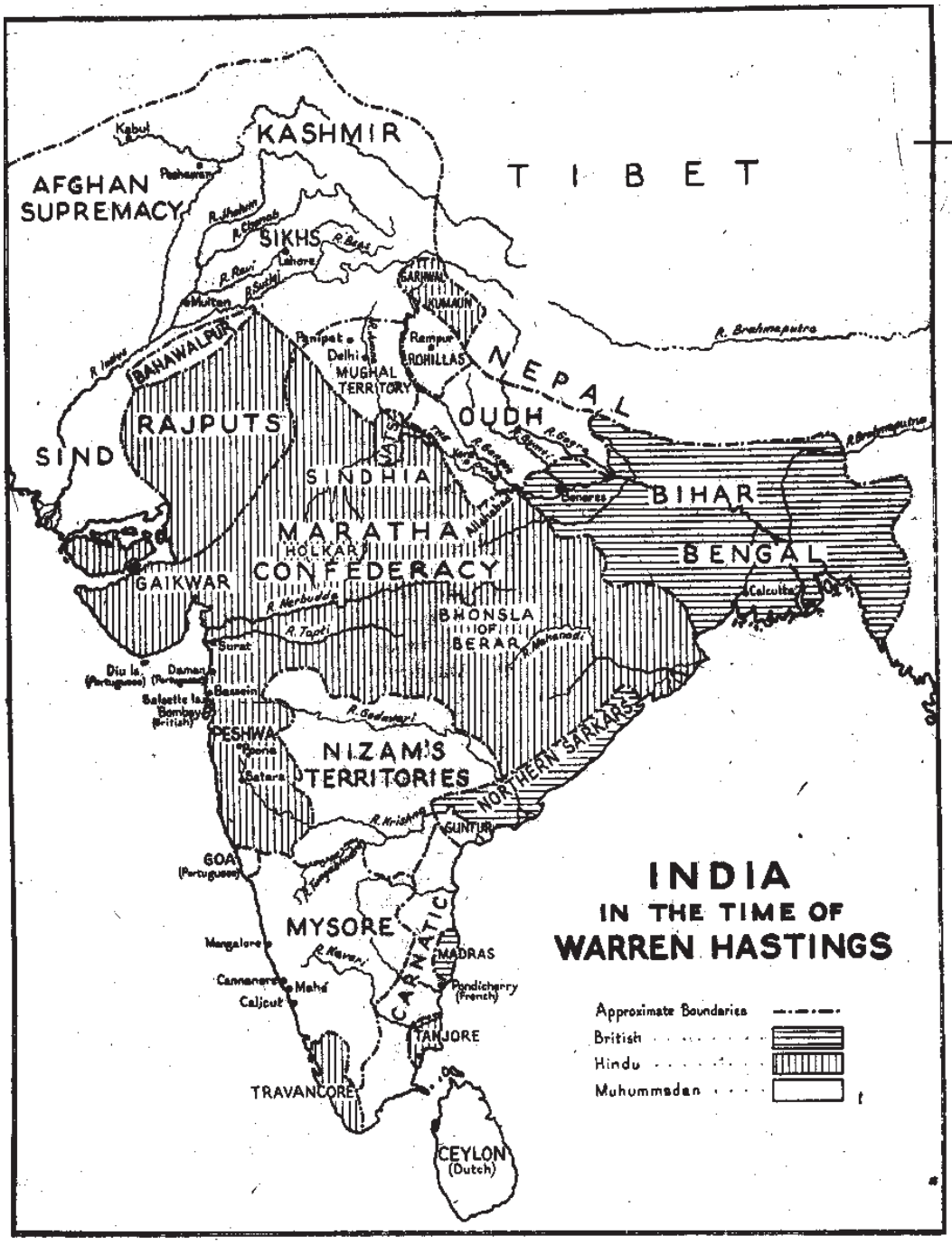
   _____

16.3 BRITISH OCCUPATION OF BENGAL: PLASSEY TO BUXAR (1757–1765)

The first major conflict of the British against an Indian power was in Bengal. The history of Bengal from 1757 to 1765 is the history of gradual transfer of the power from the nawabs to the British. During this short period of eight years three nawabs, Siraj-ud- Daula, Mir Jafar and Mir Qasim ruled over Bengal but they failed to uphold the sovereignty of the nawab and ultimately the reign of control passed into the hands of the British .The British, unable to compete with the Asian merchants in business, resorted to force, taking control of Bengal in 1757 under the pretext of the "Plassey revolt". The result was that the British achieved victory in Bengal, for their use of force led to the decline of the very trade they so longed to control. By the time Siraj-ud- Daula succeeded Ali Vardi Khan as nawab of Bengal in 1756 trade privileges and their misuse by the Company and its officers had already become an issue of conflict. There was a privilege which had been granted to the Company for its export and import trade by the Mughal emperor Farrukhsiyar. According to this Imperial *farman*, the Company had to pay Rs. 3000 a year and in return could carry on trade duty- free in Bengal. The Company's servants extended this privilege to their own coastal trade, inter- Asian trade and finally the inland trade. This was an obvious usurpation. Certain other factors like the fortification around Calcutta without the permission of the

nawab and repeated defiance of the nawab's authority along with sheltering the offenders of the nawab were the acts on the part of the English Company which provoked the nawab. The Company officials also suspected that nawab was going to have an alliance with the French in Bengal. Siraj-ud-Daula's attack on Calcutta precipitated an open conflict. The British retaliation started with hatching a conspiracy against the nawab in alliance with his officers like Rai Durlabh, Ami Chand, Mir Jafar and Jagat Seth. So English victory in the battle of Plassey (23 June, 1757) was pre-decided. It was not the superiority of the military power but the conspiracy that helped the English in wining the battle. Mir Jafar, The commander-in-chief of the Nawab was awarded the Nawabship by Clive for his support to the English. Mir Jafar responded by paying a sum of Rs.One Crore and Seventy Seven lakhs (17,700,000) to the Company and large sums to the Company officers as bribe. But Mir Jafar could not support the ever increasing demands of the English who were also suspicious about his collaboration with the Dutch Trading Company. Mir Jafar, who was made nawab after the battle of Plassey, was deposed in 1760. Mir Qasim was placed on the throne by the British in the hope that he would be able to meet their financial demands. The new Nawab assigned to them the district of Burdawan, Midnapore and Chittagong for the expenses of the British army which was to help him. This alliance was of great help to the British in their campaign against the French in 1760–1761; the money paid by Mir Qasim helped the Calcutta Council to finance their war in South. The Nawab succeeded in establishing a better system of administration. But he came into conflict with the British in Bengal on the question of a privilege i.e. duty free private trade of the Company. Mir Qasim's proposed plan about equal trade duties for British and Indian traders was turned down by the British council at Calcutta. Mir Qasim, in the circumstances, remitted all duties on Indians and the British alike for two years. This measure deprived the British private traders of the privileged position they had created for themselves, they could not compete with Indian traders on equal terms. The Nawab's attempts to reorganize the army and shifting of capital from Murshidabad to Monghyr were also taken as unforgivable offences by the Company.

In June 1763 under Major Adams British army defeated Mir Qasim the Nawab of Bengal. Mir Qasim fled to Patna and took help from Emperor Shah Alam II and Shuja-ud-Daula (Who was Nawab of Awadh and also the Wazir of the Mughal empire). Matters came to a head when the chief of the Company's factory at Patna, tried to seize the city. This precipitated war. Mir Qasim, an excellent civil administrator, was no military leader. His army was defeated. When he was forced to withdraw to Awadh, the Nawab Wazir and emperor Shah Alam II decided to come to the defence of the eastern *subas* of the empire. The confederates advanced to Patna, and a battle was fought at Buxar on October 22, 1764. With a decisive victory at Buxar, the British army overran Awadh. The Nawab Wazir fled to the Rohilla country, but Shah Alam II came to terms with the British. Lord Clive, then British Governor in Calcutta, also concluded treaty of Allahabad with the Shuja-ud-Daula Nawab Wazir of Awadh, who was to pay fifty lakhs of rupees for the expenses of the war and was given back his dominions. He entered into defensive alliance with the Company. Awadh became for the British a buffer state. Shah Alam II was now a fugitive- Delhi had now fallen into the hands of the Rohilla chief Najib-ud-daulah. The British gave emperor Shah Alam II possession of Kara and Allahabad, while he granted them the *Diwani* of Bengal, Bihar and Orissa in return for a regular annual payment of twenty- six lakhs of rupees.



Map 16.1 INDIA IN 1783

INTEXT QUESTIONS 16.3

1. The ruler of Bengal in 1757 was:

   a. Shuja-ud-daulah b. Siraj-ud-daulah

   c. Mir Qasim d. Mir Jafar

2. The battle of Plassey was fought in:

   a. 1757 b. 1764

   c. 1765 d. 1771

3. What were the causes for the battle of Plassey?

4. Who replaced Mir Jafer as Nawab of Bengal in 1760?

5. Mention the causes for the battle of Buxar.

16.4 THE DUAL SYSTEM OF ADMINISTRATION OF BENGAL

The early mechanism of the establishment of Company rule in Bengal followed the administrative system under the Mughals. The Mughal provincial administration had two main heads - *nizamat* and *diwani*. Broadly speaking, *nizamat* meant administration of law and order and criminal justice; while diwani was the revenue administration and civil justice. The provincial *Subadar* was in charge of *nizamat* (he was also called *nazim*) and the *diwan* was in charge of revenue administration. After the treaty of Allahabad the English East India Company was made the Diwan of Bengal but Lord Clive choose not to take over the administration of Bengal directly; this responsibility was left to the Nawab's *Naib Diwan* and *Naib Nazim* Muhammad Raza Khan. As naib nazim he was to represent the nawab and as naib diwan he was to represent the Company. Thus the Nawab had to handle the entire responsibility for the civil and criminal justice administration. However, he had to function through Muhammad Raza Khan who was placed under the superintendence, direction and control of the British Company. As the Diwan, the Company directly collected its revenue, while through the right to nominate the *Deputy Nazim*, it controlled the *nizamat* or the Police or Judicial powers. This arrangement is known as '*Dual* or *Double Government*'. Under this system British had power and resources without responsibility while the Nawab had the responsibility of the administration without power to discharge it. Thus the Nawab had to take all responsibility for bad governance. The revenue remained the sole earning of the Company in lieu of a meager annual payment to the Mughal emporer.

INTEXT QUESTIONS 16.4

1. Explain the terms *nizamat* and *diwani*.

2. What do you mean by *Dual* or *Double* Government?

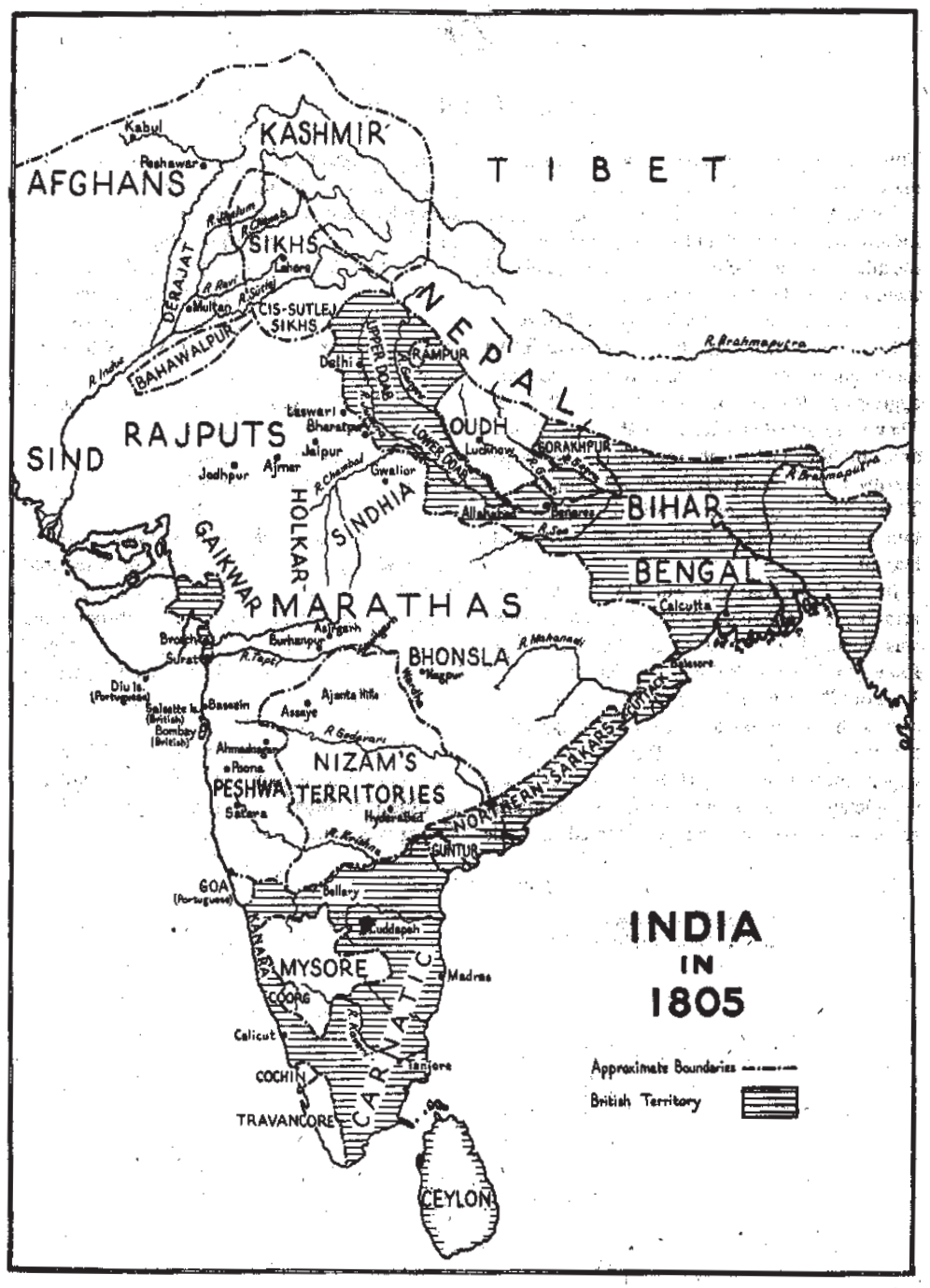
3. Why did Lord Clive introduce system of *Dual* or *Double* Government?

16.5 IDEOLOGY OF EXPANSION: TOOLS AND METHODS

Shifting its role from a trading corporation, the English East India Company gradually became supreme political power in India. There were other regional kingdoms which were conquered by the British. Haidar Ali and his son Tipu Sultan the legendary rulers of Mysore (in Carnatic, modern day Indian state of Karnataka), gave a tough time to the British forces in the second half of the eighteenth century. Haidar Ali was in command of the army in Mysore from 1749; he became the ruler of the state in 1761. Until his defeat by Sir Eyre Coote in 1781 Haidar Ali continued his struggle against the Company. Mysore finally fell to the Company forces in 1799, with the slaying of Tipu Sultan in 1799. With the gradual weakening of the Maratha Empire in the aftermath of the three Anglo-Maratha wars fought during 1772-1818, the British also secured the Maratha territories. It was during these campaigns, both against Mysore and the Marathas, that under the command of Arthur Wellesley, the British had secured the entire region of Southern India (with the exception of small enclaves of French and local rulers), Western India and Eastern India.

The second method was the use of subsidiary agreements (*sanad*) between the British and the local rulers. This development created what came to be called the Native States, or Princely States. The Subsidiary Alliances system was also introduced by Lord Wellesley in and after 1798. The British, under the subsidiary alliance system, agreed to protect the Indian rulers against external threats and internal disorder but, in return, the Indian rulers who accepted the Subsidiary Alliance system were to agree to the stationing of British contingent for whose maintenance they would pay a subsidy to the British. The ruler under the system of alliance could neither enter into alliance with any other power nor fight a war without prior permission from the British. A British resident was stationed at these ruling states that had the authority to interfere in state politics. This system was suited best to the advantage of the British as, without even spending a single penny the British were able to maintain large forces. Moreover this system enabled the English to weed out the foreign influence from the Indian courts. The Nizam of Hydrabad was first to enter into a subsidiary alliance with the English in 1798. He was forced to replace the French officers from his court and put English officers in their place. He also granted the territories of Bellari and Cudappah to British for the maintenance of the army. The subsidiary alliances created the Princely States (or *Native States*) of the Maharajas and the Nawabs, prominent among which were: Cochin (1791), Jaipur (1794), Travancore (1795), Hyderabad (1798) and Mysore (1799). The annexed regions included the *North Western Provinces* (comprising Rohilkhand, Gorakhpur, and the Doab) (1801), Delhi (1803), and Sindh (1843). Punjab, Northwest Frontier Province, and Kashmir, were annexed after the Anglo-Sikh Wars in 1849. Kashmir was sold under the Treaty of Amritsar (1850) to the Dogra Dynasty of Jammu, and thereby became a princely state. In 1854 Berar was annexed, and the state of Oudh two years later. The Main purpose of the subsidiary alliance system was to expand the British Empire in India by bringing new territories under its control and to decrease the French influence so that The British could become the paramount power in India.

Punjab remained the last Indian state to be conquered by the British in 1849. It was under the rule of Maharaja Ranjit Singh who had united the various Sikh *misls* into one state. He had established a modern administrative system. His army was the

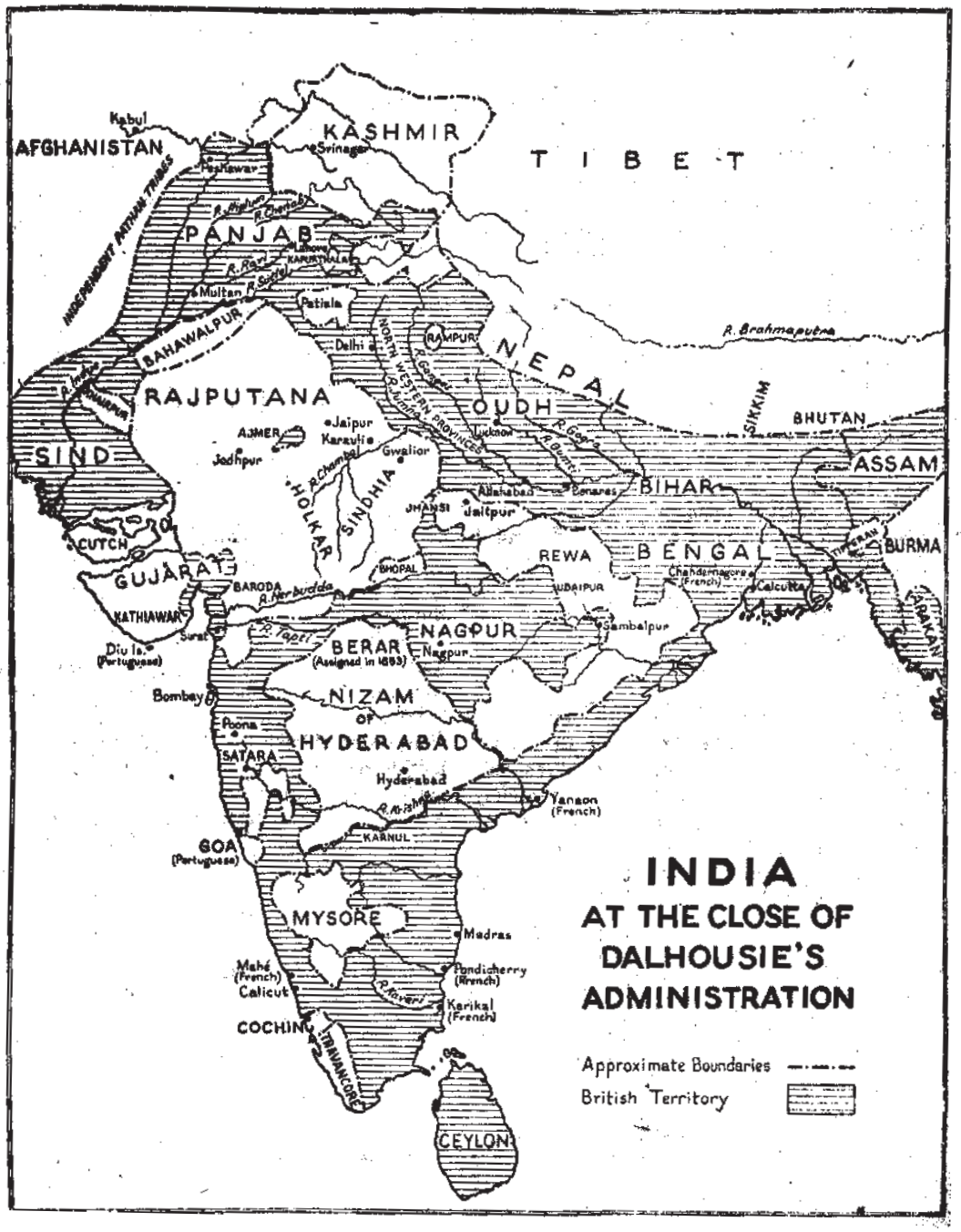


Map 16.2 INDIA DURING 1797-1805

second largest modernized regular army in Asia after the British army. The East India Company maintained friendly relations with Ranjit Singh .But just within one decade of his death in 1839, two Anglo-Sikh wars were fought and in 1849 Punjab also became part of the British India.

The ***Doctrine of Lapse*** was an annexation policy devised by Lord Dalhousie, who was the Governor General of India between 1848 and 1856. There was a widespread

custom of adoption among the Indian kings to secure an heir in the absence of a natural successor i.e. son. But as per the doctrine of lapse any Indian state created by or under the direct influence (paramount) of the British East India Company , as a vassal state under the British Subsidiary System, would automatically "lapse" or annexed by the British if the ruler was either incompetent or died without a natural male heir. Thus not only the long-established right of the Indian sovereigns without an heir to choose successor was taken over, but the British also took over the authority of



Map 16.3 INDIA IN 1857

deciding the competence of the Indian rulers. With the introduction of this policy of lapse, the Company could establish absolute, imperial administrative control over many regions spread over the subcontinent. The Company took over the princely states of Satara, Jaitpur , Sambalpur, Nagpur and Jhansi using this Doctrine. Often the annexation, such as that of Awadh [Oudh] in 1856, was justified on the grounds that the native prince was of evil disposition, indifferent to the welfare of his subjects.

INTEXT QUESTIONS 16.5

1. What were the measures adopted by Lord Wellesley to expand the British power in India?

2. What do you mean by the subsidiary alliance system?

3. Explain the Doctrine of Lapse?

16.6 GROWTH OF COLONIAL ADMINISTRATIVE APPARATUS

The need for constitutional change arose after the East India Company became the political power in 1757 .The British Government was no longer willing to allow the Company's affairs to continue unsupervised .Pressure from merchants and manufacturers to end the monopoly of the Company mounted .Public opinion was critical of corruption in the Government in Bengal. Free enterprise was a major demand. The British Parliament enacted a series of laws among which the Regulating Act of 1773 stood first, to curb the Company traders' unrestrained commercial activities and to bring about some order in territories under the Company control. Limiting the Company charter to periods of twenty years, subject to review upon renewal, this act gave the British government supervisory rights over the Bengal, Bombay, and Madras presidencies. The Regulating Act also created a unified administration for India, uniting the three presidencies under the authority of the Bengal's governor, who was elevated to the new position of governor-general. Warren Hastings was the first incumbent governor-general (1773–1785). The Pitt's India Act of 1784 sometimes described as the "half-loaf system", as it sought to mediate between Parliament and the company directors, enhanced Parliament's control by establishing the Board of Control, whose members were selected from the British cabinet. As governor-general from 1786 to 1793, Lord Cornwallis, professionalized, bureaucratized, and Europeanized the company's administration. He also outlawed private trade by company employees, separated the commercial and administrative functions, and enhanced the salaries of company's servants.

As revenue collection became the company's most essential administrative function, Lord Cornwallis granted legal ownership of land to the zamindars in Bengal. In return, zamindars had to pay the government fixed revenue by a certain particular date. This arrangement was to last for ever; hence the title "permanent settlement" was given. This system was also known as the zamindari sys-

tem. The immediate consequence was that as now zamindar became the owner of the land, the peasant was reduced to the status of the tenant on his own land. Moreover now land became a negotiable property and the state was excluded from agricultural expansion and development, which came under the purview of the zamindars. In Madras and Bombay, however, the *ryotwari* (peasant) settlement system was set in motion, in which peasant cultivators had to pay annual taxes directly to the government.

The Charter Act of 1813 ended the monopoly of the Company over trade with India. The Company's control over revenue, administration and appointments remained untouched. The Charter Act of 1833 abolished the Company's monopoly of the China trade. The Act also deprived the presidencies of the power to make laws, concentrating legislative power with the Governor-General and his council.

With such expansion of the British territories and the increasing administrative responsibilities, a bureaucracy was also required to control British possessions. In 1785, Lord Cornwallis created a professional cadre of Company servants who had generous salaries, had no private trading or production interests in India, enjoyed the prospect of regular promotion and were entitled to pensions. All high-level posts were reserved for the British, and Indians were excluded. Cornwallis appointed British judges, and established British officials as revenue collectors and magistrates in each district of Bengal. From 1806 the Company trained its young recruits in Haileybury College near London. Appointments were still organized on a system of patronage. In 1829 the system was strengthened by establishing districts throughout British India small enough to be effectively controlled by an individual British official who henceforth exercised a completely autocratic power, acting as revenue collector, judge and chief of police. After 1833 the Company selected amongst its nominated candidates by competitive examination. After 1853, selection was entirely on merit and the examination was thrown open to any British candidate. The Indian civil service (i) was very highly paid; (ii) it enjoyed political power which no bureaucrat could have had in England.

INTEXT QUESTIONS 16.6

1. Which was the first Act enacted by the British Parliament to control the East India Company's activities in India?

   _____

2. Who was the first governor-general of Bengal?

   _____

3. What was the main feature of the Charter Act of 1833?

   _____

4. Name the college established in London to train the Company servants ?

   _____

16.7 JUDICIAL ORGANIZATION

By the mid- eighteenth century, the British had a political presence in the three *presidency* towns of Madras, Bombay, and Calcutta which also saw the

emergence of British judicial system in India. The Mayor's Court was established in 1727 for civil litigation in Bombay, Calcutta, and Madras. In 1772 an elaborate judicial system, known as *adalat*, established civil and criminal jurisdictions. Both Hindu *pandits* and Muslim *qazis* (Sharia court judges) were recruited to aid the presiding judges in interpreting their customary laws, but in general, British common and statutory laws became applicable. The two main theoretical principles underlying the entire British judicial system in India were the notions of the *Rule of Law* and *Equality before law*; thus as per theory no one was above the law (certain rules which defined the rights, privileges and obligations of the people) and all the citizens irrespective of their caste, class and other status, were now equal before law. The principle of habeas corpus provided that no person could be arrested or kept in prison without a written order from the local executive or the judicial authority. Even the Government servant, if the acts done in their official capacity could be sued in the court of Law. The natural upshot of the Rule of Law was the Equality before the Law, which subsequently followed the Rule of Law. The Equality before the Law appeared as a novel feature in the caste-ridden Indian society.

Under the *Regulating Act* of 1773 the King-in-Council created a Supreme Court in the *Presidency town* of Calcutta. Under the charter, the Supreme Court also had the authority to exercise all types of jurisdiction in the region of Bengal, Bihar, and Orissa, with the only caveat that in situations where the disputed amount was in excess of Rs. 4,000, their judgment could be appealed to the Privy Council at London. The Supreme Courts in Madras and Bombay were finally established in 1801 and 1823, respectively.

Lord Cornwallis separated the executive and judicial duties at district level. For the civil cases *Sadar Diwani Adalat* was the highest appealing body followed by the four Provincial Courts of Civil Appeal at Calcutta, Dacca, Murshidabad and Patna. Then at local levels District Courts, Registrars' Courts and a number of Subordinate Courts were making the hierarchy. A large number of magistrates were active to deal with criminal cases, above them were four Courts of Circuit at Calcutta, Dacca, Murshidabad and Patna which were governed by *Sadar Nizamat Adalat* at Calcutta. In 1831 William Bentinck abolished the four Provincial civil and criminal courts and redistributed their work to Commissioners and District Collectors.

INTEXT QUESTIONS 16.7

1. Explain the terms *Rule of Law* and *Equality before law*?

2. In which town The Supreme Court was established for the First time under the *Regulating Act* of 1773?

So to conclude the British rule over India changed the course of history in India. The British came to India in the beginning of the seventeenth century. The British East India Company was established with the aim of having monopoly over Asian trade. In the process of gaining trading rights in India, the British annexed many

Indian princely states and formed laws and policies of their own. Slowly but rapidly the entire Indian sub continent came under the British rule. However its policies were disliked by Indians and together they revolted against the company in 1857. This led to the downfall of the company and the administration of India went directly under the Queen. By the Government of India Act of 1858 the direct rule of the British Crown was finally established in place of the Company's rule.

WHAT YOU HAVE LEARNT

You have learnt about the establishment of rule or dominion of the British East India Company on the Indian subcontinent. You have seen how British rule commenced in 1757, after the Battle of Plassey, when the Nawab of Bengal surrendered his dominions to the Company, in 1765, when the Company was granted the *diwani*, or the right to collect revenue, in Bengal and Bihar, or in 1772, when the Company established a capital in Calcutta, appointed its first Governor-General, Warren Hastings, and became directly involved in governance. This process continued in the other parts of India as well. The establishment and expansion of British Power used the mechanism of the Subsidiary Alliance system, and the expansion policy of Dalhousie through the doctrine of lapse. This lesson narrates the British administrative and Judicial Organization in India before 1858. The East India Company's rule lasted until 1858, when, consequent to the Government of India Act 1858, the British government assumed the task of directly administering India.

TERMINAL QUESTIONS

1. How did the English attain supremacy in India?
2. How did Lord Wellesley expand the British power in India? Explain the merits and demerits of the Subsidiary Alliance system.
3. Describe the policy adopted by Dalhousie to expand the British Empire in India.
4. Describe the British Judicial organization in India.

ANSWERS TO IN TEXT QUESTIONS

16.1

1. The British adopted 1. Wars and conquests, 2. Subsidiary Alliance System and 3. annexation of territories through the adaptation of doctrine of lapse, to expand the British Empire.
2. Bengal, Mysore, Hyderabad, Awadh, Punjab and Maratha Kingdom.

16.2

1. Battle of Wandiwash in Jan 1760
2. The British supremacy was established and the weakness of the Indian regional powers in particular their inability to make naval interventions and the

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ineffectiveness of large armies of some of their powers against smaller European forces became manifest.

3. Their Strong Naval power in India, progressively increasing military strength and good leadership, the support the Company received from the Government in England, and the larger resources at its command in Bengal were some of the reasons for the British success in Carnatic wars.

16.3

1. Siraj-ud-daulah.
2. (a) 1757.
3. Sirajuddaulah's earlier attack and capture of Fort William, Calcutta during June, 1756, the illegal use of Mughal Imperial export trade permits (dastaks) granted to the British in 1717 for engaging in internal trade within India, British interference in the Nawab's court, additional fortifications with mounted guns had been placed on Fort William without the consent of the Nawab.
4. Mir Qasim.
5. Equal trade duties for British and Indian traders,the Nawab's attempts to reorganize the army and shifting of capital from Murshidabad to Monghyr were the causes for the removal of Mir Qasim which ultimately led to the Battle of Buxar.

16.4

1. *Nizamat* meant administration of law and order and criminal justice; *Diwani* was the revenue administration and civil justice.
2. As the Diwan the Company directly collected its revenue, while through the right to nominate the *Deputy Nazim* for the Nawab it controlled the *nizamat* or the Police or Judicial powers.
3. The Company did not want to take direct responsibility of the administration of Bengal and was interested in earning revenue.

16.5

1. Military Conquests and Subsidiary Alliances system.
2. Under this system, Indian rulers under British protection would maintain British troops within their states and would pay for these troops. They surrendered control of their foreign affairs to the British. In return, the East India Company. would protect them from the attacks of their rivals.
3. The ***Doctrine of Lapse*** was an annexation policy devised by Lord Dalhousie. Any Indian state created by or under the direct influence (paramount) of the British East India Company, as a vassal state under the British Subsidiary System, would automatically "lapse" or annexed by the British if the ruler was either incompetent or died without a natural male heir.

16.6

1. The Regulating Act of 1773.
2. Warren Hastings.

3. The Charter Act of 1833 abolished the Company's monopoly of the China trade.
4. Haileybury College.

16.7

1. *Rule of Law* and *Equality before law* meant that no one was above the law (certain rules which defined the rights, privileges and obligations of the people) and all the citizens irrespective of their caste, class and other status, were now equal before law.
2. *Presidency town* of Calcutta.

HINTS TO TERMINAL QUESTIONS

1. See sub-unit 1.2 .
2. See sub-unit 1.5, paras 1 and 2.
3. See sub-unit 1.5, para 4.
4. See sub-unit 1.7.

GLOSSARY

1. **East India Company:** The Company was a Joint- Stock Company established in 1600, as The Company of Merchants of London Trading into the East Indies. Initially involved in trading with India, it remained ruling power in India till 1858.
2. **Dual or Double Government:** This system was introduced in Bengal after the battle of Buxar. As the Diwan of Bengal the Company directly collected its revenue, while the *nizamat* or the Police and Judicial powers remained with the Nawab.
3. **Subsidiary Alliance system:** The Subsidiary Alliance System was used by lord Wellesley to bring the Indian states within the boundary of the British political power. Under this doctrine, Indian rulers under British protection suspended their native armies, instead maintaining British troops within their states. They surrendered control of their foreign affairs to the British. In return, the East India Company would protect them from the attacks of their rivals.
4. **Doctrine of Lapse:** It was an annexation policy by the British East India Company, introduced by lord Dalhousie Governor -general of India. Under the doctrine princely territory under the direct rule of the East India Company would automatically be annexed if the ruler was either incompetent or died without a direct heir**.**
5. **Charter Acts:** The Charter Acts were passed by the British Parliament to govern the activities of the East India Company, endowed it with enormous Commercial privileges and granted them the powers to rule India up to 1858. The Charter Acts issued enabled the East India Company, commercial privileges in several series, for twenty years each. The first Charter Act was granted in 1793, granting the company provision of 20 years. Later the Charter Act was renewed in the year 1813, 1833 and 1853 respectively.
6. **Rule of Law:** also called supremacy of law, means that the law is above everyone and it applies to everyone. Whether governor or governed, rulers or ruled, no

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one is above the law, no one is exempted from the law, and no one can grant exemption to the application of the law.

7. **Equality before the law**: equality under the law or legal egalitarianism is the principle under which each individual is subject to the same laws, with no individual or group having special legal privileges. Legal egalitarianism admits no class structures entail separate legal practices.

17

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ECONOMIC EFFECTS OF BRITISH COLONIALISM

Britain's relationship with her Indian colony was one of political subordination, but economic exploitation formed the core of this relationship. This process of colonization was geared clearly to benefit the mother country, even at the cost of the colony. In this chapter we will discuss the aspect of economic exploitation within the process of colonization.

OBJECTIVES

After studying the lesson, you will be able to:

- delineate the three phases of British colonization in India
- comprehend the changes brought by colonial revenue settlements in the Indian countryside
- analyse the mixed impact of colonial capitalist innovations within the colony;
- explain the 'drain of wealth' theory propounded by early nationalists and
- understand the distinct nature of colonial 'modernisation' in the colony and that it did not necessarily imply 'progress'

PHASES OF BRITISH COLONIALISM

Colonial exploitation was carried on broadly through three phases. The **first phase (1757-1813)** of 'mercantilism' was one of **direct plunder** in which surplus Indian revenues were used to buy Indian finished goods to be exported to England. In the **second phase (1813-1858)** of **free trade** India was converted into a source of raw material and a market for British manufactured goods. The **third phase (1858 onwards)** was one of **finance imperialism** in which British capital controlled banks, foreign trading firms and managing agencies in India. This phased exploitation was carried out through a range of economic policies, primarily in the industrial and agricultural sectors of the colonial economy.

17.1 THE FIRST PHASE OF BRITISH COLONIALISM

This 'First Phase' is generally dated from 1757, when the British East India Company acquired the rights to collect revenue from its territories in the eastern and southern parts of the subcontinent, to 1813, when the Company's monopoly over trade with India came to an end.

The British had come to India in the seventeenth century, purely as a trading company, backed by an exclusive royal charter to trade with India, from their queen, Elizabeth I. They set up their first 'factory' on the banks of the Hughli River in Bengal. The Company had managed to acquire permits or a 'dastak' from the Mughal emperor that exempted it from having to pay duties on its trade. This led to a great deal of corruption among the employees of the Company, as the 'farman' was widely misused by them for their private trade. It also meant heavy losses in revenue for the Bengal governors (later nawabs) in way of customs duties. This became a contentious issue and one of the chief factors, which led to the Battle of Plassey, fought in 1757.

The primary function of the British East India Company in this period was to buy spices, cotton and silk from India and sell them at huge profits to the large market these goods enjoyed in Britain. This meant that large quantities of bullion would flow out of Britain into India to pay for these commodities. Despite efforts, it seemed difficult to find British goods that could be sold in India in exchange, to stem this outflow of bullion. Besides the expenditure on buying commodities, the Company also spent very large amounts on the wars that it had to fight with other European powers, all in search of the same goods to trade in. These included the Portuguese, the Dutch and the French. Thus the acquisition of 'diwani' (right to collect revenue) in Bengal, after the Battle of Buxar, which followed the Battle of Plassey, opened the way for the Company to raise money for its expenditure in India.

LAND REVENUE POLICIES

After the diwani of Bengal, Bihar and Orissa was granted to the East India Company in 1765, the maximization of revenue from the colony became the primary objective of the British administration. Agricultural taxation was the main source of income for the company, which had to pay dividends to its investors in Britain. Therefore, the British administration tried out various land revenue experiments to this aim. These experiments also partly determined the relationship that the colonial state would share with the people it governed.

In 1772, the Governor of Bengal, Warren Hastings, introduced a system of **revenue farming** in the province of Bengal. In this system European District Collectors would 'farm' out the right to collect revenue to the highest bidder. This system was a total failure and ruined the cultivators because of the arbitrarily high revenue demands.

To undo this disaster, Cornwallis introduced the system of **Permanent Settlement** in 1793. Under this system, 'zamindars', who earlier only had the right to collect revenue, were established as the proprietors or owners of land. The state's demand for land revenue was permanently fixed But if the zamindars were unable to pay the full tax on time, their lands would be taken away and auctioned by the state. Through this system, the state tried to create an enterprising class of landowners, who would try to improve crop production in their fields to earn profits. Besides, it would be simpler for the state to deal with a limited number of zamindars than with every peasant, and a powerful section of society would become loyal to the British administration.

But this system led to greater impoverishment of the tenant-cultivator because of the burden of high revenue assessment. It also caused great difficulty for zamindars, many of whom were unable to pay the revenue on time and lost their lands. A large number of traditional zamindar houses collapsed. The system also encouraged subinfeudation i.e. many layers of intermediaries between the zamindar and cultivator, adding to the woes of the peasantry.

To keep out intermediaries from revenue collection, so that the state could acquire a larger share of the income from land, the **Ryotwari System** was started by Alexander Read in 1792, for the Madras Presidency. Later it was introduced in the Bombay Presidency as well. Under this system, revenue was initially collected from each village separately, but later each cultivator or 'ryot' was assessed individually. Thus, peasants not zamindars were established as property owners. Although this system increased the revenue collected by the state, the assessments were faulty and the peasants overburdened by the taxes. The landed intermediaries continued to flourish.

In the north and northwest of India the **Mahalwari Settlement** was followed after 1822 where the state made settlements with either the village community or, in some cases, the traditional 'taluqdar'. Each such fiscal unit was called a 'mahal'. Under this system, some recognition was given to collective proprietary rights.

As a result of the revenue policies of the British, agriculture stagnated and peasants almost became tenants at will. They also increased the number of landed intermediaries, and strongly entrenched the figure of the moneylender in the countryside. Landlords and zamindars became an important class and collaborators of British colonial rule.

The acquisition of diwani rights meant that the Company could now tap the wealth of local rulers, zamindars and merchants in the rich province of Bengal and use them to buy the goods that would be shipped to Britain for sale. Large quantities of wealth, including illegal incomes of company officials, made its way to Britain from Bengal. Company officials amassed huge fortunes before they returned home, and they were referred to as 'nabobs' in Britain, on account of their flashy lifestyles. A lot of this money was used to fuel the Industrial Revolution in Britain. The greed for incomes from land revenue also led the Company to pursue an aggressive policy of territorial expansion in India.

INTEXT QUESTIONS 17.1

1. What were the three phases of colonization in British India?

2. What was one of the chief factors that led to the Battle of Plassey?

3. With whom did the Company permanently settle the revenue in Bengal?

4. In which presidencies was the Ryotwari settlement first introduced?

17.2 THE SECOND PHASE OF BRITISH COLONIALISM (FREE TRADE)

The 'Second Phase' is generally seen to have begun with the charter Act of 1813, when the Company lost its monopoly trading rights in India, and ended in 1858, when the British crown took over the direct control and administration of all British territory in India.

As the Company's profits grew, the support they enjoyed from the British government became precarious. Earlier many members of the parliament had 'East Indian' interests, who used the Company's resources to maintain their patronage within the government. But as unprecedented levels of industrialization were achieved in Britain, there was a gradual change in the constitution of the parliament. Adam Smith's book, *An Inquiry into the Nature and Causes of the Wealth of Nations*, heralded a new school of economic thought, which critiqued the idea of companies enjoying exclusive monopolies and lobbied for a government policy of 'free trade' or 'laissez faire'. In a bid to acquire greater control over the Company's earnings, the parliament started attacking individual Company officials with charges of 'misconduct'. The 'Free Traders', dominant in the parliament with the turn into the 19th century, demanded free access to India, which led to the passing of the Charter Act of 1813, thus ending the monopoly enjoyed by the Company in India, while subordinating its territorial possessions to the overall sovereignty of the British crown.

'Free Trade' changed the nature of the Indian colony completely, through a dual strategy. Firstly it threw open Indian markets for the entry of cheap, mass-produced, machine-made British goods, which enjoyed little or almost no tariff restrictions. The passage of expensive, hand-crafted Indian textiles to Britain, which had been very popular there, was however obstructed by prohibitive tariff rates. And secondly British-Indian territory was developed as a source of food stuff and raw material for Britain, which fuelled rapid growth in its manufacturing sector, crucial to the emergence of a powerful capitalist economy. These changes reversed the favourable balance of trade that India had enjoyed earlier. This phase laid the foundations of a classic colonial economy within India through the complex processes of commercialization of agriculture and deindustrialization, which are discussed below.

COMMERCIALIZATION OF AGRICULTURE

It is often believed that the colonial administration encouraged the **commercialization of agriculture** that improved the position of peasants in many areas of the Indian colony. From the 1860s onwards, the nature of agricultural production was determined by the demands of the overseas markets for Indian primary products. The items exported in the first half of the nineteenth century included cash crops like indigo, opium, cotton and silk. Gradually raw jute, food grains, oil seeds and tea replaced indigo and opium. Raw cotton remained the most in demand item. This expansion in cash crop production was accompanied by the building of railways, after 1850, to improve trade networks.

But commercialization seems to have been a forced artificial process that led to very limited growth in the agricultural sector. It led to differentiation within the agricultural sector, but did not create the figure of the 'capitalist landowner' as in Britain. The lack of any simultaneous large scale industrial development meant that accumulated agrarian capital had no viable channels of investment, for it to be converted into industrial capital. Initiatives to expand the productive capacity and organization of agriculture was also a risky proposition, as the sector catered to a distant foreign market with wildly fluctuating prices, while the colonial state provided no protection to agriculturists. Commercialization thus, increased the level of sub-infeudation in the countryside and money was channelised into trade and usury.

The larger part of the profits generated by the export trade went to British business houses, which controlled shipping and insurance industries, besides commission agents, traders and bankers. Those who benefited in the colony were big farmers, some

Indian traders and moneylenders. Commercialization further intensified the feudal structure of landlord-moneylender exploitation in rural areas.

The so called process of commercialization, which was supposed to lead to capitalist agriculture, was often carried out through very exploitative and almost unfree forms of labour. Tea was grown in plantations in Assam, owned by whites, and they used **indentured labour**, which was almost like slavery. White planters had to force farmers to grow indigo because it yielded low profits and upset the harvesting cycle. This involved inhuman levels of coercion, which eventually led to the indigo-rebellion in 1859-60. Commercialization did lead to limited phases of success in the cotton producing areas of western India in 1860s and in jute production in eastern India, but they were because of increases in demand rather than capitalist innovation in production and organization.

Farmers were forced to grow cash crops also because they had to pay the high revenue, rents and debts in cash. The shift away from food crops like jowar, bajra and pulses to cash crops often created disaster in **famine** years. A decline in world demand for Indian cotton led to heavy indebtedness, famine and agrarian riots in the Deccan cotton belt in the 1870s. The jute industry collapsed in the 1930s, which was followed by a devastating famine in 1943 in Bengal. Although, causes of these famines have been widely debated by historians, it is undeniable that the aggregate production of food crops remained far behind population growth, and millions of people died of starvation and epidemics.

Fig. 17.1 Bengal Famine 1943

Among the limited steps that the colonial government took towards improving agricultural productivity included the construction of some **irrigation canals** in northern, north-eastern and south-western parts of India. 'Permanently Settled' eastern India got left out this government initiative, because there was no scope of increasing the revenue any further. Thus revenue maximization and limited famine-relief in extreme situations were the factors that motivated this public investment. It did lead to great prosperity and commercial agriculture in limited enclaves, especially in the canal colonies of Punjab, but

it was confined to a small number of already well-of farmers who could pay the high water rates. It also encouraged the cultivation of cash crops like sugar, cotton and wheat, while reducing the production of millets and pulses. In some cases, like the United Provinces, it did not suit local conditions and caused swamps and excessive salinity.

In 1853, Lord Dalhousie took the decision to construct railways in India. Very often the railways have been seen as a marker of the modernization that took place under British rule. But the construction of the railways in India only further strengthened the colonial nature of India's economic development. The railway network made it easier to penetrate the interior markets and sources of raw material in the colony and linked them to port cities, instead of linking internal markets to each other. The railway network was thus primarily geared to serve the interest of foreign trade. Railway lines built in frontier regions would facilitate army movement and some "famine lines" were built in scarcity areas. Moreover, the whole project was built with British capital, and investors in Britain were guaranteed 5% interest, which was paid out of Indian revenue. Most of the high level expertise and railway equipment like machinery, railway lines and even coal to an extent, was imported from Britain. This ensured that the 'multiplier' effects of constructing the railways also remained absent in India.

Amongst other factors, the penetration of the interiors of the country, made possible by the railways, had another grave fall out – the ruin of the Indian handicrafts industry, which had enjoyed patronage both from local ruling elites and markets overseas. With the expanding control of the British, traditional native courts disappeared. The British also enforced an unequal tariff system, whereby the entry of Indian commodities in British markets was restricted by high custom duties. In turn, the Industrial Revolution in Europe enabled the mass production of cheap machine-made goods, which flooded Indian markets. Unable to compete with this, Indian commodities lost both their overseas and domestic markets. This destructive process led to **deindustrialisation** that increased pressure on land.

INTEXT QUESTIONS 17.2

1. Which economist propounded the idea of free trade or *laissez faire* in the 18th century?

2. How did the commercialization of agriculture cause famine?

3. Which region benefited most by the irrigation canals built by the British?

4. How did the Industrial Revolution in Britian lead to 'deindustrialisation' in British India?

17.3 THE THIRD PHASE OF BRITISH COLONIALISM

The third phase is seen to have begun from the 1860s, when British India became part of the ever-expanding British empire, to be placed directly under the control and sovereignty of the British crown. This period was one of 'finance-imperialism', whensome

British capital was invested in the colony. This capital was organized through a closed network of British banks, export-import firms and managing agencies.

Although the process of colonization has been divided into stages, one should keep in mind that this periodisation is in some ways arbitrary. The third phase was merely a consolidation of the trends that were already witnessed clearly in the second phase. It may be more useful to study these phases as heavily overlapping, where new and more subtle forms of exploitation existed alongside older, cruder forms. However, the new development that marked out the third phase was an intensification of the rivalry between developed and industrialized countries, for colonies in Asia, Africa and Latin America. In the 19th century, countries like France, Belgium, Germany, the United States, and even Japan witnessed rapid industrialization. In the face of competition in the world market, Britian's lead in this regard dwindled. In search for newer markets and sources of raw material, these countries stepped up their drive for colonies and strengthened their control over existing ones. Industrial development also led to capital accumulation, which was concentrated in a small number of banks and corporations. This capital was invested in the colonies to sustain the rapid inflow of raw materials to fuel further expansion of industrial production.

High tariff restrictions in other developing capitalist countries led to a contraction of markets for British manufactured goods. And the need for heavy imports of agricul tural products into Britain, was making her position vulnerable in her trade with other countries. India proved crucial in solving the problem of Britain's deficits. Britain's control over India ensured that there would always be a captive market for Lancashire textiles. Moreover, India's export surplus in raw material with countries other than Britain, counter-balanced her deficits elsewhere.

While on the one hand indigenous handicrafts faced impoverishment, on the other hand, there were few attempts at developing modern industries in the colony. Although the colonial government spoke about 'free trade', indigenous enterprise faced many obstructions perpetuated by the state's discriminatory policies. British capital was initially invested in railways, jute industry, tea plantations and mining. The Indian money market was dominated by European banking houses. While British entrepreneurs had easy access to capital made available by this banking network, Indian traders had to depend on family or caste organizations for their capital needs. British banking houses and British trading interests were well organized through Chambers of Commerce and Managing Agencies and could also influence the colonial state, to carefully deny Indian entrepreneurs access to capital. Before the First World War, British Managing agencies controlled 75% of industrial capital, and most of the profits from this limited industrialization were also sent back to Britain.

But, inspite of heavy odds, Indian entrepreneurs found opportunities to expand and grow, whenever Britain underwent periods of economic hardship. It was during the First World War that some Marwari businessmen from Calcutta, like G.D.Birla and Swarupchand Hukumchand invested in the jute industry. Gradually their control started expanding into other areas like coal mines, sugar mills and paper industry, and they could even buy up some European companies. The greatest success of Indian capital was seen in the cotton industry in western India, which took advantage of high demands during the war years (1914-18) to consolidate its successes, and eventually was in competition with Lancashire. Certain traditional trading communities like Gujarati Banias, Parsis, Bohras and Bhatias became important in this sector. The Tata Iron

and Steel Company under government patronage provided leadership to the fledgling iron and steel company of India.

After the first world war, links with the foreign market was re-established, but again in the Depression years (1929–1933), the domestic market became relatively free to be exploited by indigenous industry, as foreign trade declined. The colonial government also provided some protection to the sugar and cotton industries, in the face of falling prices in the agricultural sector. Low prices forced capital from land into the manufacturing sector. Indians also ventured into the field of insurance and banking. Again, during the Second World War (1939–45), as foreign economic influence declined, Indian entrepreneurs managed to make huge profits. Strengthened by its limited success, the Indian capitalist class strengthened their links with the nationalist movement. They soon started demanding the establishment of heavy industries under state ownership and started organizing themselves to resist the entry of foreign capital.

But, to place these markers of success in perspective, on an overall level, these developments remained confined to the domestic market and indigenous capital still had a long battle ahead, against the structural weaknesses of a colonial economy. The potential for growth remained depressed given the massive poverty of the Indian people.

Early Indian nationalists like Dadabhai Naoroji, M.G. Ranade and R.C.Dutt had expected Britain to undertake capitalist industrialization in India, but were deeply disillusioned with the results of colonial industrial policies. Consequently, they formulated a strong economic critique of colonialism in the late nineteenth century. Dadabhai Naoroji put forward the **drain of wealth theory.** Poverty in India, according to them, was the result of a steady drain of Indian wealth into Britain-a result of British colonial policy. This drain occurred through the interest that India paid for foreign debts of the East India Company, military expenditure, guaranteed returns on foreign investment in railways and other infrastructure, importing all stationery from England, 'home charges' paid for the Secretary of State in Britain and salaries, pensions and training costs of military and civilian staff employed by the British state to rule India. Even if this drain was a small fraction of the value of India's total exported, if invested within the country it could have helped generate a surplus to build a capitalist economy.

The ultimate question that has been asked of colonial economic policies in India is whether there had been any development at all. The answer to this question is not simple. We may start with looking at eighteenth-century Mughal India, before the British had entrenched themselves as an invincible territorial power. The view that eighteenth century Mughal India was undergoing a deep economic crisis and decline has been pervasive among historians. It has been seen as the decisive broader context within which we may locate the decline of the Mughal empire. But some later historians have refuted this view, and have instead drawn attention to the rise of new rebellious groups into power, to account for the fall of the empire. They have argued that the Mughal period was in fact a period of over all well-being and economic growth rather than stagnation or crisis. Within the political structure, there was sufficient space and autonomy in the hands of local landed elites and urban guilds to generate and accumulate surplus. Moradabad-Bareilly, Awadh. Banaras and Bengal were some such 'surplus areas'. Forests were being cleared to expand cultivation. Consequent rises in agricultural yield and the establishment of a cash nexus made surplus accumulation possible in the hands of erstwhile landlords and zamindars, who challenged Mughal paramountcy to emerge as the new regional power elite.

INTEXT QUESTIONS 17.3

1. Which world event provided Indian entrepreneurs the first opportunity to expand and grow?

2. Who propounded the 'drain of wealth' theory?

3. Have later historians seen the 18th century as a period of economic backwardness?

Thus, the picture we get of India is one of a buoyant economic climate with a reasonable potential for growth. How do we then explain the backwardness and poverty that we encounter, at the end of the subsequent 200 years of British colonialism? Some writers have argued that the British did try to partially 'modernize' India, but it failed because of the strong hold of traditional structures. But we have noted above that these half-hearted attempts at 'modernisation' were motivated primarily to benefit the 'mother country'. Backwardness in the 'peripheral' colonies needs to be seen as the necessary flip side of the Industrial Revolution in the 'core', centred on the West. The same processes that led to industrialization in Britain, generated and sustained backwardness in her Indian colony, because the British economy was linked parasitically to the Indian economy, in an integrated world economic system of 'free trade'.

India in 1947 was not at a pre-industrial stage, and so her post-independence economic growth patterns may not be compared with processes of industrialization in the West. In 1947, India had already been a part of capitalist development in the west for 200 years, but in capacity of a colony. So, in 1947, independent India embarked into a process of modernization from a 'colonial' mode rather than a 'traditional' mode, which was structurally backward and underdeveloped.

WHAT HAVE YOU LEARNT

Phased economic exploitation of the colony was the core motive for the British to establish their rule in the Indian subcontinent. The nature of this exploitation changed over the course of their reign, owing to changes within Britain, and these in turn had specific economic, social and political consequences for the colony. Most economic initiatives undertaken by the colonial state was couched in the language of development and 'modernisation', but they had a differential impact on the colony, often leading to backwardness rather than growth. And finally most of these initiatives helped exploit the resources of the country to enable industrialization in Europe.

TERMINAL QUESTIONS

1. What were the revenue policies introduced by the British, and what changes did they bring about in the countryside in the colony?
2. Why was the commercialization of agriculture in the colony a 'forced' process?

Notes

3. Explain the phase of 'finance imperialism'.

ANSWERS TO INTEXT QUESTIONS

17.1

1. The first phase (1757-1813) of 'mercantilism' was that of direct plunder, the second phase (1813-1858) was that of free trade and the third phase (1858 onwards) was that of finance imperialism.
2. The misuse of the 'dastak' by Company employees for their private trade angered the Nawab of Bengal
3. Zamindars
4. Madras and Bombay Presidencies

17.2

1. Adam Smith
2. The production of cash crops was encouraged at the cost of food crops.
3. Punjab
4. Cheap machine made goods from Britain flooded the markets in India, and Indian handicrafts could not compete with them.

17.3

1. The First World War
2. Dadabhai Naoroji
3. No, later historians have charactersied the 18th century as a period of general well-being and economic growth.

HINTS FOR TERMINAL QUESTIONS

1. See section 17.1 'Land Revenue Policies'
2. See section 17.2 'Commercialisation of Agriculture'
3. See section 17.3 'The Third Phase of British Colonialism'

GLOSSARY

1. Mercantilism	–	an economic theory followed in Europe between the 16th and 18th centuries, in which states used warfare to ensure an inflow of bullion, and control trade and resources through colonies
2. Bullion	–	wealth in the form of precious metals like gold and silver
3. Diwani	–	the right to collect revenue
4. Taluqdar	–	a revenue official in the countryside in pre-British India

5. Monopoly – the exclusive right to a certain trade
6. Tariff – custom duties payable to country of export
7. Free Trade – international trade free of any government regulation or restriction
8. Commercialisation – modifying something for the purpose of trade
9. Unfree forms of labour – labour undertaken not only for a money wage but under other kinds of force – mental, physical, customary, political etc.
10. Multiplier effect – a concept in economics where an increase in spending is expected to stimulate other economic activities. For instance the building of railways would involve building of wagons and tracks that would push up the yield of iron and steel and coal. It would also lead to the employment of a large number of people.
11. Deficit – when incomes from trade are less than expenditure.

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18

SOCIAL CHANGES IN MODERN INDIA

The Indian subcontinent witnessed significant social changes during the 18-19th centuries. The onset of British rule, increasing urge for social and religious reform, rise of a middle class, rapid growth of newspapers in both English and Indian languages, changes in physical infrastructure and semi-political unification of the country were partly responsible for these changes. The end of the Mughal rule was followed by the strengthening of many regional kingdoms during the 18th century. The gradual expansion of British rule in this vacuum signified an entirely unfamiliar system of governance with long term repercussions.

OBJECTIVES

After studying this lesson, you will be able to:

- trace the broad outlines of cultural policies of British rulers in India;
- examine the nature of the conflict between the Orientalists and the Anglicists;
- assess the impact of British rule on educated classes in India;
- explore the evils in the social and religious life;
- explain the background of the rise of a modern Indian intelligentsia;
- the reform movements and the issues raised by them;
- identify the stages of the growth of western education in India and
- identify the stages of the growth of press in India.

18.1 BRITISH CULTURAL POLICIES IN INDIA

The beginning of British rule in India witnessed many imperial ideologies in operation. Back home in England, there were divergent ideologies at work regarding best possible ways of governing the Empire. Policies were often driven by the popularity of specific ideologies in Europe in general and England in particular. They also depended upon the whims and fancies of higher British authorities in India. After the battles at Plassey (1757) and Buxar (1764), British rulers faced many difficulties in governing the regions they had won. It will be very interesting to see that different ideologies took centre stage at different times.

Orientalists

The first generation of British administrators in India like Warren Hastings, William Jones and Jonathan Duncan popularised the view that India had a glorious past which had subsequently degenerated. These scholars and administrators were called Orientalists. They were keen to learn and propagate Indian languages and tradition. This, they thought, would ensure a better understanding of India which would eventually strengthen their rule over this country. To stretch this argument further, we can say that the Orientalists depicted India's past in a way that was in consonance with the needs of the colonial administration. Important institutions that came to be identified with their efforts were the **Calcutta Madrassa** founded by Warren Hastings (1781), the **Asiatic Society of Bengal** founded by William Jones (1784) and the **Sanskrit College at Benaras** founded by Jonathan Duncan (1794).

William Jones learnt Indian classical languages and found important linguistic connection between Sanskrit and classical western languages like Greek and Latin. For around fifty years, the Asiatic Society was an important centre of learning and a rare institution to undertake translations of notable Sanskrit texts. An important journal published by it was the *Asiatick Researches*. Warren Hastings held the view that Hindus possessed laws which continued unchanged for centuries. Therefore, the British should master these laws and the Sanskrit language in which these texts were written if they wished to establish their governance in the country. To provide a precise idea of the customs and manners of Hindus, N. B. Halhed published *A Code of Gentoo Laws in 1776.*

There was a strong urge to make local British administrators familiar with Indian culture and tradition. **Fort William College** founded by Wellesley in 1801 to train the young British recruits to the civil service in India was meant to serve primarily this purpose. This college became an important centre for producing knowledge on and about India. It had many departments devoted exclusively to research on Indian languages and literature.

Influence of Ideas on administrative and economic policies

Influence of ideas was clearly visible in the administrative and economic policies. Lord Cornwallis, who became Governor General in 1786, was influenced by the 18th century Whig political philosophy. In the Whig philosophy, the main organs of the government, i.e. executive, legislative and judiciary should be separate. This would provide check and balance on each other's activity so that no organ exercises arbitrary powers. Philip Francis and Edmund Burke were the two most eminent political thinkers of the 18th century England. Burke insisted that the prosperity of the natives must be secured before any attempt was made to reap profit from them. Philip Francis, his friend and a member of the Supreme Council in Calcutta in the 1770s, drew up a comprehensive plan for administering property in Bengal. This plan subsequently influenced Cornwallis' policy of Permanent Settlement for Bengal, Bihar and Orissa in 1793. Cornwallis succeeded in laying the foundation of a strong Whig policy in the governance of Bengal. You will read more about the policy of Permanent Settlement in the chapter dealing with economic history of British period.

England was the first country to experience Industrial Revolution which led to a massive increase in the output of finished products. British industrial capitalists now argued for a free play in the British colonies. They put pressures on the British government to curtail the company's monopoly in the Indian market. Free market

theorists influenced the ideological positions of many policy makers in India as well. Finally the Charter Act of 1813 abolished Company's monopoly of trade with India. Simultaneously, the **Liberals** and the **Utilitarians** gained strong positions within the policy making apparatus of India.

INTEXT QUESTIONS 18.1

1. Name some important institutions established by the Orientalists?

2. Underline the importance of the Asiatic Society in promoting studies on India.

3. Who established the Fort William College?

4. Which was the first country to experience Industrial Revolution?

5. Which Act abolished the monopoly of the East India Company over the India Trade?

18.2 SOCIO-RELIGIOUS REFORMS

A distinct feature of the 19th century India was the urge for social and religious reforms which cut across castes and communities. India had a long tradition of religious reforms and social dissent. During the ancient period, an urge for reform can be seen in Upanishadic texts, Buddhism, Jainism, Vajrayan, Tantricism etc. During the medieval age, the popularity of the Bhakti and the Sufi saints is well known. Attempts to explore India's past by the first generation of British rulers helped to sharpen educated classes' consciousness of their own existence. Early reformers were groping to find suitable answers. But the agenda for the modernization was not set by the western influence because the logic for reform was sought to be located within India's past.

BENGAL RENAISSANCE

Reform movements which took deep roots within Bengal have often been termed as Bengal Renaissance. Bankim Chandra Chatterji and Bipin Chandra Pal referred to developments in the 19th century Bengal as a period of Renaissance. It may not be proper to compare European Renaissance with developments in Bengal as the context was entirely different and the patterns not too similar. However, the features which were referred to while talking of a Bengal Renaissance may be clubbed under three major categories, i.e. historical rediscovery, linguistic and literary modernization and socio-religious reforms.

BRAHMO SAMAJ

Rammohan Roy from Bengal was the most notable reformer of the modern times. He was among the first to bring political questions in the ambit of public debate. His

Atmiya Sabha, founded in 1814, discussed important social and political questions of the time. In 1828, its enlarged edition was called the **Brahmo Sabha** which was renamed Brahmo Samaj later on. Soon he started touching upon many burning social issues of the time including the widely-prevalent practice of becoming *sati*. He rallied support to the efforts of William Bentinck (Governor General) for abolition of this custom and wrote extensively for the cause. In 1829, the custom of sati was formally abolished. He also condemned polygamy and many other forms of subjugation of women. Roy was also an advocate of modern education. He opened an English school as well as a Vedanta college (1825). He was a firm believer in the concept of one God. He was opposed to idolatry and found Upanishads as the basis of true Hinduism. He wished to purify Hinduism by removing all kinds of evils that had crept into it over centuries. He was not opposed to English education and spread of western knowledge.

Fig 18.1 Raja Ram Mohan Roy

After Roy's death in 1833, the Brahmo Samaj started getting disorganized. It was given a definite shape and popularized beyond the city of Calcutta under the leadership of **Debendranath Tagore** who joined in 1842. A year later, he wrote Brahmo Covenant. This Covenant was a statement of the creed of the Samaj and made a list of the duties and obligations of its members.

Keshab Chandra Sen (1838–84) who joined the Samaj in 1858 was a very eloquent and persuasive leader. He took the activities of the Samaj beyond Bengal and into UP, Punjab, Madras and Bombay. He radicalized the Samaj by attacking caste system, underlining women's rights, promoting widow remarriage and raising the issue of caste status of Brahmo preachers which was earlier reserved for Brahmans. He laid stress on universalism in religion. His radicalism brought him into opposition with

Debendranath. In 1866, the Samaj was formally divided into Adi Brahmo Samaj (headed by Debendranath) and the Brahmo Samaj of India (headed by Keshab Chandra).

ISHWARCHANDRA VIDYASAGAR

Another Bengali reformer who actively raised the issues related to women was **Ishwarchandra Vidyasagar**. He was an active proponent of education of girl child as he believed that lack of education was the real cause underlying all their problems. With the help of an Englishman named Bethun, he set up many schools devoted especially to girl child. He forcefully attacked child marriage and polygamy. He was a strong advocate of widow remarriage. It was due to his active mobilization of support that the Widows' Remarriage Act was passed in 1856 legalizing all widow remarriages. He arranged many such remarriages. He set a personal example when his son Narayan also married a widow.

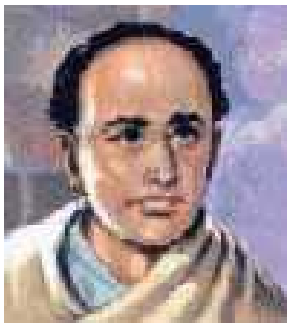

Fig 18.2 Ishwarchandra Vidhyasagar

Ramakrishna Mission

During the late 19th century, another notable reform movement in Bengal, which soon spread to other parts of the country, was the Ramakrishna Mission. The movement began under an ascetic and priest Gadadhar Chatterjee or **Swami Ramakrishna Paramhansa** (1836–86) who achieved inner peace around 1871–2. He preached universality of all religions and favoured preserving beliefs and rituals of Hinduism. Among his important disciples was Narendra Nath or **Swami Vivekananda** who accepted Ramakrishna as his guru in 1885. He spread the message of spiritual Hinduism in America and Europe during his tour of 1893–97. He established Ramakrishna Mission in 1897 and set up a Math at Belur. He died at a young age of forty in 1902. Vivekananda was opposed to degeneration in religion, manifold divisions, caste rigidities, practice of untouchability, superstitions etc. He pointed out that the present condition of Hindus was due to their ignorance which was helped by their being a subject race. He attempted to establish Hindu spiritual supremacy vis-à-vis the selfish civilization of the West. However, he believed that India had to learn work ethics, forms of organization and technological advances from the West.

REFORM MOVEMENTS IN WESTERN INDIA

Many important reform movements arose during the 19th century western India. Reformers like KT Telang, VN Mandalik and RG Bhandarkar glorified India's past. There were some who led a direct attack on social evils like caste system and encouraged widow remarriage, e.g. Karsondas Mulji and Dadoba Pandurang. They formed Manav Dharma Sabha in 1844 and **Paramhansa Mandali** in 1849. The Mandali carried its activities secretly. Its members took a pledge that they would abandon all

caste distinctions. The Mandali declined after 1860 as its membership and activities lost secrecy. Keshab Chandra Sen's twin visits to Bombay in 1864 and 1867 had a deep impact on social reform in this part. A direct consequence of his visits was the founding of the Prarthana Samaj in 1867 by Atmaram Pandurang. Mahadev Govind Ranade, who ran the Deccan Education Society, was the real force working behind this organization. Several members of the **Prarthana Samaj** had earlier been active in the Paramhansa Mandali. This Samaj denounced idolatry, priestly domination, caste rigidities and preferred monotheism. Apart from Hindu sects, it also drew upon Christianity and Buddhism. It sought truth in all religions. Drawing inspiration from the Maratha Bhakti saints of the medieval period, Ranade sought to establish the concept of one compassionate God.

Arya Samaj

The most profound reform movement in the late 19th century India was the **Arya Samaj**. It started in the western India and the Punjab, and gradually spread to a large part of the Hindi heartland. It was founded by **Dayanand Saraswati** (1824-83). In 1875, he wrote Satyarth Prakash (or the light of truth) and in the same year founded the Bombay Arya Samaj. The Lahore Arya Samaj was founded in 1877. Subsequently, Lahore became the epicentre of the Arya movement. Dayanand opposed a ritual-ridden Hindu religion and called for basing it on the preaching of the Vedas. Only Vedas, along with their correct analytical tools, were true. He attacked puranas, polytheism, idolatry and domination of the priestly class. He adopted Hindi for reaching out to the masses. He also opposed child marriage. He was fiercely opposed to multiplicity of castes which he thought was primarily responsible for encouraging conversion of lower castes into Christianity and Islam.

After Dayanand's death in 1883, the Samaj lay scattered. Most important attempt to unite the Samaj and its activities was the founding of the **Dayanand Anglo Vedic Trust and Management Society** in Lahore in 1886. In the same year, this society opened a school with **Lala Hansraj** as its principal. However, some leaders of the Samaj were opposed to Anglo Vedic education. They were Munshi Ram (**Swami Shraddhanand)**, Gurudatt, Lekh Ram and others. They argued that the Arya Samaj's educational initiative must focus on Sanskrit, Aryan ideology and Vedic scriptures and should have little space for English learning. This militant wing thought that Dayanand's words were sacrosanct and his message in Satyarth Prakash could not be questioned. While the moderate wing led by Lala Hansraj and **Lajpat Rai** pointed out that Dayanand was a reformer and not a rishi or sadhu. Conflicts also arose over the control of the DAV Management Society. These differences finally led to a formal division of the Arya Samaj in 1893 when Munshiram broke away along with his supporters to initiate a gurukul-based education. Therefore, after 1893 the two wings of the Arya Samaj were-DAV group and Gurukul group.

Munshi Ram and Lekh Ram devoted themselves to popularizing of the teachings of the Vedas and began an Arya Kanya Pathsala at Jalandhar to safeguard education from missionary influence. In 1902, Munshi Ram founded a Gurukul at Kangri in Haridwar. This institute became the centre of the gurukul education wing of the Arya Samaj in India. It was here that Munshi Ram adopted *sanyas* and became Swami Shraddhanand. The two wings of the Arya Samaj, i.e. DAV wing and the Gurukul wing had differences on the question of education but were united on important political and social issues of the time. The Arya Samaj as a whole opposed conversion of Hindus to Islam and Christianity and therefore advocated re-conversion of recent converts to Hinduism. This process was called *shuddhi*. They also advocated greater

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usage of Hindi in Devanagari script. In the 1890s, the Arya Samaj also raised the issue of cow slaughter and formed *gaurakshini* sabhas (or the cow protection societies) for protection of cows. The Arya Samaj led a prolonged movement against untouchability and advocated dilution of caste distinctions.

REFORM MOVEMENTS AMONG MUSLIMS

There was a sense of loss of power among educated and elite Muslims of India. This happened mainly because of-(i) transfer of power from Mughals to British, and (ii) replacement of Persian by English as the language of employment and advancement in the new bureaucracy. The movement of the **Farazis** which arose among the peasants of early 19th century Bengal advocated return to pure Islam. They followed the teachings of Shah Walliullah of Delhi (1703–63) who had, a century earlier, talked about regaining purity of Islam and objected to infiltration of non-Islamic customs among Muslims. Founding leader of the Farazis, **Shariat Ullah** (1781–1839) preached religious purification and advocated return to the *faraiz*, i.e. obligatory duties of Islam, namely-*kalimah* (profession of faith), *salat* (or *namaz*), *sawn* (or *rozah*), *zakat* (or alms to poor) and *Hajj*. He also preached *tawhid* or monotheism. Another movement which arose among Muslims of Bengal was the **Tariqah-i-Muhammadiyah** under the leadership of Titu Mir who was initiated by Sayyid Ahmad Barelwi. This movement also talked about return to past purity. Another movement which was more concerned about the decline in power of the ulema class (Muslim priestly class) arose at Deoband in the United Provinces.

Delhi School of Islamic Thought was derived from the Delhi College (currently Zakir Husain College) which had begun imparting a parallel education- Islamic as well as English. Beginning 1830s, the college helped to foster a modern consciousness in the Muslim community. However, the revolt of 1857 and consequent crackdown by the British forces ended this intellectual excitement. However, the urge for modernization could easily be felt among a section of Muslims.

The new leadership was provided by **Sayyid Ahmad Khan** (1817–98) who rightly thought that modern education was the most important path for improvement in the condition of Indian Muslims. He called for the study of European science and technology. In 1866, he formed the British Indian Association. He stayed in England for more than a year during 1869-70. On his return, he asked his Muslim brethren to adopt some positive features of the English society like its discipline, order, efficiency and high levels of education. He pointed out that there was no fundamental contradiction between Quran and Natural Science and the new circumstances demanded dissemination of English language within an Islamic context. He founded the Mohammedan Anglo Oriental College at Aligarh in 1875 which went on to become the most important seminary for modern higher education among Muslims. At the elementary level, students followed the standard government curriculum in a carefully constructed Islamic environment. In 1878, the college classes were also started and non-Muslims were also enrolled. In 1886, Sayyid Ahmad Khan founded the Mohammadan Anglo Oriental Educational Conference. The Muslim graduates of Aligarh who numbered 220 during 1882–1902, provided lot of excitement to the Muslim intellectual world and in due course of time provided an able and modern leadership to the community.

Impact of reform movements

Reform movements of the 19th century set a strong background for the national liberation movement against the British imperialism. Some women reformers also

played a prominent role in the social life of the 19th century. One may mention such names as Pandita Ramabai in western part, Sister Subbalaksmi in Madras and Rokeya Sakhawat Hossain in Bengal. Reform movements helped the growth of a modern middle class which was conscious of its rights. Some Indian reformers also protested British attempts to pass those laws which they thought interfered with their religion and society. This was evident in the case of the Age of Consummation of marriage by raising the age of consent from 10 to 12. We can also see that some of these reform movements, by raising issues which were in conflict with interests of other communities or were revivalist in nature, also worked towards polarization along communal lines.

INTEXT QUESTIONS 18.2

1. Briefly examine some important issues raised by Rammohan Roy.

   _____

2. Analyse the nature of conflict between Debendranath Tagore and Keshab Chandra Sen.

   _____

3. When was the Arya Samaj divided? Who were the leaders of different factions?

   _____

4. What did the Farazi movement insist on?

   _____

5. Examine the role of Sayyid Ahmad Khan in modernizing the Muslim community?

   _____

18.3 RISE OF WESTERN EDUCATION IN INDIA

British rulers were keen to spread their ideology and culture in India. This could strengthen their roots in this country. Besides, it would also create a class of Indians who might act as reliable agents of the British Empire. English education was the most important medium of achieving these objectives. Several attempts were made throughout 19-20th centuries to popularize English education and make structural changes accordingly. Initially, the Orientalist administrators and scholars like Warren Hastings, Cornwallis, William Jones, Jonathan Duncan and others attached more importance to Indian classical education but gradually their ideas lost ground. It was thought that British Empire had to fulfill a civilizing mission in India and therefore western sciences and culture needed to be popularized.

INTRODUCTION OF ENGLISH EDUCATION & CHARTER ACT OF 1813

English education was first introduced in India in 18th century through some charity schools in Calcutta, Madras and Bombay for educating European and Anglo-Indian children. Although the East India Company supported these schools in various ways but it did not take any responsibility for teaching English to the Indian population. The beginning was finally made in the year 1813 through a **Charter Act**. This Act allowed missionaries to travel to India. These missionaries were always keen to spread

western literature and teachings of Christianity through English medium. More importantly, this Act asked the company to spend one lakh rupees annually for- (i). encouraging Indian educated classes, reviving and improvement of literature and (ii). promotion of sciences among Indians. However, this clause was interpreted differently by different people.

DEBATE ON MEDIUM OF EDUCATION AND ROLE OF MACAULAY

Very soon a debate arose about the choice to be made with regard to the medium of education in India on which the company's government was to spend. There were impassioned debates between the votaries of Oriental and English systems. Things started drifting in favour of English education when Bentinck took over as the Governor General of India in 1828. **T.B. Macaulay** was appointed as the Law Member in his Council in 1834. Macaulay was a great advocate of English education. He was made President of the General Committee of Public Instruction. Supporters of English based education or Anglicists, led by Lord Macaulay, emerged victorious. Macaulay issued his minutes on Indian education on February 2, 1835. This message became the guiding principle for introduction of English education in India. The government resolved that its aim in future would be promotion of European literature and sciences through the medium of English language. In future, all funds spent by the Company on education would be for this purpose alone. This shift meant that now English education in India would become an important medium for the import of western knowledge.

Macaulay was of the opinion that support to English education in India would create "a class of persons Indian in blood and colour, but English in taste." It was presumed that this class would eventually become strong pillars of the British Raj in India. It was expected that these Indians, trained through English education, would learn western morality and ethics. When incorporated into the structure of colonial rule, these Indians would help to strengthen the British domination of India. This was the **"downward filtration" theory**. This kind of education was not meant for the masses but for the learned and affluent few in India. This theory assumed that ethics of English education would percolate down to the masses through these Indians. These trained Indians, when acting as teachers, could act as the medium through which elementary education would percolate downward in regional languages. Macaulay was convinced that with limited funds, it would be impossible to attempt to educate the masses. It is better that a few English educated Indians act as a "class of interpreters". This class, by enriching vernacular languages and literature, would help western sciences and literature reach the masses. This would enable British rulers to spread western morality to Indian masses at a much less public expenditure. This theory also saw education as a means to enable Indians to occupy subordinate positions and function as clerks etc. in the Company's bureaucracy.

WOOD'S DISPATCH

The most important part of the development of education in 19th century, especially English education, was the guidelines prepared by Charles Wood, the Secretary of State, in 1854, popularly known as the **Wood's Dispatch**. This comprehensive scheme dominated education policy in the second half of the 19th century. It firmly put the European model on the map of Indian education.

Its essential features:

- It declared the aim of education in India to be diffusion of European knowledge.
- For higher education, English would be the preferred medium of instruction while

the vernacular languages would be the medium through which European knowledge could infilter to the masses.

- It proposed a hierarchy of schools, i.e. vernacular primary schools at the village level, followed by Anglo-Vernacular high schools and an affiliated college at the district level.
- This Dispatch recommended grants-in-aid for the first time to encourage private efforts in the field of education.
- It proposed to set up a Department of Public Instruction to be headed by a Director, one in each of the five provinces under the British rule. This Department would review the progress of education in the particular province. The Department of Public Instruction was established in 1855 and replaced the Committee of Public Instruction and Council of Education.
- It proposed to set up universities at Calcutta, Bombay and Madras on the model of London University which would hold examinations and confer degrees. The universities of Calcutta, Bombay and Madras were established in 1857.
- Apart from the formal education, the Dispatch underlined the importance of vocational education and emphasized the need to set up technical schools and colleges.
- It also recommended setting up of training institutes for prospective teachers.
- It also supported education for women. Many modern girls' schools were set up subsequently and also received government's grants-in-aid.

HUNTER COMMISSION

A commission was set up in 1882 under W.W. Hunter to review the progress made in the field of education following Wood's Dispatch. It was confined mostly to secondary and primary education. The Hunter Commission made a large number of recommendations. It laid special emphasis on primary education whose control ought to be transferred to district and municipal boards. At the secondary level, there should be two streams-one literary education which should lead to university education and the other of a practical nature leading to a career in commercial or vocational field. Private initiative in the field of education should be encouraged. It underlined the need to provide adequate facilities for spread of women education outside the presidency towns. For the next two decades, the recommendations of the Hunter Commission showed its impact all over. It saw unforeseen growth in secondary and collegiate education. The Punjab University and the Allahabad University were founded in 1882 and 1887 respectively.

INTEXT QUESTIONS 18.3

1. Which Act asked the East India Company to spend one lakh rupees annually on education?

   _____

2. Who was the most active proponent of English education in India?

   a. Jonathan Duncan

   b. T.B. Macaulay

c. Warren Hastings

d. William Jones

3. Briefly examine the motive of Macaulay in spreading English education in India.

4. Underline the importance of the Wood's Dispatch in guiding education policy in India.

5. What was the Hunter Commission concerned with?

18.4 GROWTH OF PRESS IN INDIA

The growth of press and journalism formed an important background for the rise of a new consciousness during the modern period. The spread of printing technology meant that books were easily available. In other words, widespread printing opened new channels of communications across India. This new printing technology helped the growth of press and journalism. The newspapers began getting published in English language in the late 18th century. During the 19th century, a large number of newspapers in local languages also started. James Augustus Hickey published the first newspaper in India named *The Bengal Gazette* in 1780. It was followed by a series of newspapers from Bengal, Bombay and Madras. Some important papers were *The Calcutta Chronicle* (1786), *The Madras Courier* (1788), and *The Bombay Herald* (1789).

These early newspapers in English were meant primarily for the European and Anglo-Indian community staying in India. However, the Company's officials were concerned about news of their misdoings appearing in these papers. Therefore, restrictions were often imposed. Lord Wellesley (1796–1804) imposed strict regulations through the Censorship of the Press Act in 1799. This Act warranted that all content was to be cleared by the Secretary to the Government. Names of the printer, editor and proprietor were to be clearly printed in every issue. Lord Hastings (1813–23) relaxed some of these laws in 1818 and removed the pre-censorship of the press. However, these relaxations proved temporary as John Adams, who became acting Governor General in 1823, imposed some tough regulations on Press in the same year. License was made mandatory for starting or using a press. The Governor General reserved the right to cancel a license.

The officiating Governor General, Charles Metcalfe (1835–36) was a supporter of free press. He removed the regulations of 1823. Metcalfe's Press Act just wanted publishers to give a declaration about the place and premises of the publication. This liberating influence had a positive impact on the growth of press as a large number of newspapers started publishing till stiff regulations were again imposed in 1857 due to the Revolt. Most serious restriction on the growth of Indian language newspapers was Lord Lytton's **Vernacular Press Act** of 1878. A highly biased and racial measure, this Act attempted to stifle any opposition to the government voiced in the local languages of the country. Similar restrictions were not imposed on the English language newspapers. It was an important example of Lytton's conservative and arrogant attitude. It indirectly empowered the government to control all seditious writings by Indian intelligentsia. There was no appeal

against the decision of the District Magistrate. This Act was repealed in 1882 by Lord Ripon who was a very popular Viceroy among Indians for his liberal views and measures.

INTEXT QUESTIONS 18.4

1. Which was the first newspaper in India and when was it published?

2. Underline the importance of widespread use of printing technology in the growth of newspapers.

3. What restrictions were imposed by the Censorship of the Press Act, 1799?

4. How did Charles Metcalfe bring about some positive changes?

5. What was the Vernacular Press Act of 1878?

WHAT YOU HAVE LEARNT

You have learnt that British rulers looked at India quite differently. Policies made by them were also influenced by their ideological inclinations. During 19th century, a series of reform movements swept across India. These movements tried to address issues related to condition of women, caste rigidities, evils that had crept in religious beliefs of people, modernization of communities, educational backwardness etc. British policy makers also tried to popularize English education in India. This could be the medium for the import of European culture and morality. This would eventually help them strengthen their control over this country. During this period, both the English as well as the Indian language press flourished. However, restrictions were imposed at different times to curtail the freedom of press. Social changes that occurred during the modern period helped to prepare the country ultimately for a national liberation movement against the British rule.

GLOSSARY

Orientalists	:	Group of British Administrators who popularized India's glorious past.
Whig political philosophy	:	Executive, Legislative & Judiciary should be separate organs of the government.
Bengal Renaissance	:	Historical rediscovery of Bengal's glorious past & modernization of its language & literature.

Custom of Sati	:	Practice of immolation of wife in the Funeral pyre of husband.
Polygamy	:	Having more than one wife.
Brahmo Covenant	:	Written by Debendranath Tagore, it is a statement of the creed of the samaj having a list of duties & obligation of its members.
Spiritual Hinduism	:	Propogating spirituality of Hinduism by Swami Vivekanand.
Idolatry	:	Worship of Idols.
Monotheism	:	Believe in one God.
Anglo Vedic education	:	Aryan ideology, vedic scriptures should be taught with English education.
Shuddhi	:	Movement started by Arya Samaj, opposing conversion of Hindus to Islam and Christrianity re-con version of recent converts to Hinduism.
Gaurakshini Sabha	:	Society for protection of cows.
Faraiz	:	Maintaining purity of Islam and objecting to infiltration of non-islamic customs; Advocating profession of faith, namaz, roza, zakat and haj.
Natural science	:	Attempting to understand nature.
Charter Act	:	Legal document given by Queen of England thereby granting East India company exclusive privileges of trading and related terms of references & was renewed from time to time.
Vernacular Press	:	Printing press dealing with publishing of newspapers in local Indian languages.

TERMINAL QUESTIONS

1. How were ideologies so important in shaping British policies in India?
2. What was the contribution of the Orientalists in popularizing India's past?
3. What were the main social evils that afflicted the Hindu society in 19th century?
4. How important were the issues related to women in the reform movements of this period?
5. What was Vivekananda's opinion about the Eastern and the Western civilizations?
6. What were the important issues raised by the Arya Samaj?
7. Identify the important reform movements in the Muslim community during 19th century? What were the issues raised by them?
8. Examine Macaulay's advice on spreading English education in India?

9. What was the "downward filtration" theory?
10. What was so wrong about the Vernacular Press Act of 1878?

ANSWERS TO INTEXT QUESTIONS

18.1

1. Calcutta Madrassa (1781), Asiatic Society of Bengal (1784) and Sanskrit College at Benaras (1794)
2. Asiatic Society undertook translation of important ancient Sanskrit texts.
3. Lord Wellesley
4. England
5. Charter Acts of 1813

18.2

1. Issues like lack of modern education, polygamy and custom of sati. See 18.2, para 3.
2. Keshab Chandra Sen was socially more radical in his views than Debendranath Tagore. See 18.3, para 5.
3. 1893; DAV section: Lala Hansraj, Lala Lajpat Rai; Gurukul section: Munshi Ram (Swami Shraddhanand), Lekh Ram, Gurudatt.
4. Religious purification and return to the faraiz, i.e. obligatory duties of Islam.
5. He put great stress on modern education for the Islamic community in India. For this he opened Mohammedan Anglo Oriental College at Aligarh. See 18.2, para 14.

18.3

1. Charter Act of 1813
2. T.B. Macaulay
3. He thought that spread of English education in India would create a class of Indian who would support British rule. See 18.3, para 4.
4. This Dispatch was a comprehensive scheme, designed on the European model, which guided the Indian education policy for fifty years. See 18.3, para 5.
5. It was concerned with the progress made in education after Wood's Dispatch and was confined mostly to secondary and primary education. See section 18.3, para 6.

18.4

1. The Bengal Gazette, 1780
2. The widespread use of printing technology ushered in the growth of newspapers as well as production of books in large quantity. See para 18.4, par 1.
3. All content was to be cleared by the Secretary to the Government. Besides, name of the printer, editor and proprietor should be printed on every issue. See section 18.4, para 2.

4. He removed the regulations on press imposed in 1823. Now the publishers just had to give a declaration about the place and location of the publication. See section 18.4, para 3.
5. The Vernacular Press Act of 1878 imposed strict control over the newspapers published in Indian languages.

HINTS TO TERMINAL QUESTIONS

1. 18.1 under influence of ideas on administrative and economic policies.
2. 18.2 para 2 ; 18.2.1 and 18.2.2
3. 18.2.2. and 18.2.3.
4. 18.2.5 under Arya samaj
5. 18.2.3. under Rama Krishna Mission
6. 18.2.7.
7. 18.3 and 18.1.1.
8. 18.3.2 para 1.
9. 18.3.2 para 2.
10. 18.4 para 3.

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POPULAR RESISTANCE TO COMPANY RULE

The early years of the English East India company's rule in India witnessed a large number of uprisings and rebellions. As we have learnt, over a period of 100 years, starting from 1750s to 1850s, the English East India company adopted various measures to transform India into a colony Different policies followed by the British in India during this period were primarily in the interest of the British. A number of land revenue experiments were made which caused hardship to cultivators. Local administration failed to provide relief and natural justice to the rural poor. In this lesson we will learn how the peasantry and tribal people suffered under the colonial administration and why they resorted to revolts. With a brief narrative of important popular uprisings, we will analyze the nature and significance of these uprisings. The Revolt of 1857 has a major significance because, for the first time, it brought together people having different ethnic, religious and class background in a unified movement against the British rule.

OBJECTIVES

After studying the lesson, you will be able to:

- discuss the background to the popular revolts which broke out till 1857;
- explain the nature and significance of these revolts,;
- identify the issues that led to the Revolt of 1857.and
- analyse the importance and significance of the Revolt of 1857.

19.1 CIRCUMSTANCES LEADING TO POPULAR REVOLT

We have read in earlier lessons that the British rule in India had a number of changes in socio-economic life of the Indian people. The industrial Revolution (we will learn more about it in subsequent Lessons) made it necessary for England to look for raw materials and markets in other countries. This necessity guided the policy of the colonial ruler in India. Indian economy was geared to serve the interests of the British masters. Let us recall some of the important changes in Indian economy during this period.

- A new set of property relations was introduced and land was made saleable commodity.
- Private ownership of land was recognized and a number of intermediaries came into existence in between the owner and cultivator of the land.

- Commercial crops were encouraged in place of food crops to serve the British capitalists.
- Speculation and investment in land by merchants, bureaucrats and landlords led to the growth of absentee landlordism.
- Growing burden of taxation made the cultivators an easy prey to the revenue collections, merchants and money lenders.
- Transfer of wealth from India to England became a common feature.
- Local industries were suppressed in order to make way for the British manufactured goods.
- Tribals lost their traditional rights in land due to the land revenue policy of the British government.

All these changes dealt a serious blow to the rural society, particularly the cultivators and tribals. For the peasant, the new changes in agrarian economy and social structure meant more intensive and systematic exploitation.

To recall it again, the colonial rulers were concerned only with the collection of revenues in time which were fixed at high rates. Zamindars and others who were engaged in collecting the revenue were least concerned about the paying capacity of the cultivators and forcefully collected the taxes. In meeting the increasing demand of taxes, the peasants were compelled to sell their lands or they were caught in the trap of money lenders. Justice could not be expected from the local administration because it was under the influence of the rich. Thus, under the colonial rule, the nexus of the official, the landlord and the money lender combined together to exploit the peasantry. Bengal famine of 1770, bear testimony to the devastating effect of the British policy over the rural society. Alongwith the colonization of the economy, changes introduced by the British in local administration and society created discontent and resentment among local population. This discontent at various junctures took the form of rebellion.

INTEXT QUESTIONS 19.1

1. How did Indian peasantry met the increasing demand of taxes by Britishers?

2. Under the colonial rule nexus of which agencies was formed to exploit the peasantry?

19.2 MAJOR UPRISINGS

Before analyzing the nature and importance of early resistance to the British authority, it would be better for us to be introduced to some of the rebellions. From 1760s to the Revolt of 1857, there were a large number of rebellions spreading over different parts of India. We will discuss these rebellions in two categories – the peasant uprising and the tribal uprisings.

(i) Peasant Uprisings

Growing burden of taxation, eviction from land and the Bengal famine led to the impoverishment of a large section of the peasantry. Many of these people being

evicted from lands joined the bands of *Sanyasis* and *Fakirs*. Though they were religious mendicants they used to loot the grain stocks of the rich and the treasuries of the local government. The Sanyasis often distributed their wealth among the poor and established their own government. However, they could not sustain their struggle for long in the face of strong repressive measures of the British rulers. Bankim Chanddra Chatterjee wrote a novel. Anand Math to imortalise the Sanyasi Rebellion.

Peasants of Rangpur and Dinajpur, two districts of Bengal, were aggrieved by the tyranny of the revenue contractors. One such revenue contractor, Debi Singh, created a reign of terror by torturing the peasants in order to collect taxes. When the British officials failed to protect the peasant, the peasants took the law in their own hands. They attacked the local cutchheries and store houses of the contractors and government officials. The rebels formed their own government and stopped paying revenues to the Company agents. This rebellion was in 1783. The rebels were finally forced to surrender before the Company officials.

In South India, the situation was in no way different. The dispossessed landlords and displaced cultivators raised the banner of revolt. The poligars of Tamilnadu, Malabar and coastal Andhra revolted against the colonial rule in the late 18th and the early 19th century. The revolt of the Mappilas of Malabar was most significant. The Mappilas of Malabar were the descendants of the Arab settlers and converted Hindus. Majority of them were cultivating tenants, landless labourers, petty traders and fishermen. The British conquest of Malabar in the last decade of the 18th century, and the introduction of the British land revenue administration in Malabar enraged the Mappilas. Over assessment, illegal taxes, eviction from land and the change in land ownership right caused growing discontentment among them. Thus, they rose in revolt against the British and the landlords. The religious leaders helped in strengthening the solidarity of Mappilas and in developing anti-British consciousness. These Mappilas were suppressed by the colonial rulers.

In Northern India the Jats of Western U.P. and Haryana revolted in 1824. In Western India Maharashtra was a common centre of uprising and Gujarat also witnessed the revolt of the Kolis. We can add more to the list of peasant rebellions. But let us look at tribal uprisings.

(ii) Tribal Uprisings

The establishment of colonial rule also affected the tribal people. Living outside the boundary of the mainstream population the tribals lived in their own world being governed by their own traditions and customs. The colonial government extended their authority to the tribal lands and the tribals were subjected to various extortions. The tribals resented the entry of the colonial administration into their land. Take the example of the Bhils of Khandesh and the Kols of Singhbhum (Bihar) who enjoyed independent power under their chiefs. But the British occupation of their territories and the entry of merchants, money-lenders and the British administration in these tribal lands curbed the authority of the tribal chiefs. This led the tribal leaders to revolt against the British rule and their target of attack were all the outsiders in the tribal territories. The insurrections were suppressed by the British.

Similarly, the Santhals had been living in a large tract of land in the border of Bengal, Bihar and Orissa. Their livelihood depended upon the flora and fauna of the jungle. With the introduction of the British rule they were used to clear jungle lands and once they started cultivation on these lands, they were forcibly evicted. Thus, penetration

Notes

of landlords, merchants and money-lenders into their lands brought misery and oppression for the simple living Santhals. The oppression forced the Santhals to take up arms, and they found their leaders in two brothers, Sidhu and Kanu. It was believed that Sidhu and Kanu had blessings from the gods to bring an end to their miseries. They decided to get hold of their lands and to set up their own government. The rebellious Santhals were supported by the local poors like the Gowallahas. Telis, Lohars and others. The rebellious Santhals ultimately failed in the face of the ruthless suppression by the British.

19.3 NATURE AND SIGNIFICANCE OF THE EARLY RESISTANCE

The above narrative of the popular revolts makes certain points clear about the nature of these revolts.

- Actions of the rebels prove that they were clear about their interest and about their enemies. Some features of the peasant and tribal protest movements demonstrate a certain level of political and social consciousness among them.
- In many instances local issues might have triggered off the rebellion. But in the course of the development of the movement, its objective was broadened. Immediate context of a movement may be the oppression of local landlords, once the movement started, it ended up as protest against the British Raj.
- Religious belief, Ethnic ties and traditions played a positive role in mobilizing the peasants and strengthening their solidarity. Very often their notions of their own good old past inspired rebels to recover their lost past. Past basically meant to the rebels to get relief from exploitation and oppression.
- Attempt was made by the ruling class to define the rebellions as a problem of law and order and act of crime. This is complete denial of the peasants understanding of their grievances and their right to protest. It is necessary to understand the domain of peasant and tribal action in its own terms.
- However, the rebels did not have a future plan beyond the restoration of the old order. In spite of their limited objective and narrow world view the rebels definitely exposed the unpopular character of the colonial rule.

INTEXT QUESTION 19.2

1. The Santhal Rebellion took place in which region?

2. Which novel immortalize the Sanyasi Rebellion?

19.4 REVOLT OF 1857–CAUSES AND COURSES

In the earlier section, we have studied how in different parts of India at different point of time, popular revolts posed a challenge to the British Raj. In 1857, we see for the first time, peasant discontent along with protest of some other sections of society against the British conquest, brought together various sections of the society in a unified movement. The events of 1857 are regarded by many historians as early manifestation of nationalism.

Reasons for the Revolt

There were specific grievances which actually precipitated the people's discontent against the British Raj and led to the Revolt of 1857. The Revolt broke out on 10th May in Meerut, when Sepoys revolted and started marching towards Delhi to restore the last Mughal ruler, Bahadur Shah II, on the throne. The Revolt started by the Sepoys very soon spread to other sections of the society. Why did this happen? The British government by introducing changes in the land revenue system and in the administrative structure made its rule unacceptable to the majority of the local population. Lord Dalhousie's policy of annexation and the doctrine of lapse, particularly the annexation of Awadh and other parts of north and central India, created widespread discontentment among the local people in this region . Land being the major economic resource the various land revenue settlements like the permanent settlement, Ryotwari settlement, Mahalwari settlement, etc. introduced by the British in India had significant repercussions on land distribution and distribution of power in local society. The new land settlements were basically aimed at increasing the government's revenue earnings and creating a class of local agents who will stand in support of the British Raj. All these had disastrous consequences on the cultivators and growing revenue demands even compelled Taluqdars and other chiefs to sell their land. Money lending and auction of property further added to the hardship of the peasantry. Artisans and handicrafts men were affected by the promotion of British manufactured goods and neglect of indigenous industry.

Besides the economic grievances, at the social level there was a strong reaction in the local society against the British intervention in their age-old customs and traditions. Being guided by the philosophy of racial superiority a section of the British officials was engaged in modernizing and civilizing India. People were apprehensive of the social legislation introduced by the British. Particularly the abolition of Sati and the widow remarriage act had a negative effect on the common people. These changes were viewed as intervention in the local tradition and culture. Added to this was the fear of conversion to Christianity. All these alienated the people from the British Raj.

The sepoys had their own reasons for resentment. The sepoys were unhappy for low pay and racial discrimination in matters of promotion, pension and terms of service. Soldiers who were basically hailing from the peasant families were also unhappy with the new land settlements introduced by the British. It is true that the sepoys were agitated for various reasons but an immediate provocation was their suspicion that they would be forced to renounce their cultural ethos of centuries old society. Just before the Revolt of 1857, there was a rumor of bone dust in the Atta (flour) ration. The cartridges of the Enfield rifles, which had to be bitten off before loading, were reportedly greased with pork and beef fat. This was perceived as an attack on the religious belief of the soldiers-both the Hindus and the Muslims. Sentiment of the sepoys was well reflected in a proclamation issued at Delhi,- 'It is well known that in these days all the English have entertained these evil designs-first, to destroy the religion of the whole Hindustani Army and then to make the people by compulsion Christians. Therefore, we, solely on account of our religion, have combined with the people, and have not spared alive one infidel, and have re-established the Delhi dynasty on these terms."

Courses of the Revolt

Initial disturbances started in March, 1857 when at Barrackpore, near Calcutta, Mangal Pandey, a sepoy, asked other sepoys to rise against the British military officers and he killed the British Adjutant, Mangal Pandey was later arrested and hanged to death. After that in May, 1857 at Meerut the regiments of Indian sepoys shot down the

British officers, broke open the prisons, released their comrades and crossed over to Delhi to appeal Bahadur Shah II, the pensioner Mughal emperor, to become their leader. Rumour spread about the fall of the British rule and soon the rebellion spread to other parts of north and central India. In Awadh, the sepoys proclaimed that sepoy Raj had arrived. Dissatisfaction and disillusion against the British Raj brought many local chiefs, peasants, artisans, civil servants, and religious medicants together in this revolt. In Awadh, the revolt spread to Lucknow, Kanpur, Allahabad, Benaras, Rohilkhand, Bundelkhand, Gwalior, Jhansi and Bihar. The revolt in these areas had massive response among the civil population. Some important leaders of the rebellion were Rani Laxmi Bai, Tantia Tope, Begum Hazrat Mahal, Nana Saheb, Kunwar Singh of Arrah.

Fig. 19.1 Bahadur shah (II) Zafar
Last Mughal Emperor freedom fighter

Fig. 19.2 Rani of Jhansi
Laxmi Bai freedom fighter

Fig. 19.3 Tantia Tope

Fig. 19.4 Nana Sahib

INTEXT QUESTION 19.3

1) What were the grievances of Indian sepoys?

2) Name any five important leaders of rebellion of 1857?

19.5 NATURE AND CONSEQUENCES OF THE REVOLT

Nature

Historians are of different opinions regarding the nature of the Revolt of 1857. British historians interpreted the revolt as a mutiny of the sepoys. Ignoring the grievances of the local people and their participation in the movement, the British historians felt that the rebellion was engineered by the sepoys, and some landholders and princes having vested interest. Recent researches on 1857 however argue that self-interested motives did not have much significance before the combined opposition to the unpopular British regime.

Some historians view the Revolt of 1857 as the first war of Indian independence Those who don't agree with this interpretation argue that the rebel leaders did not make an attempt to establish a new social order. They tried to restore the old Mughal rule by inviting Bahadur Shah II. It is said that "Although Indian initiatives and priorities were so central in the experience of change there was no national revolt in 1857. The discontented were fractured in loyalty and intention, often looking back to a society and a policy which were no longer viable". Thus, it was not revolution but just a restoration.

Recent studies on the Revolt of 1857, however, focus on the popular participation in the revolt. Besides the sepoys and Taluqdars, rural peasantry participated in large numbers in the revolt. In the case of Awadh, it has been shown that taluqdars and peasants jointly launched the attack. Even in many places when taluqdars made peace with the British, peasants continued their movement. The sepoys had linkage with their kinsmen in the villages and the revolt of the sepoys influenced the civilian population to ventilate their grievances against the British rule. Thus the Revolt of 1857 took the character of a popular uprising.

Causes of the Failure of the Revolt

In spite of popular participation in the Revolt of 1857, the rebels were ultimately forced to surrender before the British. Reasons for the failure of the rebels were:

- the rebels had limited supply of arms and ammunitions,
- there was a lack of communication and centralized leadership among the rebels,
- the British had sufficient resources and also better arms and equipments,
- the rebels did not have clear political agenda for future except their distrust on the foreign rule.
- the rebels, in spite of the popular character of the movement had failed to enlist the support of merchants, intelligentsia and many local princes that rather supported the British.

Significance of the Revolt

The British though managed to suppress the revolt but realized the extent of people's resentment. The events of 1857 compelled the British to re–examine their policy towards India, after the revolt; therefore, they adopted a strategy to check the future incidents of such a revolt. In order to win back the confidence of local princes, the British made a declaration that they would no longer expand their existing territorial possessions. Special awards were given to the loyal princes. In the recruitment of army, community, caste, tribal and regional loyalties were encouraged in order to check the solidarity among soldiers. the British took recourse to the policy of 'divide and rule' by tactfully utilizing caste, religious and regional identities of Indian people. Another important consequence of the Revolt of 1857 was the declaration of Royal Proclamation in 1858. By this proclamation India's administration was taken over directly by the British Crown abolishing East India Company's rule.

Finally, though the rebels failed, their heroic struggle against the British Raj left a deep impression in people's mind. The spirit of Indian nationalism which was at a formative stage in the second half of the 19th century was greatly influenced by this Revolt.

INTEXT QUESTION 19.4

1) When and how was East India company's rule abolished?

2) Enlist any three major causes of the failure of the Revolt?

WHAT YOU HAVE LEARNT

In this lesson we have learnt that the establishment of the British rule in India resulted in transformation of India into a colony of the British empire. Rural society was greatly affected by this transformation. Being evicted from their lands, peasants became labourers on their own lands. Different form of taxes made their life more miserable.Whereas those who were engaged in small industries had to close their factories as a result of the import of British manufactured goods. All these changes and unresponsive attitude of the British administration compelled the peasantry to vent their grievances through rebellions. Rebellions were not successful before the organized British armed forces. However, these struggles paved the way for future challenge to the British Raj in India. In this regard, the Revolt of 1857 is unique in a sense that cutting across the caste, community and class barriers, Indian people for the first time put up a unified challenge to the British rule. Though the efforts of the rebels failed, the British government was pressurized to change their policy towards India.

TERMINAL QUESTIONS

1. Explain the nature of the rebellions earlier to the Revolt of 1857.
2. Discuss the causes of the Revolt of 1857.

3. Explain the significance of the Revolt of 1857.

ANSWERS TO INTEXT QUESTIONS

19.1

1) By selling their land –holdings.

2) Officials of British Government, land lord and Money lender.

19.2

1) Border of Bengal, Bihar & Orissa.

2) Anand-math written by Bankim Chandra Chatterjee.

19.3

1) Low pay, social discrimination in promotion , pension & terms of service.

2) Rani Laxmi Bai, Tantia Tope, Begum Hazrat Mahal, Nana Saheb, Kunwar Singh of Arrah.

19.4

1) In 1858 through a declaration of Royal Proclamation by the British crown.

2) Refer section 19.5

HINTS TO TERMINAL EXERCISES

1. Refer section 19.2, 19.3
2. Refer section 19.4
3. Refer section 19.5 para 4

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NATIONALISM

All of us at some point in our lives, have to be loyal to our country. This loyalty to our country may be generally understood as nationalism. A nationalist is a person who loves his country. You may find statements of this kind in novels and poetry, speeches and newspapers and also films.

Have you ever wondered when all this may have begun? What is the history of nationalism? How old is this idea? Or. did people always love their country? Does the world 'nationalism' carry any other meaning apart from a feeling of loyalty for one's country? These are the questions that we shall try to answer in this lesson.

OBJECTIVES

After studying the lesson, you will be able to :

- trace the history of idea of nationalism;
- explain the reasons for the rise of nationalism in Europe;
- relate the growth of nationalism in India with the struggle against British colonialism;
- trace the emergence of ideas of nationalism in the field of culture in India and
- explain how nationalism was expressed in economic terms

20.1 NATIONALISM: ORIGIN & MEANING

It may surprise you to learn that the history of this idea is not more than 200 years old. Nationalism, in the sense in which we use it today, did not exist in India before the 19th century. It may also surprise you to learn that the roots (origins) of this idea do not lie in the Indian history but in the history of Modern Europe. In fact it is possible to talk of Indian nationalism as distinctly different from its European counterpart. In order to know this difference it is important to have an idea of the circumstances under which nationalism took roots in Europe.

In Europe the development of nationalism was the result of the fundamental changes that were taking place in society and economy around the 18^{lh} century. The beginning of the industrial revolution produced goods and materials and created wealth at an unprecedented (unprecedented means like never before) level. This led to the

need for the creation of a unified and large market where these goods could be sold. The creation of a large market led to a political integration of villages, districts and provinces into a larger state. In this large and complex market different people were required to perform different roles for which they needed to be trained in different skills. But above all they needed to communicate with each other. This created the need for uniform educational centres with focus on one language. In the pre-modern times majority of the people learnt language and other skills in their local environments which differed from each other. But now, because of the new changes brought about by modern economy, a uniform system of training and schooling came into being. Thus modern English language in England, French in France and German in Germany became the dominant language in those countries.

Uniformity in communication systems resulted in the creation of a 'national culture' and reinforced national boundaries. People living within those boundaries began to associate themselves with it. Culturally they also began to perceive themselves as one people and as members of one large community, i.e. Englishmen began to identify with each other and with the geographical boundaries of England. Similarly it happened to German and French people. This was the beginning of the idea of nationalism.

Let us understand this differently. Nationalism was the result of the emergence of nations and nation states (large culturally homogenous territories with a uniform political system within) in Europe. These nation states did not always exist. The early societies, with simpler forms of human organizations and without an elaborate division of labour, could easily manage their affairs without a state or a central authority to enforce law and order. State, as a central authority, came into being after the beginning of organized agriculture. People generally found it difficult to manage their lives without a central authority to regulate their lives. This need for a state became even greater with the onset of industrialization and a modern world economy. An elaborate system of communication and a uniform system of education with focus on one standardized language created conditions for cultural and political uniformity. Thus came into being modern nation states. These nation states, in order to sustain and perpetuate themselves, needed the allegiance and loyalty of the people residing in their territories. This was the beginning of nationalism. In other words, an identification by a people or community with the boundary of the Nation, state and its high culture gave rise to what we know as nationalism.

But this was not how the idea of nationalism developed in India. The conditions in India were very different at a time when the idea of nationalism was taking roots in Europe. Industrialization occurred here at a very limited scale. When Europe was getting rapidly industrialized, India was still largely an agrarian economy. Different people spoke different languages. Though the feeling of patriotism, (patriotism: love and a feeling of loyalty for one's territory and culture like the one that existed among the Marathas for Marathwara or among the Rajputs for Rajputana) certainly existed in India in pre-modern times. But nationalism as we understand it (unified system of administration, common language, a shared high culture and political integration) did not exist in India until about the middle of the 19th century.

Nationalism in India developed primarily as a response to the British rule. British rule, as yon know, came to the Indian soil in 1757 with battle of Plassey and gradually established here by defeating the native rulers. As you are aware, the arrival of the British as rulers was resented by many of the native rulers and people also. It was clear that they all wanted to oppose and fight against the British presence in India.

But initially they did not do it together or as one people. Different groups had their specific grievances against the British and therefore they fought for the redressal of their specific grievances. For instance the native rulers did not want the British to take over their territories (as it happened to the rulers of Awadh and Jhansi in present day U.P.). Similarly peasants, artisans and tribals suffered at the hands of the British rulers and often stood up in revolt against them. (You have read about this in Module 3 of this Book). But merely the opposition to the British rule or a fight against them did not bring about a feeling of nationalism in India. Although different sections of the population got united because of common exploitation at the hands of the British, a feeling of identification with the entire country and its people did not come about. Even the great revolt of 1857, in which many sections of the population fought together (like native rulers, soldiers, zamindars and peasants) did not produce a feeling of nationalism or an all-India unity. The idea that the people of India, in spite of many differences among themselves, had many things in common amongst them had not, as yet, taken roots. Similarly the realization that the British rule was foreign and an alien rule which wanted to subjugate the entire people and bring them under its control, had also not occurred.

The essence of nationalism in India, or Indian nationalism, was the realization that all the Indian people had a common nationality and that it was in their collective interests to resist the British rule. To put it simply, a combined opposition to British rule and a desire to achieve national unity lay at the heart of Indian nationalism.

The objective conditions for the development of nationalism were indeed fulfilled by the arrival of the colonial rulers and their penetration into Indian society and economy. However, these conditions in themselves, did not create an awareness of nationalism among the people. The consciousness of the idea of nationalism took a long time to mature and made its presence gradually in the fields of culture, economy and politics. In the following section we shall look at them separately.

INTEXT QUESTIONS 20.1

I. Read the following statement and mark true or false:

i) The history of nationalism is as old as the history of mankind. (true/false)

ii) The idea of nationalism has its origins in the history of modern Europe. (true/false)

iii) Nationalism was the result of the modern industrial economy. (true/false)

iv) In India the realisation of nationalism had not come about until the middle of the 19th century. (true/false)

II. Mention two points which are crucial to the understanding of Indian nationalism.

20.2 CULTURE AND NATIONALISM

It was in the field of culture that the ideas of nationalism was expressed first. This happened at two levels:

- Firstly it happened in the form of questioning some of the elements of traditional Indian culture and a desire to bring about reforms in it by removing some socially

undesirable feature of Indian culture like caste system, religious superstitions, priesthood, discrimination against women etc.

- Secondly, an attempt was also made by the Indians to oppose the British encroachment in the Indian culture.

It is important to remember that the colonial conquest did not just mean the replacement of one kind of rulers by another. Its effect penetrated deep down to the lives of the ordinary people. In a variety of ways, through the efforts of British rulers and their agents, the culture of then colonial rulers began to spread among the Indian people. This spread of colonial culture and language produced two responses among the Indian elites (elite: socially privileged people belonging to high culture and the upper strata of the society). Some of them began to compare the traditional Indian society and culture with the one that existed in Modern England. They thus questioned some of the elements of the Indian culture. For instance social reformers like Raja Rammohan Roy and Ishwarachandra Vidyasagar worked hard for the eradication of some of the social evils that were a part of the Indian society. In particular Rammohan Roy attacked the practice of *Sati* (burning of the widow along with the husband on his death) and Vidyasagar advocated remarriage of widows. Leaders like Jotiba Phule initiated anti-caste movements in Maharashtra. They also made an appeal to the colonial rulers to intervene in the Indian society and bring about reforms, although they did not believe that the European culture was superior to Indian culture. They did. however, believe that the British rule represented a modernizing force which could help in the development of the Indian society along modern and rational lines.

At another level, however, the Indian leaders tried to 'defend' and protect Indian culture against what they thought was an encroachment of the colonial culture into the lives of the Indian people. When attempts were made in the 1850s to impose a European dress and other practices on the Indian people, it was resisted by them. Interestingly this was also true of those social reformers who admired the British rule and hoped that the colonial rule would, through legislation and other means, introduce modernity in India. Thus Keshub Chandra Sen, a prominent 19th century reformer and a leader of the Brahmo Samaj (formed by Rammohan Roy in 1828) did not like to wear English dress or eat English food. Similarly Ishwarchandra Vidyasagar refused to go to a function hosted by the Lt. Governor because he was required to wear European dress. In this approach cultural rights and practices of the people were seen as very important and the colonial rule was defied on the ground that it was trying to impinge upon them.

The two approaches mentioned above may seem to you different and also in conflict with each other. The former approach (of questioning the evils of the traditional Indian culture) may look different from the later approach (of resisting any attempt on the part of the colonial rulers to either appropriate or try to change the local Indian cultures). It may appear to you that the first approach invited British intervention in the Indian society whereas the second approach opposed it. But it is very important to remember that, as components of Indian nationalism, both the approaches complemented each other. The idea of cultural nationalism, as it developed in the 19th century was based on a firm rejection of some of the negative features of the traditional Indian culture by, or its integration into, the culture of the colonial rulers. In other words the 19th century social reformers wanted the Indian culture to become truly modern; but they did not want it to become totally western. In this sense they were

opposed to both the traditional culture but also to the modern colonial culture. This was the essence of cultural nationalism as practised in 19th century India.

INTEXT QUESTIONS 20.2

1. Answer the following questions:

   i) Name the reformer who attacked the practice of Sati.

   _____

   ii) Which Indian reformer advocated widow remarriage?

   _____

   iii) Name the organisation founded by Rammohan Roy.

   _____

2. Mention two important features of cultural nationalism.

   _____

20.3 ECONOMIC NATIONALISM

You have now understood what is meant by cultural nationalism and what was the relationship between culture and nationalism in India. Let us now try to understand economic nationalism. The origins of economic nationalism can be traced back to the second half of the 19th century when Indian leaders like Dadabhai Naoroji, Mahadev Govind Ranade and Romesh Chandra Dutt among others began realizing that the British rule was economically exploiting India and that it was largely responsible for keeping India under extreme poverty. From this a whole generation of Indian leaders like Gopal Krishna Gokhle, Bal Gangadhar Tilak, G.V. Joshi and many others developed a systematic and comprehensive economic critique of the British rule. Following are some of the features of economic nationalism they propounded and preached through their writings:

They emphasized that the colonial rule was economically exploiting India in a variety of ways. Initially this exploitation was confined to heavy taxation of the peasantry and the unequal trade with India. It was an unequal trade because the British East India Company (which was granted a monopoly of trade with India by the British Parliament) bought Indian goods very cheap and sold British manufactured goods to India at a very expensive rate. This resulted in India's wealth going to England. It also destroyed the traditional handicraft industries of India. However, in the 19th century, whereas this form of economic exploitation continued, new and more complex forms of exploitation came into being. Now the colonial rulers exploited India as a supplier of raw material for their industries and a market where the goods produced in the British industries could be sold. India was made to cultivate those raw materials (like cotton or jute) which were required by British industries. The impact of this was that India's wealth, which could have been utilized for India's industrialization and economic development, was utilized instead for Britain's economic development. The Indian nationalist leaders learnt these vital facts and propagated them at the same time.

- As a part of their understanding about a steady economic exploitation of India, the nationalist leaders, Dadabhai Naoroji in particular, propounded the 'drain theory. Naoroji, in his famous book *Poverty and the Un-British Rule in India* written in (1901 pub. 1988) argued that India's economic resources were being systematically siphoned off to England through trade, industrialization and high salaries to British officials which were being paid by Indian money. According to their calculations this 'drain' amounted to one half of government revenues and more than one third of India's total savings. It was thus that Britain's enrichment and India's improvishment were taking place *simultaneously.*

The early nationalist leaders thus argued that the British colonial rule, in a variety of ways, completely subordinated Indian economy to the economy of Great Britain. In their view the direction of the Indian economy was being geared to suit the needs of British economy. They demanded an end to the flow of Indian wealth to England and the industrialization of India with the help of Indian capital only, so that it would benefit India and Indian people. In order to achieve this, the nationalist leaders demanded self-rule, or self-government or *Swaraj* for their country.

The relevance of economic nationalism, as formulated by the nationalist leaders, was two-fold:

- Firstly, it demolished the notion, generally held by the educated people in the first half of the 19th century, that the British colonial government was a benevolent government and would ultimately lead to India's economic development. Many people had believed that, if the colonial rule would continue for a long time, India would, in the end, become prosperous like Great Britain. The Indian nationalist leaders were able to demonstrate that this was wrong thinking and that the British colonial rule was actually harmful to the interests of the Indian people.
- Secondly, economic nationalism laid the foundation for a powerful nationalist agitation against the British colonial rule which started in the 20th century under the leadership of Mahatma Gandhi and other leaders. These leaders took the ideas of the 'economic nationalism' to the Indian people and thus mobilized them into the national movement. Once the masses of Indian people joined the national movement, it became impossible for the British colonial rule to remain in India.

INTEXT QUESTION 20.3

1. Answer the following questions:

   i) Name some of the Indian leaders who argued that the British rule was exploiting Indian economy.

   _____

   ii) What is the Drain theory and who propounded it?

   _____

   iii) What is the importance of economic nationalism?

   _____

iv) How was the idea of economic nationalism used by the leaders of the national movement in the 20th century?

_____

2. Fill in the blanks:

i) British East India Company carried on an _____ with India.

ii) Dadabhai Naoroji wrote the book _____.

iii) The Actual drain from India to England amounted to _____ of India's total savings.

iv) The colonial rulers exploited India as a source of _____ for their industries.

20.4 RELIGION AND NATIONALISM

Apart from cultural nationalism and economic nationalism, there were other ways also in which the idea of Indian nationalism was being expressed. There came into being, in the second half of the 19th century, a thinking on Indian nationalism which was based on religion. It was leaders like Bankim Chandra Chattopadhyay, Dayanand Saraswati (who founded Arya Samaj in 1875). Vivekanand. and Arbindo Ghosh who made Hindu religion and its ideas the motivating force behind Indian nationalism. They looked upon the British presence in India as an attempt by the Western civilization to dominate the Indian civilization. They were completely opposed to this domination.

These leaders were convinced that although the British had succeeded in conquering India, the Eastern civilization was superior to the Western one. Bankim Chandra argued that although the British had conquered India with the help of military and technological superiority, Indians should not start blindly following it. He argued about the uniqueness of the Indian society where the ideas of Western civilization could not be applied. These leaders understood the Western civilization to be based on the ideas of individualism (rather than spirituality) and found them to be completely unsuitable for India. Vivekanand believed that the Western ideas had to be re-modelled according to the Indian situation. He said: "In Europe, political ideas form the national unity. In Asia religious ideas form the national unit."

These leaders derived their inspiration not from the Western texts and other sources but from the traditional Indian texts like Vedas, Upnishads and Gita. They criticized the British colonial rule mainly on the ground that it was trying to impose an inferior material system on India which was a land rich with spiritual resources.

This understanding of nationalism based on religion had a political aspect also. Leaders like Bal Gangadhar Tilak wanted to take the idea of nationalism to the people. They knew that religion was a very important moral force in the Indian society. Hence they decided to use religion in the propagation of nationalist ideas. In order to be able to speak to people in their language, i.e. religious language, Tilak introduced the Ganapati festival in Maharashtra in 1893 to create a religious platform from where nationalist idea could be preached and spread.

This understanding of nationalism based on religion led to two different kinds of political mobilizations in the 20th century. On the one hand, leaders like Mahatma Gandhi welcomed the use of religion for nationalist mobilization. But they did not confine this

approach only to Hindu religion. They used the symbols and language of Hinduism, Islam and other religions too. Thus they tried to bring members of different religious communities into the national movement and also promote unity among them.

The second approach was more exclusivist in nature and was reflected in the activities of organizations like Hindu Mahasabha and Muslim League. Whereas the leaders of Hindu Mahasabha confined their activities only to Hindu, those of the Muslim League appealed only to Muslims. They also did not develop any understanding of Indian nationalism either by contributing to the unity of the Indian people or by engaging in persistent opposition to British colonial rule.

In the end it is important for you to understand some aspects of the relationship between various kinds of nationalisms that you have read in this Module. Although they may seem different from each other, they actually had many things in common. They were different from one another only to the extent that they followed different paths so come to the same destination. They were also not opposed to each other in any fundamental sense. They were all opposed to the British colonial rule but their opposition was based on different grounds. The advocates of cultural nationalism believed that the colonial rule had started encroaching into Indian culture which should be resisted. The profounders of economic nationalism argued that the colonial rule was economically exploiting India and was the main factor in keeping India backward. Similarly leaders like Bankim and Vivekanand opposed the British rule on the ground that it was tempering with the spiritual resources of India. All the three were opposed to the colonial rule because of its impact on the Indian people. Their ideas helped in the building of a powerful anti-colonial Indian national movement in the 20th century which finally defeated and overthrew the colonial rule from India.

INTEXT QUESTION 20.4

1. Answer the following questions:

   i) Who founded Arya Samaj?

   _____

   ii) What, according to Indian leaders, were the central ideas of the western civilization?

   _____

   iii) Name the Indian leader who introduced Ganapati festival in order to reach out to the people.

   _____

2. Read the following statements and mark true or false:

   i) Bankim Chandra felt that the ideas of western civilization could be applied to India (true/false)

   ii) Leaders like Dayanand and Vivekanand derived their inspiration from the European texts (true/false)

   iii) Economic nationalism, cultural nationalism and nationalism based on religion followed different paths to arrive at the same end (true/false)

WHAT YOU HAVE LEARNT

In this lesson, the following points are worth mentioning:

- The idea of nationalism first took roots in Europe in the 19th century and was the result of rapid industrialization and the onset of modern industrial economy.
- Indian nationalism was distinctly different from its European counterpart. In India the idea of nationalism emerged only around the second half of the 19lh century.
- The idea of Indian nationalism was based on the twin idea of opposition to the British colonial rule and a unity of the Indian people.
- The impact of the British rule was felt first in the realm of culture. It was argued by the Indian leaders that an intrusion of colonial culture into Indian culture was harmful and should be resisted.
- The early nationalist leaders pointed out the economically exploitative nature of the British colonial rule and thus created what came to be known as 'economic nationalism'
- Simultaneously, many other leaders preached Indian nationalism which was based on religion and which was motivated by religious considerations.
- This development of Indian nationalism with many branches resulted, in the 20th century, in the building of a powerful Indian national movement. This Indian national Movement was based on the 19th century ideas of Indian nationalism and was backed up by massive mass participation. The active participation by the masses transformed Indian nationalism into a powerful irresistible force which ultimately forced the British colonial rule to withdraw from India. (You will read about it in the next lesson.)

TERMINAL QUESTIONS

1. How did industrialization lead to the development of nationalism in Europe?
2. How was Indian nationalism different from its European counterpart?
3. What was the essence of cultural nationalism?
4. How did leaders like Dadabhai Naoroji and R.C. Dutt contribute to the growth of economic nationalism?
5. What are the various ways in which the British colonial rule subordinated Indian economy to the economy of Great Britain?
6. What was the relationship between religion and nationalism in the perception of leaders like Dayanand Saraswati. Vivekanand and Aurobindo Ghosh?
7. How was the development of Indian nationalism related to the development of the Indian National Movement?

ANSWER TO INTEXT QUESTIONS

20.1

1. i) false ii) true iii) true iv) true
2. i) opposition to British colonial rule and ii) a unity of the Indian people.

20.2

1. i) Rammohun Roy ii) Ishwarchand Vidyasagar iii) Brahmo Samaj.
2. Opposition to some element of the traditional Indian culture and a resistance to the encroachment of colonial culture in the lives of the people.

20.3

1. i) Dadabhai Naoroji, R.C. Dutt, Mahadev Govind Ranade among others.
   ii) The Drain theory meant a systematic transfer of Indian wealth to England through trade, industry and salaries of the British officials posted in India. It was propounded by Dadabhai Naoroji.
   iii) The importance of economic nationalism was that it demolished the myth that the British colonial rule was working in the interests of the Indian people.
   iv) The ideas of economic nationalism were used by the leaders of the national movement to mobilize the Indian people to fight against the British colonial rule.
2. i) unequal trade ii) poverty and the un-British rule in India iii) one third iv) raw material.

20.4

1. i) Dayanand Saraswaii ii) Individualism, Secularism Rationalism iii) Bal Gangadhar Tilak.
2. i) false ii) false iii) true

HINTS TO TERMINAL QUESTIONS

1. Refer 20.1 para 2
2. Refer 20.1 para 5
3. Refer 20.2
4. Refer 20.3 para 1 & 2
5. Refer 20.3 para 3 & 4
6. Refer 20.4 para 1 & 2
7. Refer 20.4 para 7 (last para)

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21

INDIAN NATIONAL MOVEMENT

The History of our freedom movement is not a single homogeneous story. It has several diverse strands that intertwine and influence each other and unfold into the narrative of a struggle of our people for Independence. The efforts of the moderates led to legal and constitutional changes. The zest of the revolutionaries led to heroic actions and an uncompromising struggle. The mass movement brought to focus by Mahatma Gandhi led to widespread response from all sections of the population. Each movement fed into the other and enriched each other and in the end led to freedom. We shall study in this lesson these different movements and see how each affected the other and led to the achievement of the common goal i.e. independence.

OBJECTIVES

After studying this lesson, you will be able to:

- form an overall idea of the movement India's freedom;
- identify and place chronologically, the various strands of the movement and
- see how each section of the national movement influenced the other.

21.1 THE INDIAN NATIONAL CONGRESS AND THE EARLY NATIONALISTS

The Indian National Congress was formed in December 1885 by a group of 72 politically conscious educated Indians. Mr. A.O. Hume a retired English Indian Civil Service officer played a significant role in its formation. Among its members were Pherozeshah Mehta, Badruddin Tyabji, WC Bonnerji, Surendranath Banerji, Anandamohan Bose and Romesh Chandra Dutt. This organisation was by no means the first such association of the Indian people. The English educated class in India was slowly becoming politically conscious and several political associations were being formed between 1875 and 1885. Dwarkanath Ganguly of Calcutta, Ranade and GV Joshi of Poona, KT Telang of Bombay and G Subramaniya Iyer, Viraraghavachari of Madras were already associated with regional political associations. The names of their organizations were Indian Association, Poona Sarvajanik Sabha, Bombay Presidency Association, and Madras Mahajan Sabha, respectively. The agenda of these associations *was* limited and far from the ideal of complete independence. These associations were raising their voice against policies of the colonial regime that might be inimical to the interests of Indians. The primary issues of concern taken up by the early nationalists belonging to these associations were as follows:

(a) cotton import duties to be made favourable for Indians

(b) Indianization of government services

(c) Opposition to Afghan policy of the British Government

(d) Opposition to Vernacular Press Act and control over the press

What made the Indian National Congress (INC) different from the other associations was its attempt to provide a common political platform for the people of India which enabled it to claim that it represented the country. Although the British administrators attempted to play down the significance of the INC, it did manage to reflect the aspirations of the people. Thus the most important and the foremost objective of this organization was to create the consciousness among the people of belonging to a single nation. The task was daunting because of the existence of diverse cultural, linguistic and religious traditions of the land. All the different forces had to be brought together against the common adversary, the British imperialism.

At first the founders of the INC had hoped to influence the colonial government in matters that affected the well–being of the country and specially its economic upliftment. They expected that if the problems of' the nation were brought to light through proper propaganda, the colonial government would take steps to improve matters. Thus in the initial years through lectures, writings in newspapers the nationalists put forward the main problems of the nation and ways in which they could be remedied. The most valuable contribution of the so called 'moderates' or the initial members of the Congress was to formulate an economic critique. Firstly Dadabhai Naoroji and thereafter other nationalists found that instead of bringing about an industrial revolution, which the Indian intelligentsia were expecting, the British rule was making the nation poorer and was, destroying its indegenous handicraft production. This discovery led to some disillusionment among the early nationalists who had hoped that India would be modernized as a result of British rule. The other concerns of the early Congress were as follows:

(i) The reform of Supreme and Local Legislative Councils with greater powers for Indian representatives

(ii) Indianization of the Civil Services with simultaneous examinations to be held in England and India.

(iii) Changes in the forest laws that affected the Indian people

(iv) Organization of campaigns against indentured labour in Assam tea plantations

Slowly, there came to the fore other younger leaders who realised that colonial rule would bring no positive gains for India and her people and the end of colonial rule was the only way in which India can progress. Thus was born a new group of leaders who condemned the 'moderates' for their methods of appeal and petition. Aurobindo Ghosh, Aswinikumar Dutt, Lajpat Rai, BG Tilak,were the new breed of leaders who sought to generate mass support for their goal of Swaraj and Swadeshi.

21.2 SWADESHI AND BOYCOTT: THE EXTREMIST POLITICS

The phase between 1885–1905 is known as the period of the moderates. In 1905 Lord Curzon, the then Governor general announced the partition of Bengal. The province of Bengal at that time comprised of the present states of West Bengal, Bihar

and Jharkhand, Orissa and Assam. It also included the present country of Bangladesh, it was indeed a very large administrative unit. However the way the partition was done clearly showed the divisive policies of the British. Firstly, it was on the lines of religion, where the areas where Hindus were in a majority, were separated from Muslim majority areas. Moreover the urban bases of the resurgent intelligentsia (English educated upper caste Indian), were separated from the mainly cultivating areas, (most significantly the jute producing areas), was also an attempt to reduce the significance of Calcutta where the intelligentia from all over Bengal met and inspired each other. There were widespread protests following this announcement. Initially the protest was on the lines of the 'prayer and petition' tactics of the moderates whereby petitions and memoranda were addressed to the colonial government, and speeches, public meetings and press campaigns were held. This was an attempt to influence the public opinion in India and in England. In spite of these attempts the partition of Bengal was announced in July 1905.

As soon as the final announcement was made Bengal broke out in protest. Protest meetings were held all over Bengal and most significantly not only in Calcutta but also in the smaller towns in the interiors of Bengal e.g. Dinajpur, Pabna, Faridpur, Dacca, Barisal etc. The decision to 'boycott' British goods was taken up for the first time in one of these meetings. Formal proclamation of the Swadeshi movement was made on August 7 1905 with the passing of the 'Boycott' resolution in a meeting at the Calcutta townhall which brought about the unification of the hitherto dispersed leadership. On the day the partition was put into effect i.e. October 16, 1905, a hartal was called in Calcutta and a day of mourning was declared. People fasted and no fire was lit in the cooking hearth. People paraded the streets singing Bande Mataram. The people of Bengal tied rakhis on each others' wrist as a symbol of solidarity.

This peculiar form of mass protest of 'swadeshi and boycott' attained popularity among the new members of the Congress who were more impatient than the moderates to see a positive response to their efforts. Lokmanya Tilak took the message of swadeshi and the boycott of foreign goods to Bombay and Pune; Ajit Singh and Lajpat Rai to Punjab and other parts of Northan India: Syed Haider Raza to Delhi and Chidambaram Pillai to Madras presidency which was also motivated by Bipin Chandra Pal's extensive lecture tours. The INC formally took up the swadeshi call in its Benaras session of 1905 presided over by GK Gokhale. Although the Congress supported the swadeshi movement in Bengal it did not envisage the further intensification of the movement throughout India or the extention of the cause to total independence. The extremist leadership of Tilak, Bipin Chandra Pal, Lala Lajpat Rai, Aurobindo Ghosh etc wanted just that. This extremist pressure promoted Dada Bhai Naoroji in his presidential address in Calcutta session of the Congress to say that the ultimate goal of the INC was 'self-government or swaraj'.

The contribution of the swadeshi movement was the initiation of new forms of protest. Some of these terms of protest anticipated many of the methods adopted by Mahatma Gandhi during his satyagraha. These new forms of protest were mass meetings, processions, boycott of foreign goods (later extended to boycott of government schools, colleges, courts, titles and government services), and organization of strikes, burning of foreign goods in public, picketing of shops selling foreign goods. Attempts were made to achieve mass mobilization and 'samitis' were formed which penetrated deep into the interiors of Bengal spreading the swadeshi message.

For the first time in the national movement there was the use of traditional and popular festivals to reach the people. The Ganapati and Shivaji festivals in Maharashtra

were employed by Tilak to draw the masses to the movement and educate them about it. In Bengal the use of swadeshi songs was made to inspire the people. The popular theatre form known as *jatra* was also used to spread nationalist feeling. This movement was accompanied by a great out-burst of cultural activities.

Finally the colonial government was compelled to withdraw the partition in the form in which they had envisaged it. However they did try to decrease the importance of Calcutta and hence the intellectuals of Bengal by shifting the capital to Delhi in 1911.

INTEXT QUESTIONS 21.1

1. When was Indian National Congress was formed? Which English officer played a significant role in its formation?

2. Who announced the partition of Bengal and when?

3. Which popular theatre form was used to spread nationalist feeling.

4. What was the main reason for shifting of capital in 1911?

21.3 FIRST PHASE OF THE REVOLUTIONARY MOVEMENT IN INDIA AND ABROAD

The rift between the moderates and extemists grew wider and wider within the Congress. The Extremists were in favour of boycott of the assembly elections to be conducted under the constitutional reforms introduced by the colonial government. The moderates wanted to participate in the electoral process however limited. Finally the rift resulted in the split in the Congress in the Surat session of the Congress, 1907. The extremist leaders continued to mobilise the masses while the Congress tried to influence the government policies. The Morely- Minto reforms of 1909 were a blow to the aspirations of the moderates. The swadeshi movement had lost its momentum. However the revolutionary message of the movement inspired another more individualistic kind of protest i.e. the revolutionary movement.

The revolutionary goal was the end of British rule through extreme self sacrifice. Their methods were to assassinate unpopular colonial officials who were responsible for giving shape to the repressive acts of the Government. The colonial response to the mass movements was always two fold. On the one hand it gave concessions to the leaders by undertaking constitutional reforms and inviting them to participate in the limited elections, on the other hand there was large scale repression mainly through arrest of key leaders. The extremist leadership spent several years in jails. Their being in and out of jails resulted in the revolutionary movement largely being underground, operated by secret organizations. These organizations had their genesis in the *samitis* of the *S*wadeshi days.

In 1908 Khudiram Bose and Prafulla Chaki threw a bomb at a carriage that was occupied, they believed, by Kingsford, the unpopular judge of Muzzafarpur. However

they killed two English ladies in his place. Chaki shot himself and Khudiram was hanged. The revolutionaries who mainly belonged to the Anushilan and Yugantar samitis, also undertook swadeshi dacoities to raise funds for their movement. The revolutionary movement was not confined to Bengal. Rasbehari Bose and Sachindranath Sanyal setup a revolutionary network spanning Punjab, Uttar Pradesh and Delhi areas. In 1912 these two revolutionaries made an unsuccessful attempt on the life of the Viceroy Lord Hardinge in Delhi.

The Revolutionary movement had also started slowly spreading beyond the shores of India. Shyamji Krishnaverma had started in 1905 a centre for Indian students in London called India House. In 1907 this organization was taken over by a revolutionary group under VD Sarvarkar. Madanlal Dhingra of this organization assassinated the India Office bureaucrat Curzon-Wyllie in London in 1909. In Europe (Paris and Geneva) Madame Cama a Parsi revolutionary established contacts with French socialists and brought out the revolutionary journal *Bande Mataram.* In Berlin, Virendranath Chattopadhay and others operated since 1909. In Britain and Europe the revolutionary groups were fairly isolated. However the movement found something of a mass base in the United States of America, specially in the states of British Columbia and those along the Pacific coast. These states had a population of 15000 Indians mainly of the Sikh community who were facing considerable amount of racial discrimination in spite of being successful traders and workers. Amongst this population began the Ghadr Movement in 1913 in the city of San Francisco. The movement was founded by Sohan Singh Bhakna and Har Dayal was one of its most prominent leaders.

The First World War began in 1914, and the revolutionaries saw in this a very good opportunity in pushing through their agenda of complete independence. Britain was busy in preparation for war and troops from India were sent out for this purpose. Enemy nations like Germany would be only too willing to give funds for revolutionary activities to weaken Britain. Britains aggression on Turkey brought the support of pan Islamists as Turkey was the seat of the Khalifa revered by Muslims the world over. Barkatulla was one of the important Muslim revolutionary leaders who joined the Ghadr movement. At Deoband, in an Islamic centre of learning in Uttar Pradesh a group of learned men, or Ulema, also preached the revolutionary message which had a large following among Muslims.

Meanwhile swadeshi dacoities and the assassination of Englishmen continued and there was a marked increase in revolutionary activity at this time. The Bengal revolutionary outfits united under Jatin Mukherjee (Bagha Jatin) and planned large scale disruption of rail communications and seizure of arms. They were successful when a large arm and ammunition of the Rhoda firms in Calcutta came into their hands. However their long-term plans were cut short due to the capture of Bhagha Jatin by the police in Balasore, Orissa. Ras Behari Bose and Sachin Sanyal plan was also a part of the Bengal revolutionary movement. This group established contact with the Ghadr movement. The Ghadrites had started coming back to India in large numbers. The Komagata Maru incident further inflamed passions. The ship Komagata Maru carrying Sikh and Muslim passengers to Canada was turned away by the Canadian government and reached Calcutta in September 1914. The passengers clashed with the police and 22 people were killed.

The Ghadr movement and the revolutionary plans were unsuccessful because the British government came down with a heavy hand on them. Most of the Ghadrites who returned were immediately arrested. The attempt to incite mutiny in several

army units was foiled and Ras Behari Bose fled to Japan and Sachin Sanyal was transported for life. The revolutionaries and specially the Ghadrites were the pioneers of organizing revolution among the army units and among peasants.

21.4 HOME RULE MOVEMENT

Balgangadhar Tilak who served a jail sentence from 1908-1914, returned to the Congress which had now become more open to him after the disappointment of the Council elections under the Morley Minto reforms. By 1914-15 the swadeshi movement, the efforts at council entry and influencing the administration from within and the revolutionary movement had all spent themselves. It was a time for a new thrust to the national movement that was to come from the Home Rule Movement of Annie Besant and Tilak. Tilak worked from within the Congress to set up a kind of agitational network through his Home Rule League, which he set up in April 1916. At about the same time Theosophist leader Annie Besant rose to great prominence and proposed to start agitation for a great measure of self-government for the Indians. Besant also proposed to set up a Home Rule League in the country modeled on the Irish Home Rule movement to spread awareness. Besant's League was set up in September 1916.

Tilak's League was active in Maharashtra and Karnataka. Besant's League, with its headquarters in Adyar, Madras had more of an all India following. The activities of the Home Rule Leagues were to organize discussions and reading rooms in cities, to circulate pamphlets and conduct lecture tours to sway public opinion. The Home Rule movement never spelled out the goal of complete independence, however they did focus on the oppression of colonial policy through its opposition to government policy, e.g., forest laws, liquor laws etc. A new generation of leaders of the nationalist movement was formed during this time and the focus of the movement shifted from Bengal and Punjab to Maharashtra and the South. Many moderate Congressmen also joined the Home Rule movement. However, the Home Rule movement came to an abrupt end after 1918.

INTEXT QUESTIONS 21.2

1. Who founded Ghadr Movement in the city of San Franscisco?

   _____

2. What is Komagata Maru incident?

   _____

3. Who brought out the revolutionary journal?

   _____

4. Annie Besant and Tilak started which movement?

   _____

21.5 THE GANDHIAN MASS MOVEMENT: THE INITIAL YEARS

The British Government introduced the next set of constitutional reforms in 1919 (The Montague-Chelmsford Reforms). Although these reforms claimed to have brought

forth local self-government and considerable autonomy to Indians, they kept the real powers firmly in British hands. The system of dyarchy as introduced by these reforms gave greater representation to Indians and greater control of local expenditure. However the elected legislature had no control over the executive.

The post war years (the First World War ended in 1918) saw growing unrest in the country as the impact of the War on the economy of India became more apparent. War led to rise in the prices, scarcity, unemployment etc added to which there was an influenza epidemic. Wartime necessities had given rise to a class of entrepreneurs in India and a large working class was also created that was becoming more organized. This working class was restive and a potential force in the nationalist movement. Part of the capitalist class was loyal to the colonial state because it helped them control the labour force. However there were also some among them who were supportive of the national movement. They were opposed to the economic policies of the colonial government and realised that the end result of British policy would be to the detriment of Indian industry.

The arrival of MK Gandhi in these turbulent times marked yet another phase in the nationalist movement. Gandhi who arrived in India in 1915, used his own methods to harness these forces that existed in India in the post war years. His style was to address specific issues and laws and organize a peaceful resistance and violation of the laws with the help of disciplined cadres. The significance of Gandhi's movement was that he brought the focus upon specific issues. Gandhi first achieved success in three movements in Champaran Kheda and Ahmedabad respectively. The first two were peasant movements and the last was a strike of the millworkers of Ahmedabad.

The peasantry at Champaran was agitating against the European planters who forced them to cultivate indigo. There was a history of peasant unrest against planters in Champaran. Raj Kumar Shukla, one of the peasant leaders, went all the way to Lucknow to invite Gandhi to see their plight. Gandhi instituted an open enquiry into the matter in 1917. The Champaran movement also got wider publicity with the government trying to restrict Gandhi's entry into that area and later letting him go there on threat of *satyagraha.* The outcome of the Champaran movement was that the *tinkathia* system, under which the farmers had to cultivate indigo in $3/20^{th}$ of their holdings, was abolished.

The next movement Gandhi associated himself with was the agitation of the mill workers at Ahmedabad. The dispute between the workers and the owners had occurred due to the withdrawal of the 'plague bonus'. The owners withdrew the bonus after the epidemic had passed and the workers opposed the withdrawal because of the rising prices after the War. Gandhi persuaded the workers and owners to negotiate before a tribunal. The owners suddenly withdrew from the arbitration on the pretext of a strike called by some workers and declared that they were ready to give only 20% bonus and threatened dismissal to those workers who did not comply. Gandhi was greatly offended by this breach of agreement and declared that after proper study of the production cost, profits and the cost of living the conclusion was drawn that the workers were justified in asking for 35% increase in wages. Ambalal Sarabhai, one of the mill owners was a close friend of Gandhi and had given a liberal donation to his ashram at Sabarmati, and his sister Anasuya Ben was one of his greatest supporters in the Ahmedabad mill workers struggle. During the last stages of this struggle Gandhi for the first time used the fast as a means of protest. Gandhi observed that the workers were slowly losing their morale so he decided to go on a fast.

He declared that if the strike was to lead to starvation then he should be the first to once more and the matter was resolved with the workers getting the 35% raise.

The third movement was that of the Kheda peasants whose crops had failed and they were unable to get a remission of land revenue from the government. First, enquiries were made into the situation, as was the norm of all Gandhian movements. Crop yields were studied and it was confirmed that it had been one third of the normal yield which made the peasants eligible for a total remission of revenue. Gandhi advised the peasants to withhold the revenue. Vallabhbhai Patel and Indulal Yajnik helped Gandhi in the Kheda district by organising his tour of the villages and urging the peasants to stand firm. The government unleashed severe repression seizing cattle, household goods and even attaching standing crops. After putting up a brave struggle however they began to suffer in the face of repression. At that very movement Gandhi learnt that the Government was contemplating a compromise by directing that the revenue be recovered from only those who could pay it. Gandhi had asked the well off peasants also to withhold payment so that the poorer peasantry may not surrender. On learning of the Government directions, thus, Gandhi withdrew the movement.

The outcome of the Champaran, Ahmedabad and Kheda movements, that occurred between 1916–1917, was that Gandhi was able to experiment with his method of non-violent satyagraha. The movements helped him to test the waters so to say. He cultivated his own core group of followers who would assist him and follow his orders in the forthcoming movements. In these movements Gandhiji showed his special talent for reconciling apparently opposed interests e.g. mill owners and workers, keeping his friendship with one and at the same time gaining the trust of the other.

The next significant movement under Gandhi's leadership was the Rowlatt satyagraha. In February 1919, two bills that would severely curb the civil liberty of Indians were sought to be made into laws. The government wanted to pass these laws so that they may be able to control the rising tide of discontent among the population. The laws would provide for arbitrary detention and punishment without trial etc. In fact one of the bills was passed in the Council and made into law inspite of protests from the elected Indian members. This kind of restriction on the liberty of individuals might have been acceptable during the war years. But the end of the war had given rise to the hopes of further constitutional reform and a greater control of Indians over their own affairs if not self–government.

Having seen the futility of the protests from the Council members and others, Gandhi launched 'Satyagraha'. A 'Satyagraha Sabha' was formed that attracted many members. It was decided that a nationwide 'hartal' or strike would be observed to protest against the Act and fasting and prayers will be conducted. There would also be civil disobedience of certain laws. The Rowlatt Satyagraha was the first nationwide protest in India under the guidance of Gandhi. The people of India showed a great and swelling resentment against British rule and the hartals became violent. 6th April 1919 was decided as the day of hartal, however due to some confusion it was observed on 30th March in Delhi and led to fighting in the streets. Punjab had faced very severe wartime oppression due to forcible recruitment and widespread disease and other hardships. Amritsar and Lahore were centres of this movement. Gandhi tried to go to Punjab and get the movement back on the track of non-violent styagraha. However Gandhi was prevented from entering the Punjab by the British government and was deported to Bombay. Bombay and Ahmedabad were also experiencing disturbances at that time and Gandhi tried to control the movement there.

Events in Punjab came to a head when two local leaders were arrested and the local town hall and post office were attacked as a result. During the nationalist movement a popular form of protest was to attack the symbols of British government, telegraph wires were cut, post offices attacked, and Europeans including women were attacked. The army was called and meetings and assemblies were banned.

On the 13th of April 1919 a Baisakhi day gathering at Jalianwalla Bagh in Amritsar invited the wrath of General Dyer who was made in charge of the city. The General, angered that the ban on public meetings was being flouted attacked the unarmed and helpless gathering and had his men fire at the crowd for ten minutes and only stopped when his ammunition was spent. No prior warning was issued to the people before firing started and there was no escape other than the narrow pathway where Dyer's men stood with their guns as the Jallianwalla Bagh was enclosed by walls on all sides. This incident left 379 dead according to a conservative government estimate. This brutal incident was followed by even more brutal repression.

INTEXT QUESTION 21.3

1. Gandhiji experimented with which movement on his method of non-violent satyagraha during 1916–1917?

2. When was Rowlatt satyagraha launched?

3. What is the importance of Baisakhi day of 1919 in National Movement?

21.6 NON–VIOLENT NON–COOPERATION

Martial law was imposed in Punjab after the Jallianwalla Bagh massacre. Inhuman treatment was meted out to Indians e.g. men were made to crawl on their bellies in the bylane where a European woman had been attacked. Although the Rowlatt satyagraha had been withdrawn, the feeling of resentment toward British rule grew even more bitter. The Montague Chelmsford reforms of 1919 frustrated the hopes of those who still had any faith in the colonial government's intention for bringing about reforms enabling Indians to participate in the government.

At this juncture a large group of enlightened Muslim leaders emerged and they had a special reason for discontent with the British government. The Muslims were offended by the insensitive treatment of Turkey after the First World War. Muslims all over the world regarded the Caliph of Turkey as their spiritual leader and they had been assured that the Caliph will be treated leniently after the defeat of Turkey and its allies in the War. However in the post war treaty with Turkey the powers of the Caliph were severely curtailed.

Matters came to a head when the Hunter Committee that was appointed by the government to look into the Jallianwala Bagh tragedy submitted its report. In this report they upheld the action of General Dyer and all other kinds of repression. This report enraged all the Indian leaders and the moment was ripe for the next movement of protest. It was at this time that Gandhi contemplated a non-violent non-cooperation movement. The non-cooperation movement was an expression of the growing

resentment of all classes of the Indian people against oppressive British rule. Gandhi took up three specific points on which the movement was initiated: (a) the Khilafat wrong, (b) the Punjab wrong, and (c) Swaraj.

The call for non-cooperation first came from the All India Khilafat Conference at Delhi on 22-23rd November 1919 at the initiative of the Ali brothers (Mohammad and Shaukat). At the Allahabad meeting of the Khilafat Conference, a programme of four-stage non-cooperation was announced- boycott of titles, of the civil services, of the police and army and finally non-payment of taxes. Thereafter, Gandhi began to urge the members of the Congress to give theirs support to the movement. In the historical Calcutta special session in September, 1920 the Congress adopted a programme of giving up of titles, a boycott of schools, courts and Councils and also boycott of foreign goods. This boycott would be side by side with the establishment of national schools and courts to resolve matters without taking recourse to the judicial system of the government and the adoption of khadi. In the Nagpur Congress of December 1920, veteran Congress leader of Bengal Chittaranjan Das lent his support to the movement. Although the movement was formally initiated on 1st August 1920, the Congress leaders support gave a new impetus to it and from January 1921, it gained great strength. Within a month a large number of students left government aided schools and colleges and joined national institutions that had been started in different parts of the country.

Several well-established lawyers like CR Das, Motilal Nehru, Saifuddin Kichhlu, Vallabhbhai Patel, C Rajagopalachari, Asaf Ali etc, gave up their lucrative practices. This sacrifice inspired the people. Boycott of foreign goods, picketing of shops selling foreign cloth were other forms of protest. Charkhas began to be distributed and handspun cloth became popular among nationalists. Nationalist newspapers held advertisements inviting people to participate in bonfires of foreign goods. The value of cloth exports fell to a great extent. Along with cloth shops there was also for the first time picketing of liquor shops.

To the alarm of the British government Muhammad Ali in July 1921 appealed to all Muslims in the British Indian army and declared that they must consider it morally wrong to be a part of the British army and that they should not continue in it.

He was arrested at once. This call was taken up by the Congress and Gandhi. A manifesto was issued calling all men (civilian and soldier) to sever all links with the British Indian army. In the midst of this the Prince of Wales visited India in November 1921, and was greeted by a hartal in Bombay where he landed and also in the rest of the country. Gandhi addressed a huge meeting on the day of the Prince of Wales' arrival and anti- British feeling was so strong that a riot situation occurred when the people dispersing from the meeting came across the others who had gone for the welcome procession of the Prince. Gandhi had to go on a four day fast to reduce tension.

The non-cooperation movement was gaining strength progressively. In Midnapur district of Bengal a movement was organized against Union Board taxes and a no-tax movement was also organized in Andhra Pradesh. The refusal to pay taxes under the Gandhian scheme was to be resorted to in the very last and most radical stage of the movement. In the Awadh region of UP the kisan movement was gaining ground through the kisan sabhas which were becoming more organized and a great threat to British rule.

The stand of the colonial government was also becoming more rigid. The fall in cloth exports, the show of resentment from the students, lawyers, government officials,

workers, peasants, plantation workers and attempts to influence the army finally led to the adoption of repressive measures against the movement. Public meetings and assemblies were banned, newspapers repressed, and midnight raids were conducted at Congress and Khilafat offices. The Congress under Gandhi's guidance was beginning to chalk out a programme of civil disobedience at Bardoli. This move was however cut short by a violent incident at Chauri Chaura in Gorakhpur district of UP. A Khilafat and Congress procession on being confronted by some policemen turned violent and attacked the police. The policemen tried to take shelter in the police station, however the enraged mob set fire to it and hacked to death those policemen who came out to escape the fire. Twenty-two policemen were killed. This incident occurred on the 5th of February and on the 12th Gandhi withdrew the non-cooperation movement. This withdrawal proved that at this stage Gandhi did not want to lead a movement which he could not control and it also proved that the nationalists would heed Gandhi's call, for though there were many who differed from him, no one thought of defying his call for withdrawal.

Within the Congress party there was a difference of opinion between those who wanted to enter the legislative councils through the soon to be held elections; and those who wanted to undertake Gandhian constructive work in villages and preparing for the next step of the struggle. Rajagopalachari, Ansari and others advocated rural constructive work while Motilal Nehru, Vithalbhai Patel and Hakim Ajmal Khan wanted to enter the councils and disrupt the business of the government through creating a deadlock in the system. Rajendra Prasad and Vallabhbhai Patel supported the former view while CR Das adhered to the latter view. Das and Motilal Nehru set up a Swaraj Party in 1923 to contest the elections. The 'No-Changers' as the group of Gandhians was called gained support with the release of Gandhi from jail in 1924. However the Congressmen could not be prevented from standing in the elections though they were made to acknowledge the importance of constructive work.

The Congress candidates did win several seats in the elections held in November 1924 in the Central Provinces and in Bengal. Initial efforts at disrupting the processes of the Councils began, but whatever regulation the members did not allow to be passed was pushed through by the special powers assigned to the Governor exposing the limitations of the system of dyarchy. Soon the elected members began to lose direction and were slowly beginning to be absorbed in the system. In Bengal, CR Das suddenly passed away causing a leadership problem there. At this stage of the nationalist movement amidst political uncertainties and a lull in the activities under the 'mainstream' Congress movement arose a far more radical group of activists in the second phase of the revolutionary movement.

21.7 THE REVOLUTIONARY MOVEMENT: REORGANIZATION AND REORIENTATION

The spontaneous upsurge of the non-cooperation movement released the great force of India's youth that were determined to wrest freedom. The youth of the country had responded eagerly to the call of Gandhi and had participated in the non-cooperation movement. The sudden withdrawal of the movement was a blow to their aspirations. The secret samitis of the first phase of the revolutionary movement began to be revived in Punjab and in Bengal.

The Anushilan Samiti in Bengal was associated with Subhas Bose and the Yugantar Samiti with the JM Sengupta group. There was considerable amount of political

rivalry between these two groups. Some smaller revolutionary groups began to be formed at about this time for example the one under Surya Sen of Chittagong that developed along much more radical lines. The most striking revolutionary action of the time was the murder of an Englishman, Day, by Gopinath Saha in January 1924. Saha had planned to kill Tegarb the police Commissioner of Calcutta and killed Day by mistake. This incident resulted in the arrest of many nationalists.

Another centre of revolutionary ferment was northern India where Sachin Sanyal and Jogesh Chatterji and others formed the Hindustan Republican Association in the United Provinces and started raising funds through dacoities. The most renowned of which was the Kakori train robbery in August 1925 that resulted in the arrest of several members of the organization. This organization also established links with a group of young men in the Punjab under the dynamic and brilliant student leader Bhagat Singh. The Punjab group was deeply influenced by socialist ideology. Hence the organization was renamed Hindustan Socialist Republican Association (HSRA). The aim of the revolutionaries was complete independence and they had a vision of how the State should be after the achievement of the same. They envisaged a mass struggle of the people and for this purpose they tried to mobilise students workers and peasants.

21.8 BYCOTT OF SIMON COMMISSION

Amidst this reformulation and resurgence of the revolutionary movement and the subdued state of the mainstream movement was announced the Simon Commission to formulate further constitutional reforms for India. The all-white commission did not include any Indian and thus it was clear that the forthcoming reforms, if any, would not fulfill the aspirations of the Indian people. Dyarchy had already shown itself to be a great farce with all the key decision-making powers still firmly in the hands of the colonial government. The announcement of the all-white Simon Commission sparked off widespread discontent and fanned the fires of the nationalist movement. All shades of political opinion in India unanimously condemned the Commission as not a single Indian was included in it.

The Indian response to the Commission was a unanimous resolution by leaders of every shade of opinion to boycott it. All the important cities and towns observed a *hartal* on the day that the members of the Commission landed in India (3rd February 1928). There were mass rallies and processions and black flag demonstrations against the Commission. 'Go Back Simon' was imprinted on banners, placards and even kites. Black flags were waved at the Commission wherever it went. Needless to say police repression was harsh and merciless and processions were attacked and not even the most prominent leaders were spared. The most insensitive attack was on Lala Lajpat Rai, one of the outstanding leaders of the extremist era in Lahore. This, now elderly, leader was hit by lathis and he succumbed to this attack a few days later. The death of Lajpat Rai created tremendous resentment against the British rule all over. During this period an important development within the Congress was the adoption of *Purna Swaraj* or complete independence as its objective. Complete independence meant a total severance from the British connection.

As a result of the adoption of the *Purna Swaraj* pledge there was a rise of great expectations in the country and similar independence pledges were taken all over the country on 26th January 1930. There was unrest brewing in the country proof of which was a railway strike led by the communists based in the Bombay-Nagpur region. The Congress led movement started getting ready for a movement of civil disobedience that would include non-payment of taxes in its extreme form. Congress

legislators were instructed to resign preparation for the next round of struggle. Gandhi however began with issuing an ultimatum to the

Viceroy Irwin on 31st January, which did not mention anything about complete independence, or *Purna Swaraj*. The Eleven points were rather a set of specific demands that the nation was making from the colonial government. One of the demands was for the abolition of the salt tax and the government monopoly of manufacture of salt. The demands also included fifty per cent reduction in land revenue, protection of textiles, fifty per cent cuts in army expences and civil service salaries etc.

INTEXT QUESTION 21.4

1. On which specific points non cooperation movement was initiated?

2. When and by whom Swaraj Party was founded?

3. Give full form to HSRA.

21.9 CIVIL DISOBEDIENCE MOVEMENT

As there was no response to the eleven point ultimatum, the movement of civil disobedience was launched based on the issue of salt. Salt was an item of basic necessity for all and any taxation on it would affect the poorest of the poor, thus salt became the symbol of the deprivation and oppression of the Indian people. Both the masses and the nationalist leaders began to identify with the issue. On the 12th of March 1930, Gandhi accompanied by 72 of his followers at the Sabarmati ashram began a march upto the sea at Dandi. The dramatic Dandi march drew a great response from people. Crowds of people greeted and followed the marchers all along the way. Villagers spun yarn on charkhas, as Gandhi went past, to show their solidarity to him. On 6th April, Gandhi reached the sea at Dandi and picked up a handful of salt at the sea side launching a country-wide civil disobedience movement by breaking the salt law. All over India people began the illegal manufacture of salt. Through careful planning and large scale recruitment of volunteers the movement spread from one part of the country to another, from Madras to Maharashtra and from Bengal and Assam to Karachi. In the farthest north there was a massive demonstration at Peshawar, Khan Abdul Gaffar Khan and his followers the Khudai Khidmatgars or the Red Shirts had been active here doing constructive work for some years and the response was tremendous. The city came under the control of the masses for atleast a week and the soldiers of the Garhwali regiment refused to fire at the unarmed crowds. Nehru's arrest on 14th April was followed by public protests in Madras, Calcutta and Karachi. The colonial government was in a dilemma as they had not expected the salt satyagraha to create such an upheaval. Finally it decided to act and Gandhi was also arrested in May that only resulted in further intensification of the movement. The most important aspect of the civil disobedience movement was the widespread participation the youth, particularly students and also women. Women picketed liquor shops and shops that sold foreign goods.

The government started to issue ordinances curbing the civil liberties of the people and civil disobedience organizations began to be banned in the provinces. The Congress Working Committee was banned in June and the Congress President Motilal Nehru was arrested. Local Congress Committees were also banned by August. A number of local issues also become a part of the civil disobedience movement.

In the midst of government repression and the intensification of the- movement the Simon Commission report was published and there was no suggestion that India might be given dominion status. This resulted in turning the most moderate of Indian political opinion against the British. The Viceroy then extended the invitation for a Round Table Conference and reiterated the intention of discussing the award of Dominion Status. Motilal and Jawaharlal Nehru were taken to Gandhiji to discuss the offer. However no headway could be made between the Congress and the government. The First Round Table Conference was held in London in November 1930 between the Indian leaders and the British but the Congress was not represented. However it was evident that in any negotiation involving the British and Indian leaders on an equal footing the absence of the Congress would fail to bring any results. The next Conference was scheduled to be held in the next year. The Government released Gandhiji on 25th January 1931, all other members of the Congress Working Committee were also released unconditionally. The Congress was asked to deliberate on the Viceroy's offer to participate in the next Round Table Conference.

After a lot of deliberation and discussions with the delegates of the First Round Table Conference the Congress assigned Gandhi the task of negotiating with the Viceroy. The discussions between Gandhi and Irwin went on for a fortnight. Finally on 5th March 1931 the Gandhi-lrwin Pact was signed. The terms of the Pact were as follows–

(a) all people arrested for non-violent protest were to be released immediately

(b) fines that had not been collected were to be remitted

(c) confiscated land that had not been sold off yet was to be returned to peasants

(d) government employees who had resigned were to be treated leniently

(e) villages along the coast were to be given the right to make salt for consumption

(f) the right to peaceful and non–aggressive picketing was granted

On its part the Congress agreed to withdraw the civil disobedience movement and also agreed to participate in the next Round Table Conference. Many among the nationalist leaders perceived this agreement as a temporary truce. However many were not convinced of the necessity of this settlement. This gave rise to the renewed activities of the revolutionary secret societies and the more radical communist movements. Bhagat Singh, Sukhdev and Rajguru were executed at this time as the communist movement spread throughout the country.

The Congress in the Karachi session in March 1931 while reiterating the goal of *Purna Swaraj*, also in the same breath endorsed the Delhi Pact between Gandhi and Irwin. Although the Delhi Pact had made no mention of independence, the Congress at Karachi was preparing for the framing of India's Constitution and it adopted resolutions on Fundamental Rights and a National Economic policy. This resolution was one of the landmarks of our constitutional history, where the civil liberties of free speech, free press and freedom of association was worked out. Neutrality in religious matters, equality

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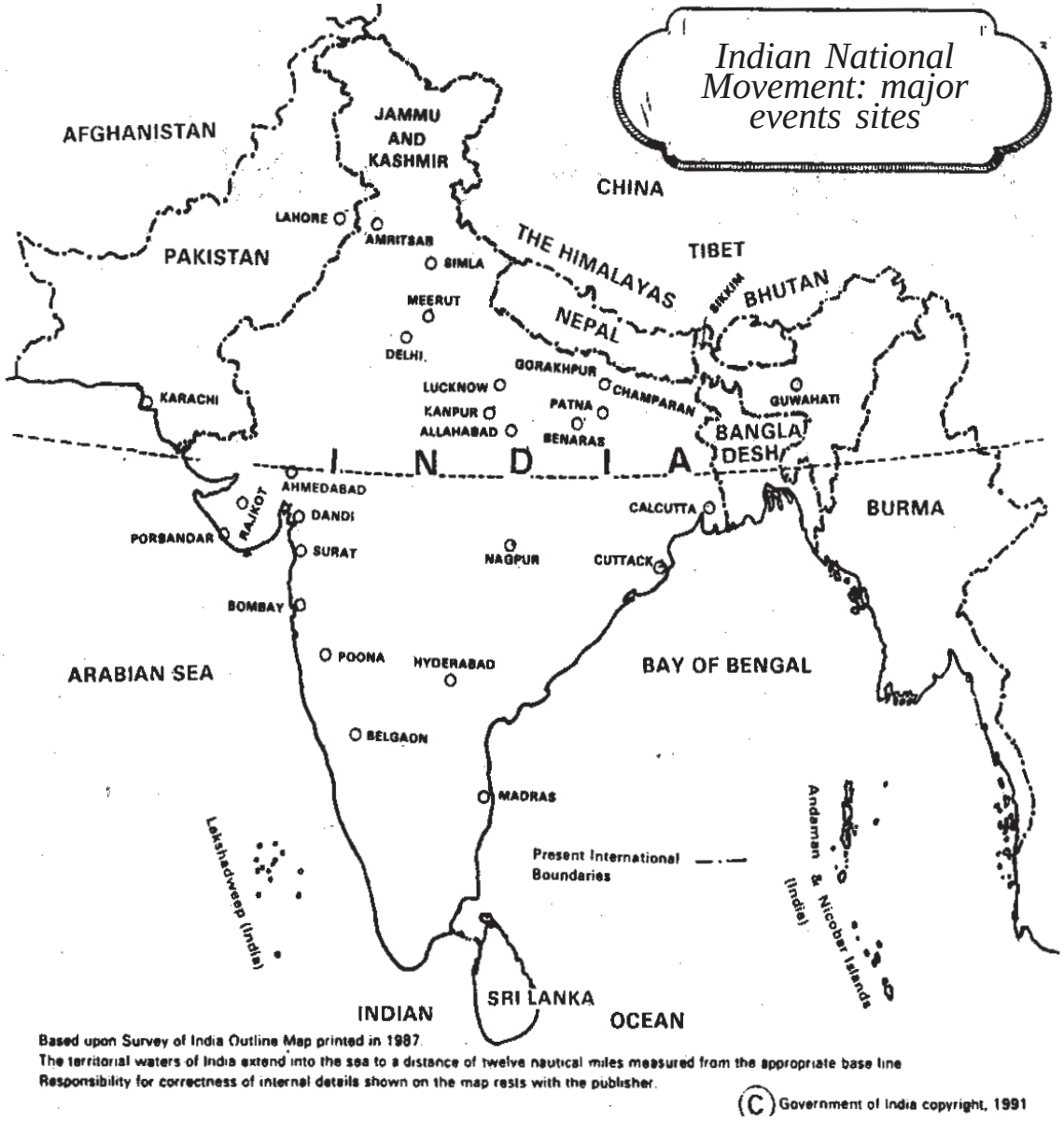
before law, universal adult franchise, free and compulsory primary education and many other provisions anticipated Constitutional provisions of free India.

Gandhi set off to attend the second Round Table Conference in August 1931. Meanwhile the British Government's stand was hardening in Britain and in India. Irwin was replaced by Willingdon and the favourable attitude of the Home Government had also changed. As a result not only did Gandhi gain nothing from the discussions at the Round Table but on his return in December 1931 he found that new Viceroy did not wish to meet him. It was as if the colonial government was regretting that they had put the Congress at an equal footing with themselves by making an agreement with them. The government had also arrested Jawaharlal Nehru and had repressed the



Map 21.1 Indian National Movement: major events sites

movement of the Khudai Khidmatgars in the North West Frontier Province by arresting their leader Abdul Ghaffar Khan.

Under these circumstances the Congress decided to resume the civil disobedience movement on the eve of which Gandhi had requested to meet the Viceroy to negotiate peace and the Viceroy refused. The colonial Government thereafter launched a severe offensive the first step of which was to arrest Gandhi in early January and a total curtailment of the civil liberties of the people. This was followed by the government getting the right to appropriate property and detain the people. Armed with this power the Government put all the prominent leaders of the Congress behind bars.

This was followed by a massive reaction by the people. Thus mass demonstrations, picketing of liquor shops and those selling foreign goods, 'unlawful' gatherings etc occurred in a large scale which was followed by severe repression by a Government that was in no mood to come to an understanding with the nationalists. Jails were filled, the Congress was banned, Gandhian ashrams were occupied by the police. Processions were beaten up and scattered, people who refused to pay taxes were beaten and jailed and their properties attached. The people of the country with most of the leaders in jails and on their own initiative with ruthless rep from the government managed to sustain this civil disobedience for more than two years. Finally in April Gandhi withdrew the movement. This movement exemplified the moral strength of the common people or India and the stronghold of Gandhi as a national leader. Even at this stage the leaders arid the people alike, in spite of difference in opinion, obeyed his decisions regarding the continuance of a movement.

21.10 INTENSIFICATION OF RADICAL AND REVOLUTIONARY MOVEMENTS AND RISE OF THE LEFT

The years between 1930 and 1934 was also marked by an unprecedented explosion of acts of revolutionary terrorism with its focus in Bengal and Punjab. A total of 92 incidents were reported in 1931 itself that included 9 murders. Exemplary among them was the Chittagong Armory Raid. In Chittagong a group of revolutionaries under Surya Sen captured the local armoury, issued an Independence Proclamation in the name of Indian Republican Army and put up a brave fight with the British in the hills of the countryside for several days. The number of terrorist cases kept rising in spite of severe repression by the colonial administration. The HSRA had also become very active in the Punjab with 26 incidents reported in 1930 alone.

The freedom struggle was never confined to the single path of Gandhian satyagraha. It contained the very violent and extremist revolutionary movement, it also comprised of the socialist ideology that came to India after the Russian Revolution, it would also include a military offensive. These different strands of the movement were by no means isolated. Most of the revolutionaries had participated in the Gandhian non-cooperation movement. In fact the Chittagong armoury was siezed amidst cries of 'Gandhi raj has come!' Chandrashekhar Azad and Bhagat Singh's revolutionary groups adopted Socialism as did sections of the Congress under Jawaharlal Nehru and Subhas Bose.

Socialism combined the freedom struggle with a clear cut agenda of social equality through organized mass movements that helped to mobilise the working class. The initiative of working out the ideology of the communist movement in India was taken up by eminent men like MN Roy who interpreted Marxism and the ideas of Lenin to

fit the Indian context. Seven Indians including Roy founded the Communist Party of India at Tashkent in October 1920. Slowly the idea of Communism found favour among many Indian intellectuals and even members of the Congress.

Subhas Chandra Bose was a unique personality influenced by a wide variety of ideologies and epitomized the spirit of the nationalist movement from non-cooperation through giving up of government posts, to the revolutionary extreme, upto the ideas of socialist thought and finally choosing the courageous option of military offensive. Bose straddle all these different strategies and proved that there was in essence no basic conflict between the different visions of freedom at work within the nationalist movement.

21.11 CONSTITUTIONAL REFORMS AND THE CONGRESS PARTICIPATION IN LEGISLATURES

In 1935 was passed the Government of India Act that extended some concessions to the nationalist movement by introducing more autonomy to the elected members in the legislatures of the provinces. This Act also extended the voting rights to a greater percentage of the Indian People.

The British after introducing the 1935 Act announced the holding of elections to the provincial legislatures in early 1937. After the resolution of the dilemma within the Congress, it took part in the electoral process and did very well. The Congress had absolute majorities in five out of the eleven provinces. This win encouraged the nationalist movement with students, peasants and the working class. They all made their presence felt and soon there were movements among these classes even in the Princely States that were outside the full control of the colonial State.

21.12 TOWARDS FREEDOM

Congress governments in different provinces remained in office for over two years and undertook various measures in the interest of various sections of the people. Reduction in rent for the peasantry, release of political prisoners and the lifting of restriction on the press were some of the steps taken by the Congress governments. But above all it indicated that the Indian people were capable to governing themselves.

Towards the end of 1939 all the Congress governments resigned. The second world war broke out in 1938 and the Viceroy unilaterally declared that India, as a British colony was a party to the war on the British side. As a marks of protest against this decision, the Congress high command instructed all the Congress governments to resign.

With the resignation of the Congress ministers, an important phase in the national movement came to an end. As a result of the non-cooperation and civil disobedience movement, the national movement had reached out to new areas and groups. This led to an erosion of the British control from the minds and hearts of the people. The effective running of the government by the congress in the proving undermind the British control further.

The second world war created a new crisis for the British. The War created a new demand for various commodities like clothes and food for the soldiers. These demands could only be met through extractions from the society. This added to general resentment against the British and weakened their support base further. To take an example, as a part of the requirement for the war, large quantities of food stuffs had to carried out of Bengal. This resulted in a severe famine in Bengal and over three million people died due to starvation. Thus the situation created by the second world

war created tremendous hardships for the people. It also created an unprecedented crisis for the British rule in India.

In these circumstances a constantly declining support base of the British, Mahatma Gandhi decided to launch a final offensive against the British rule. Thus began the famous Quit India movement in August 1942. In this movement no demands were made from the British. They were simply asked to quit India. The British retaliated to Gandhi's call to 'Quit India' by arresting him and all the members of congress working committee. The news of the arrest of Congress leader angered the people further who came out on the streets and attacked the British government which way they could. In the absence of their leaders people became their own leaders and attacked, looted and destroyed government property. The government dealt with the movement with severe brutality and many people were killed in police firing.

In the end of British government was able to suppress the movement only with the help of large scale killings and arrests. According to official figures, the number of people arrested by the end of 1943 was well over 91,000. Although the movement had been suppressed, it became very clear to the British government that they would not be able to hold on to India for long. The British themselves had realized it. Uptill now they had ruled the country with the help of a support system that they had built in India since the 19th century. This support system had been eroded by the national movement, through a series of struggles. Without the help of various sections of Indians (peasants, workers, middle classes, rich people, police, army among others) it was not possible for the British to rule India.

Once the British realized this they began to make preparations for a gradual and peaceful withdrawal from India. From 1944–45 onward, they released all the Congress leaders and initiated a process of negotiations for a transfer of power from British to Indian hands.

And so it was that India became free in August 1947. The attainment of freedom was a matter of great joy for Indian people. Indian people had won their battle against mighty British imperialism. But it was not an absolute victory. Along with the freedom of India came the partition of the land in two nation states-India and Pakistan. The British government had always tried to prevent a unity of the Indian people. They had never agreed that all the Indian people were one with common interests. And so, when they left India they decided to divide the country on the basis of religion. The Partition of India was also accompanied by communal violence at a very large scale.

The year 1947 is a very important phase in the history of India. It was a year of triumph of Indian people as they achieved their freedom from foreign rule. But it was also the year of a great tragedy for the unity of Indian people as the country was partitioned into two separate nation-states.

INTEXT QUESTIONS 21.5

1. From where Dandi March was started?

2. In how many provinces Congress got absolute majorities during 1937 election?

3. How many people were arrested in Quit India Movement?

WHAT YOU HAVE LEARNT

Following points are worth mentioning in this lesson:

- Indian National Movement was not the name of one single event, but a whole series of political events, spread over many decades.
- Anti-imperialism and national unity were two themes that were common to all the events and connected them with one another.
- The early phase of the national movement was dominated by moderate leaders. These leaders put forward a series of demands before the colonial rules. But much more importantly, they started the idea that the British rule was not leading to Indian's economic development, but rather the decline of Indian economy.
- The moderate leaders followed by the were extremist leaders like Bal Gangadhar Tilak, Bipin Chandra Pal and Lajpat Rai who introduced the idea of the Participation of masses in the national movement. The extremists led the swadeshi movement which was launched against the British decision to partition Bengal.
- The end of the swadeshi movement brought the entry of revolutionary activities into the national movement. These revolutionary leaders, such as Khudiram Bose and Prafulla Chaki, wanted to fight the British government by violent means. They also wanted to target individual British offices.
- Mahatma Gandhi's entry into the national movement was the next major step. Mahatma Gandhi initially experimented with his political methods through local struggles at Champaran, Kheda and Ahmadabad. Soon he took the lead in launching a country wide struggle.
- Gandhi based his struggle on a non-violent non-cooperation with the British rule. Through these methods he led three major struggles- non-cooperation movement (1920–22), civil-disobedience Movement (1930–34) and Quit India Movement (1942).
- A result of these struggles was that the national movement gained tremendous popularity among Indian people. It reached out to various sections of the population like peasants, women, workers and students. National movement gradually spread to most parts of the country.
- As the popularity of the national movement increased, that of the British government decreased. The British had ruled India with the help of many Indians. These Indians constituted the support system of the British rule in India. The national movement succeeded in damaging and dismantling this support system.
- As the support system of the British began to be gradually eroded, they found it impossible to rule India. The British therefore decided to initiate a process of negotiations with the Indian leaders for a gradual transfer of power from the British to Indian hands.
- The British finally left India in 1947. Indians become free from foreign rule on 15 August 1947.

- However, before leaving the British decided to partition India on the basis of religion. Along with the freedom of India, came the partition of India. Thus the freedom and partition should be seen as two very important events in the history of Modern India.

TERMINAL QUESTIONS

1. Mention the issues of Concern of early congress!
2. Trace the develpment of Swadeshi and Boycott movement:
3. Briefly discuss the various strengths of Revolutionary movement in India and abroad during 1907–1914.
4. Discuss the Boycott of Simon Commission?
5. What were the terms of Gandhi–Irwin Pact?
6. Why was second non–cooperation movement launched?
7. Account for Rise of left during 1930–1934?
8. '1947 was a year of triumph as well as a great tragedy'– Comment?

ANSWER TO INTEXT QUESTIONS

21.1

1. December 1885; A.O.Hume.
2. 1905: Lord Curzon.
3. Jatra
4. To decrease the importance of Calcutta.

21.2

1. Sohan Singh Bhakna and Har Dayal
2. Passengers of the ship Komagata Maru to Canada were turned away by the Canadian Government, when they reached Calcutta in 1914 passangers clashed with the police and 22 people were killed.
3. Madame Cama.
4. Home rule movement.

21.3

1. Champaran, Ahmedabad, Kheda.
2. 6th April 1919
3. On this day on the gathering at Jalianwalla Bagh General Dyer has his men fire at the crowd of unarmed and helpless people leaving 379 dead.

21.4

1. Khilafat wrong, Punjab wrong and Swaraj.
2. 1923; Motilal Nehru and CR Das.
3. Hindustan Socialist Republican Assoiation.

21.5

1. Sabarmati Ashram
2. Five
3. Over 91,000.

HINTS TO TERMINAL QUESTIONS

1. Refer Page 3 of 21.1
2. Refer 21.2
3. Refer 21.3
4. Refer 21.8
5. Refer 21.9 para 4
6. Refer 21.9 para 7,8 and 9
7. Refer 21.10 para 2 and 3
8. Refer 21.12

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22

THE WORLD IN 1900: THE NINETEENTH CENTURY LEGACY

When we learn about the past through books, films, television or the stories told by older people, we notice the differences and similarities between other times and our own. We are aware that certain material things and technologies that we use today either did not exist in 1900 or were used only by small numbers of people. Yet in terms of the organization of human life we have much in common with the people of the year 1900. This Unit will discuss how people in various parts of the world lived in 1900.

OBJECTIVES

After studying the lesson, you will be able to:

- visualize population patterns in different regions of the world in 1900;
- define capitalist industrialisation and understand its social consequences;
- explain relations of colonialism;
- visualize modern patterns of energy and resource use and
- analyse the emergence of modern political ideologies and mobilizations.

22.1 STRUCTURE OF WORLD POPULATION: 1900

The study of human populations–their rates of growth and shifting patterns of settlements–is called demography.

In 1900 the human population was about 1.5 billion (150crores). China and India were then, as today, the most populous countries. Yet in 1900 Asia contained a smaller *portion* of the world's population than it does today. Most of the people all over the world were settled agriculturalists in 1900, which cultivated crops and animals and lived in villages. In many parts of the world people existed as nomads, grazing herds of animals, and many were tribal hunter-gatherers, although they formed a smaller number in 1900 than a few hundred years earlier.

A steadily growing section of the world's population lived in cities. Cities had existed since ancient times in many parts of the world, but they were limited in size and population. However capitalist industrialization led to urbanization and faster growth of population in cities. By 1900 Europe has a larger concentration of cities than any

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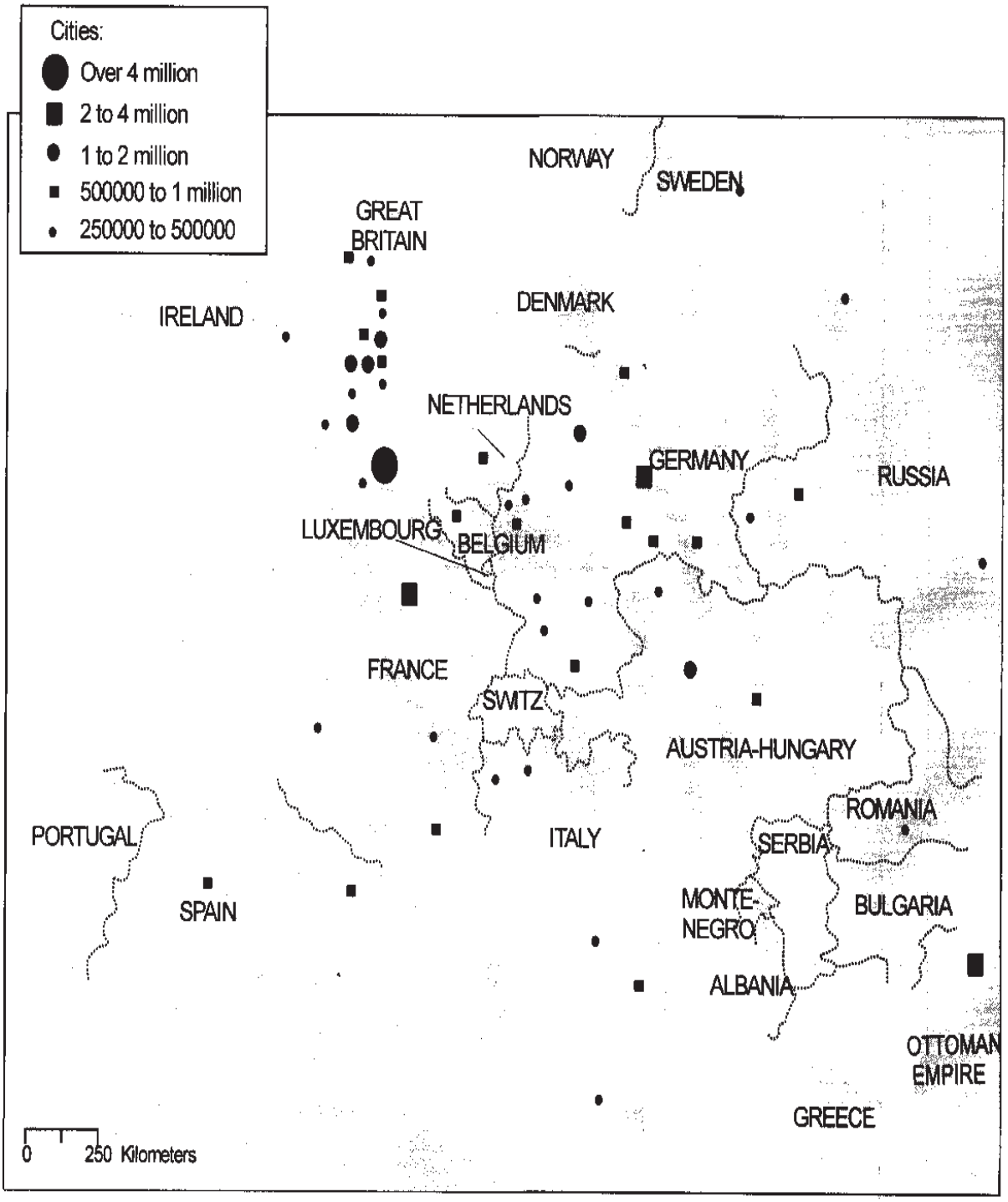
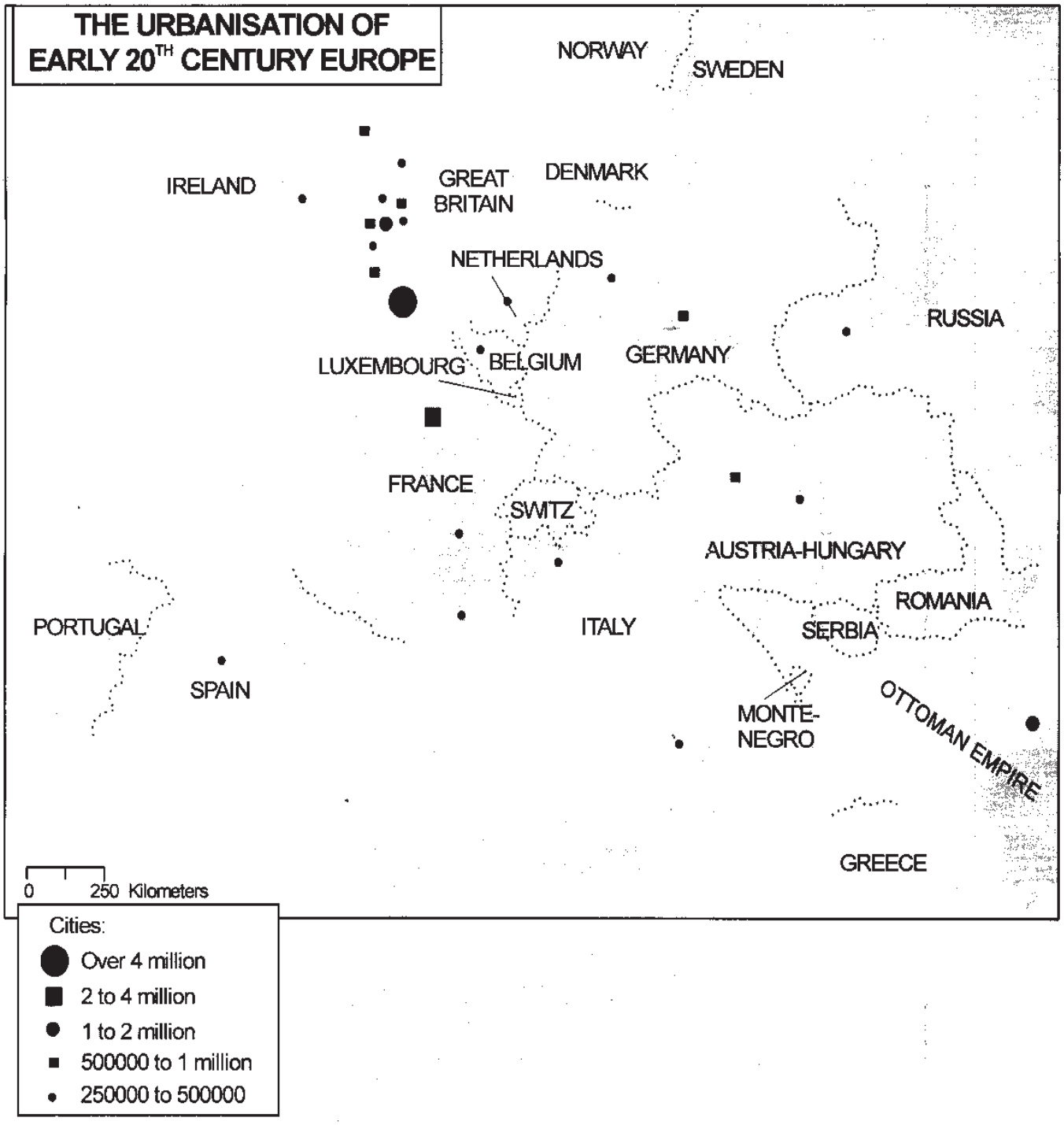
other region in the world: more than 100 cities had a population of at least 1, 00,000 people, and there were six European cities with about 10, 00,000 inhabitants. Europe and America had the largest cities, whereas in Asia and Africa large expanses of territory contained few cities and many stagnated and declined compared to hundreds of years earlier. Most of the large cities outside of Europe in 1900 were only 100 or 200 years old-like Sydney and Chicago-and were inhabited mostly by people of European origin. Some, like Calcutta in Bengal, grew under British rule.



Map 22.1(a) Urbanisation of Early 20th Century Euprope

In general human populations of Asia, Africa and South America in 1900 were 75–95% rural, or living in villages and dependent on agriculture. Industrializing Europe, or Americas and Australia where people of European origin had settled, either already had or were close to having 50% urban population, i.e., living in towns and cities.



Map 22.1(b) Urbanisation of Early 20th Century Euprope

22.2 INDUSTRIALISATION AND SOCIAL CLASSES

The process of industrialization began in Western Europe after about 1700 with bringing together of large number of labourers near areas of energy and resources to produce metals, and to operate machines that turned out finished products at a fast pace. By 1900 when big amounts of money began to be required for industry to operate on a big scale, we see the growth of capitalist industrialization. Capitalism derives from the word capital, meaning accumulated wealth and property, and those people who have capital are called capitalists. Capitalists were directly engaged in industrial production, trading, administration and banking. By 1900 most of Europe, America and Australia had undergone capitalist industrialisation.

The wealth and property of capitalists came either from trade and commerce or from expropriating the property of small owners. On the other hand were people-men, women and children-who worked in factories and who did not have any property and were dependent for their livelihood on their labour for which they got wages. Between them was a large majority which even in 1900 was not property less wage earners, but which could not be called wealthy. Many were members of the salaried middle classes: teachers, doctors, engineers, clerks, and in other services.

Most people by then also believed that the existence of such classes is normal and would continue to remain so, and that the majority of people would accept these inequalities as their situation improved. They saw that the transfer of wealth from colonies would allow some benefits to go to the working people as well in the European countries. This did happen to some extent by 1900, and most people lived better than their grandparents had. But there were also difficult periods of unemployment.

By 1900 Asian and African cities like Bombay Shanghai and Dakar also contained large numbers of businessmen, shopkeepers and other sections of middle classes, as well as industrial wage labourers. But population here was greatly outnumbered by landlords, peasants and agricultural labourers in the surrounding villages.

It is important to keep in mind a few other facts about capitalist societies in 1900. Much of the raw materials and markets for European economies came from the colonies, and this relationship was also one of inequality: it was not an equal trading relationship. Within European societies landlords were no longer the dominant class.

22.3 URBANISM AND KNOWLEDGE

Another characteristic of industrialization was that production and sharing of knowledge in society became more closely connected than before with urban life. Cities and towns were not only concentrations of industrial wage labourers, they also had growing numbers of people engaged in jobs requiring education and literacy: clerks, managers, teachers, government officials etc. Soon it began to be recognized that even industrial workers with literacy and numeracy contributed to greater efficiency. Newspapers and magazines contributed to it. Daily production of newspapers in 1900 exceeded one million copies in cities like London, Paris, Berlin and New York.

By 1900 most industrial societies required that both boys and girls receive basic education, at least up to the age of thirteen or fourteen. School teaching became one of

the modern professions in which women participated in large numbers. There arose a knowledge and cultural gap between urban and rural people. As a whole, adult literacy in some western societies by 1900 was between 60% and 90%, while it was much less in non-western societies.

INTEXT QUESTIONS 22.1

1. What proportion of the human populations outside of Europe were rural in 1900?

   _____

2. Were most of the world's super-cities (> 10,00,000 people) in 1900 in Europe or outside of it?

   _____

3. Why was there a significant 'literacy-gap' between urban centers and rural areas by 1900?

   _____

4. What were indications of high literacy in the world of 1900?

   _____

22.4 ENERGY AND RESOURCE USE: INDUSTRIAL VERSUS NON INDUSTRIAL AREAS OF THE WORLD

In 1900 not only did people in the industrialised and non industrialised world produce different things, they developed very different patterns of energy use. Most production in the non-industrial world in 1900 was driven by human and animal power. Even on American farms plows and mechanical harvesters were drawn by horses, as were carts, carriages and buses in the towns.

Industrial societies required new energy sources to run their factories, light their homes and offices, and power modern means of transport such as railway engines and automobiles. Thus Britain, France and Germany in 1900 were largely coal powered societies, while Italy had begun to use hydro-electricity. US was relying increasingly on petroleum fuels. By 1915 it was clear that cars would replace horses in transportation.

These countries began to realize that their economic and political strength depended on sources of energy, and they began to exploit resources in their colonies. For example, the British were engaged in oil in Assam and Burma; the Dutch were doing the same in Sumatra and the Americans in Mexico. These factors determined their foreign policies.

22.5 COLONIALISM, ECONOMIC PATTERNS, AND SOCIAL RELATIONS

Most industrialized nations of the western world in 1900 directly ruled, or controlled economically, territories far beyond their own boundaries. Britain ruled over most of

while Holland ruled over the entire area that is now Indonesia. France, Britain, Germany, Italy, Portugal and Belgium had colonies in Africa, Japan, China.

These colonial rulers tried to prevent Asians and Africans from acquiring advanced technologies, and carefully controlled railways and telegraph networks in their colonies. They also came down heavily on aspirations for freedom. They replaced the earlier languages of administration with their own. They also initiated some educational policies with the aim of assimilating some sections of colonial society with the foreign rule. They also prepared some sections of them for manning the colonial administration at lower levels. They practiced policies of divide and rule, restricted development of modern economic activity and used education for purpose of creating a social gulf between those educated in the colonial languages and those in the local languages.

The impact of colonialism and capitalist penetration altered social relations in the colonies. They altered the pattern of agriculture to shift its priorities towards the cash crops they might trade in. This pattern of production for export was greatly expanded during the nineteenth and early twentieth centuries. For example, Indian peasants produced opium that British entrepreneurs exported to China. Indian merchants too had a hand in this. In other words both production and trade were geared to the interests of the ruling power. As a result larger number of people around the world came to produce things that they did not themselves consume, while they consumed things produced elsewhere by others.

Such commercial patterns created interdependence but also dependancies because of the hold of the ruling powers. Peasants in many areas lost food sufficiency, with the result that although the total world production of food was higher than ever before in history, the late nineteenth century famines killed millions of people.

INTEXT QUESTIONS 22.2

1. Which countries in 1900 were shifting towards use of fossil fuels?

   _____

2. Where were such fuel supplies located in 1900?

   _____

3. Did international trade benefit the colonies of the great powers in 1900?

   _____

4. While the total supply of food in the world grew rapidly during the last part of the nineteenth century, many people lost food security. Why?

   _____

5. How was language use and access to education related to colonial rule?

   _____

22.6 IDEOLOGIES AND POLITICAL MOBILIZATION IN THE DEVELOPED AND UNDEVELOPED WORLDS

The world of 1900 saw a tremendous growth of ideas and competing ideologies or various sets of political ideas about life and organization of societies. This was to a

large extent the result of economic and social transformations connected with industrialization. The debates became widespread and different ideologies began to have mass following and organizations due to the rise of print culture and other means of communication. By 1900 print media in western countries and in many colonies as well were providing information (and advertising products and services) to large numbers of people, but also shaping their political views.

Liberalism

Liberalism as a set of ideas began to emerge more than three hundred years ago when nobles and people of substantial property (sometimes joined by poorer people) struggled to regulate or limit the powers of the rulers. Liberals believed that individuals have some 'natural rights' including the right to resist oppression, accumulate property, freedom of religion, right to express their opinions freely and so on. They believed that governments and rulers must be made to respect these rights. They thought formulation of public laws and constitutions were the best method of creating and enforcing these rights. These laws and constitutions were the best safeguard against arbitrary exercise of power by rulers and government machinery. They also objected to state authorities dictating the religious beliefs of their people through national churches, as religion was a private matter. With growth of popular movements liberalism was forced to acknowledge the extension of political and citizenship rights to all members of society and not just the propertied classes. These included rights to form organizations and participate in elections.

Liberalism is also connected with certain economic ideas. Liberals saw people as economic agents, as producers and consumers of goods and services. They saw these as important aspects of their personalities and self expression of individuals. But to them it was not the labourer but the profit seeking merchants, shopkeepers and manufacturers who were the heroes. Adam Smith, one of the major spokespersons of economic liberalism, argued that such people, if allowed to pursue their own self interest would contribute to common good. Economic activity if left to its own creates it own set of supply and demand and this leads to fairness in society. They argued for free trade. So for economy the best government is that which governs least and leaves everything to the market operations.

By 1900 many liberals began to think that governments should intervene in a minimal fashion by introducing some welfare measures for the poorer sections of society—like education and health. But their basic ideas remain till today. They represented mainly the interests of propertied people. Liberals drew their main support from professional and educated people who were dissatisfied with traditional and arbitrary arrangements which ensured privileges on basis of birth (i. e., noble lineage), and of the business and industrial capitalists. They also won support of many working people who liked their arguments about constitutions and individual rights, but did not understand that they were not at all keen on economic equality or economic rights of the working people.

Conservatism

Conservatives came mainly from land owning and other sections of society who did not like the abolition of privileges and restrictions which benefited them. They were from land–owning classes, or merchants and traders who enjoyed state protection and monopolies which were lost due to free trade policies. For them the whole idea of natural rights was disruptive because it destroyed the old traditional order in society, in which each section of society already had its place. To them social order and stability were more important than equality. They felt that while all may be equal before God, it was not

desirable that it should be so in the real world as well. They saw the old social order as the best defense against the chaos of the modern world which was causing upheavals and conflicts in society. All the western states had strong conservative political groups who participated in elections, and had influence in the administrative machinery.

Socialism

Socialists also criticized the liberals, but for things very different from the conservatives. The socialists represented the interests of the working people, and argued that in industrialist capitalist societies the old tyranny of the monarchy and the aristocracy had been replaced by that of the propertied capitalist bourgeoisie. Some earlier socialists, such as Louis Blanc and Robert Owen believed that co-operatives of producers would lead to more equal sharing of profits.

Others, like Karl Marx, thought that workers would never be fairly rewarded under the capitalist system. This would happen only if all enterprises were commonly owned i. e., if the state owned them for the equal benefit of all. Marx said that in a communist society when all means of production were held in common and were not private property, each person will contribute according to his/her capacity and receive according to his/her needs. Social justice therefore required abolition of private property. Classes would also cease to exist in a society which was equal. According to him the ultimate goal of the socialist movements was the establishment of such a society. Marx also said that since the ruling classes would not co-operate in this, a revolution was necessary. There should be communist parties and strong and committed working class movements.

Thus, the Social Democratic (Marxist) Party in 1900 organised millions of workers into labour unions, clubs and associations, participated in elections, and held a huge block of seats in the Reichstag (German parliament). They were able to get passed legislation to improve the lives of the workers. Marxist, socialist and labour parties existed in many parts of the world by 1900, though they were under tremendous surveillance by the governments and police of their countries who wanted to prevent revolutions at all costs. In countries like Russia the socialist organizations were banned and known socialists were imprisoned or exiled (as happened to V.I Lenin, a leader of the Russian revolutionary movement).

INTEXT QUESTIONS 22.3

1. What were the 'natural rights' recognized by liberals?

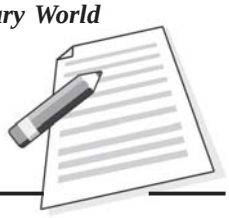
   _____

2. Why were liberals in principle opposed to govt. regulation of economic activity?

   _____

3. Describe the shifting class argument of the later 19th century with regard to liberalism & conservatism.

   _____



4. Explain the Marxist conception of equality and Marxists' understanding of basis of inequality.

_____

5. Give one example of a country in 1900 where Marxists were very successful in mobilizing working class people.

_____

6. Socialists (Marxists) are the most consistent opponents of imperialism. Why?

_____

Imperialism

The world of 1900 was one in which the more industrialized states had power over the people and resources of the unindustrialized world. Many inhabitants of the industrialized countries believed that colonialism was beneficial for the countries that were being ruled and that the inhabitants of the 'backward' countries were being 'civilised' by foreign rule. Liberals in the ruling countries were divided over how the dominance of their countries over the colonies should be maintained. Not everyone thought that direct political rule was necessary: but none were willing to let go of the benefits of colonialism and the control over resources in the colonies. In Germany the liberals argued that their country's industrial power depended on taking more colonies. In the US many liberals said that their country had no moral right to rule over Cubans and Filipinos, but hardly any US citizens criticized their government's interventions in Latin America. British, French, German, Belgian and American capitalists invested heavily in economic activities both within and outside the formal empires. They therefore supported as well as influenced the foreign policies of their respective countries and pushed for colonial domination of the rest of the world—countries comprising Africa, Latin America and Asia.

The political groups in 1900 that had the most consistent anti-imperialist views were the socialists, who believed that colonialism benefited only the ruling classes everywhere and was not in the interest of the working people anywhere. Therefore the working classes of all the countries needed to unite to overthrow this imperialist domination by a few countries.

Nationalism

Nationalism and national liberation ideology was an explosive force in the world of the nineteenth and twentieth centuries. In all parts of the world in 1900 competing nationalisms flourished and became important forms of mobilization of people. Broader notions of civilisational identity competed with nationalism in winning support of the people. Both were important in Asia and Africa. Pan ('All')-Africanism and Pan-Islamism fueled freedom struggles in the colonies. The Chinese and Indians emphasized their cultural independence as well as opposition to colonial policies in their struggle for freedom. Popular participation in government was also an important aspect of national movements. Protest against colonial policies of the imperialist countries-economic exploitation and denial of self governance-formed the basis for national liberation movements all over the world. Most national freedom struggles of the twentieth century thus engaged with ideas about democracy and also with ideas of how national wealth should be produced and shared.

In contrast, within the industrialized, imperialist countries, nationalism became aggressive and tied with support to colonial policies and domination of other countries, which, as you will see in your study of the following Units, led to intense competition among those countries and eventually to World War I.

WHAT YOU HAVE LEARNT

The century before 1900 was a period of rapid population growth, with the most striking growth occurring in Europe and North America. Population growth in these places occurred in tandem with industrialization. The emergence of industrial society led to the formation and solidification of ideologies – sets of ideas and principles about achievement of the desired social order. By 1900, ideologies we beginning to shape the struggles of people in non-industrial societies for liberation from empires. In particular, nationalism and socialism were to have an explosive impact within 'developed' Europe as well as in the 'undeveloped' colonial world.

TERMINAL QUESTIONS

1. In what ways did industrialization alter ancient patterns of human existence?
2. How did industrialization change patterns of global production and trade?
3. How were liberalism and socialism opposed to one another, even though both sought to achieve human liberation?

ANSWERS TO INTEXT QUESTION

22.1

1. 75-95%.
2. Inside of Europe.
3. Urban areas were sites of industrial production and commercial distribution. Literacy was most useful or relevant in such areas and less useful in rural areas.
4. High levels of primary school attendance and large circulation of newspapers.

22.2

1. Britain, France, Germany, U.S. were some of the fossil fuel dependent countries of 1900.
2. Many rich supplies of fossil fuel were located outside of Europe and the U.S. in 1900.
3. Colonies suffered from unequal trade. They produced mainly low-cost food and raw materials for the industrializing countries.

4. Large number of people produced food for others distant from them and consumed larger quantities of goods produced by others.

5. Colonial rulers used language and education to create new social differences and retard growth of national consciousness.

22.3

1. Resistance to oppression, private property, choice of religion, freedom of speech and expression, participation in government.

2. Liberals believed that individuals pursuing self-interest in economic activity would serve the good of all better than a powerful regulating authority ('government').

3. Early in the 1800s conservatives were mostly members of the land –owning classes or their dependents while liberals were often active in manufacturing and commerce. By 1900, members of the traditional land-owning class had combined with business people to support liberalism. Meanwhile, some traditional 'liberals' came to support conservatism.

4. Marxists believed human inequality was due to access or lack of access to the means of production. By eliminating private property and putting resources under (national) state control, people would become really equal.

5. Germany, where the Social Democratic Workers' Party won most votes from the working classes.

6. Socialists believed that the division of society between capitalists and proletarians was occurring on a global scale. Therefore, proletarians of all countries/ colonies should be interested in struggles against oppressive capitalists everywhere.

HINTS FOR TERMINAL QUESTIONS

1. See para 22.1 -22.4.

2. See para 22.5.

3. See para 22.6.2 & 22.6.4

GLOSSARY

1. Bourgeoisie – The social class including people with substantial property in the form of houses, factories, or bank accounts—'capitalists'.

2. C.E. – Common Era. The historical epoch dated according to Christian calendars, with Year One being the year following the birth of Jesus Christ. Civilizations and states centered on other religious traditions (e.g., Judaism, Hinduism, Islam) follow different calendars, but the 'Christian' calendar is the one most widely used around the world today. 'Twentieth century' means the century of the 1900s.

3.	**Ideology**	–	A set of principles or ideas, or a 'worldview' that endorses a particular plan for the development of a society; a social philosophy.
4.	**Imperialism**	–	(1) The process of acquiring or maintaining colonies, territories dependent on the 'parent' country. (2) The ideology of acquiring empire.
5.	**Laborism/laborist**	–	Referring to political or economic organizations of workers. Laborism defends the 'rights of labor' against employers or the state. Some laborists are Marxists.
6.	**Print culture**	–	Means the pattern of communication and knowledge based on printed texts, such as books and newspapers, that can be replicated quickly through mechanical means (instead of people copying out texts 'by hand'). Print culture depends on literacy and cheapness of technology of printing. Europe, Japan and Korea all had print cultures c. 1500 C.E. involving small numbers of readers in each of those places. By 1850 print culture involved tens of millions of people around the world, most of them in towns and cities. Reading a newspaper to learn prices of stocks and reading a novel are both practices of print culture.

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23

WORLD WAR I AND THE RUSSIAN REVOLUTION

World War I and the Russian Revolution of 1917 were consequences of the developments and chain of events in the second half of the nineteenth and the beginning of the twentieth century. Both were very significant experiences involving millions of people: they influenced and shaped the entire 20th century.

OBJECTIVES

After studying the lesson, you will be able to:

- identify some of the factors which caused the war in 1914, and discuss whether such factors of conflict exist in the world today;
- explain why the revolution became possible in the Russian Empire of 1917 and not in any other country;
- analyse the immediate and long term consequences of both the War and the Russian Revolution and
- discuss the meaning of the War and the Revolution for India.

23.1 HOW WAS WORLD WAR I DIFFERENT FROM PREVIOUS WARS IN HISTORY

Except for Spain, the Netherlands, the three Scandinavian countries and Switzerland, all the European nations were involved in a war which connected the whole world in its violence and suffering. Troops from other areas-specifically colonies- were also made to fight in this war for countries which ruled over them. For example, Indian soldiers had to fight for Britain outside the territory of India. It is estimated that over three million men came from Canada, Australia, New Zealand, South Africa and India on the side of Britain (Britain ruled over these areas). The regions involved i. e., the territories of the war zones were also widespread: the war engulfed Europe, Asia, Africa and the Pacific. For the first time almost the entire peoples of the world were involved in a war, which they also knew was a *world* war.

There were new technologies used in warfare, not seen in earlier wars: airplanes, tanks and submarines. But it was fought on the ground in the ordinary way as well and most people remembered it that way later because most images of war depicted soldiers fighting in trenches on ground. Sea battles took place in the South Atlantic

and the Pacific. USA for the first time got involved on a world scale, with more than 100,000 troops on the side of Britain and her allies.

The World War led to huge mobilizations of men as soldiers, while women took on many jobs back in the cities and also as nurses in the battle zones. Governments took many measures to ensure that their own armies do not run short of any supplies. Just as they mobilized men they also mobilized grain for food from peasants. They curtailed workers' rights to make them work longer hours and for same wages to meet the needs of army equipment and ammunition. There was a rise in prices of food and articles of daily consumption because major investments were only in industries related to war and other requirements of war. There was a general sense of despair among people.

We must also remember that there were 10 million who were killed in war or due to hardships caused by war, another 20 million who were wounded, and millions who became refugees or unemployed as towns and industries were destroyed. Homelessness resulted not just on border areas of countries, but all over. Civilian populations were involved and became casualties for the first time in war history: bombings of civilian areas, and the famines and epidemics caused by war, led to millions of civilian deaths.

When it began most people thought the war would be short: it lasted four years. You can imagine what life would have been like for people in countries involved in a war for four whole years. It dismantled quite a few of the existing socio-economic and political structures. It affected the economy of the entire world. Because of the spread and the mobilization of all resources by the warring states on such scale for the first time, it is known as the First World War.

For all these reasons the war marked a turning point in world history.

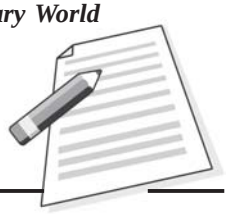
23.2 REASONS FOR WAR

The reasons for World War I are complex, although it was sparked off by a kind of incident which could have happened anywhere at any time. There was hostility between Serbia and Austria during which Arch Duke Franz Ferdinand, heir to throne of Habsburg Empire was murdered at Sarajevo in 1914. This became the event which spiraled into World War I.

But why did one incident have such devastating consequences as to finally lead the entire world into a four year war?

You have already read about the race for colonies in an earlier lesson, and how in the second half of the nineteenth century there was a full fledged imperialist system in place. For example, in 1876 no more than 10 percent of Africa was under European rule, but by 1900 more than 90 percent was colonized. You have also seen that Germany had been left behind in this race, and now it began to feel that she too wanted her own colonies to rule over. By 1914 these powers were ready to increase their own respective spheres of influence, to bring more areas under each one's control, and to have a larger share in the resources of the world.

As most of the world was already divided amongst them, each one could increase its own areas of control, economically or politically, only by 'reordering' the world, or fighting each other to increase their own share at the expense of another. Though none of them thought in terms of a big war, yet potential for conflict was always there.



They made short wars for gaining new territories from another country or to protect territories already under their control, and sometimes in order to check a rival they entered into alliance with another power. Bismarck of Germany entered into an alliance with Austria-Hungary in 1879, known as Dual Alliance, which became the Triple Alliance when Italy joined in 1882. On the other side France in 1894 made an alliance with Russia, in 1904 France made an agreement with Britain and in 1907 Britain made an entente with Russia. This came to known as Triple Entente.

The leaders of Europe thought these alliances would prevent war through a balance of power: in fact what happened was that these alliances tied the countries together. When one country went to war the others would have to get involved to help their ally. The rivalries and conflicts among the imperialist countries thus became the underlying causes of the War.

Nationalist movements were an important feature of the nineteenth century. By the late nineteenth and early twentieth century nationalism also underwent a transformation. In the advanced capitalist countries it became linked with extending areas of control and increasing one's military strength. The dominating perception was no longer one that came with the French revolution and its ideals of 'Liberty, Equality, and Fraternity'. These countries were also no longer concerned with the idea of popular sovereignty in a nation. On the other hand within multi national empires like Austria-Hungary and the Russian Empire people wanted to free themselves and form independent nations, which all big powers were opposed to.

The big powers therefore went in for an unprecedented arms race, and building up of huge armies and navies. Militarism became the main aspect of foreign policy. Domestic policies were aimed at increasing strength vis a vis other powers rather than the welfare of their own citizens. Mass media was made into a major tool: newspapers played an important role in the spread of aggressive nationalism.

In 1901 relatively few people were permitted to vote anywhere, and women practically nowhere. Most citizens therefore hardly had an influence on policy making of their governments. The governments were guided by the interests of capitalists and landlords and under their influence they competed among themselves for increasing areas of control under them. Although ordinary people hardly had a stake in this competition, once the war broke out people did come forward with support for their respective countries.

The horrors of modern war were still not understood. It was the impact of war that made people reconsider the war and begin to demand peace.

23.3 COURSE OF WAR

We will not go into the details of the course of war or the major campaigns. But you should know that Austria regarded the murder in Serbia as provocation for war, and once she decided to retaliate, her Triple Alliance partners Germany and Italy were drawn in on her side, and the other powers (Britain, France and Russia) came on the opposing side.

Germany sent troops towards France and seemed to be succeeding, when Russia attacked Germany and Austria from the east. The war became long drawn and more complicated. Fighting in the trenches on the ground continued for four years as both sides were evenly matched. Labour from colonies was used for digging trenches. Then the war spread to areas in Asia and Africa.

Use of technology during the war meant heavy casualties for all countries. For example, on the first day of the Battle of the Somme, 60, 000 British soldiers were killed or wounded.

Italy changed sides during the course of the war. In April 1917 the US also declared war on Germany. The decisive element at this stage was the revolutionary movement in the Russian Empire.

In October 1917 the Russian revolution was successful and Russia came out of the war when communists emerged in leadership there. They signed a peace treaty with Germany in March 1918. This treaty was very harsh on Russia, but the new regime in Russia, led by Lenin, agreed to it because they had been opposed to the war from the beginning.

This complicated matters: not only to Germany, but also to Britain and France, the new Russia seemed a bigger enemy because they were fundamentally opposed to communism.

Therefore when the fortunes of battle began to turn by the beginning of 1918 and the German armies began to retreat, Britain and France agreed to a peace. In Germany too, as in Russia, the workers threatened revolution. Armistice came into effect on November 11, 1918, and then all the powers together put their strength into trying to defeat the revolution in Russia. You will learn something about it in the next section.

INTEXT QUESTIONS 23.1

1. What were the new weapons used in World War I?

2. Name the two main international alliances formed by 1914.

3. How many people were affected by World War I?

4. Which side did Indian soldiers fight on in World War I?

23.4 THE RUSSIAN REVOLUTION, 1917

The Russian Revolution was made in 1917, before the end of the War. It is also known as the Bolshevik revolution, because Bolsheviks as a political group played a leading role in the success of the revolution and also determined its policies.

This was the first socialist revolution in history and it was inspired by the ideals of communism. In your earlier lessons you have learnt something about capitalism and the ideas of socialism, and how socialism represents equality and social justice to a greater degree than is possible under capitalism. The revolution came about as a result of the movements of the working people—the working class and the peasantry.

By 1917 the Russian Empire was under strain both from the consequences of the long war and by the political and social movements within the country. Up to February 1917 Russia was a multinational Empire, ruled by an autocrat, who was known as

the Tsar. Its territory was huge, including a large part of Central Asia and parts of Eastern Europe. There were no representative institutions, no right to form political or trade union organizations, no elections. There was strict censorship and arbitrary arrests. There was no religious tolerance, and the other nationalities and minorities in the Empire did not enjoy equal rights with the Russians, because the Tsar, Nicholas II, belonged to the Russian Romanov dynasty. The Tsar used his military and diplomatic strength against all democratic movements in Europe. For this he was known as the 'Policeman' of Europe. These conditions were very oppressive and very different from Western Europe in the late 19th and early 20th century.

23.5 THE OLD AND THE NEW

While the political system remained an autocracy, important changes were taking place in economy and society, which created new aspirations. New ideas were also emerging, and many sections of society were becoming dissatisfied with the oppressive rule of the Tsar. Since they had no parliamentary system or elections through which to express their opposition to the Tsarist policies, they had to adopt a revolutionary path. They had to overthrow the system of autocracy itself to have a say in society and policies which affected them. This was a major difference between other European countries and the Russian Empire.

23.6 AGRICULTURE AND PEASANT DISCONTENT

The peasants were also very discontented. As in western and central Europe, the peasant-serfs were freed in the Russian Empire as well, although very much later, in 1861. But despite this land reform, the landed aristocracy remained strong and continued to oppress the peasants. Also, the peasantry just did not have enough land: the peasants constituted about 80 percent of the population, but had hardly 50 percent of the land. The demand for land was therefore a major cause for anger against the Tsar who had let them down by such an inadequate land reform.

Also the freed peasants had to pay very heavily for both land and freedom, because the Tsar was interested in keeping the goodwill and support of the big landlords by giving more than fair compensation to them. The peasants had to pay such a heavy price that they remained continually in debt, and were forced to work very cheaply for the landlords. Peasants were also very heavily burdened with taxes.

Agriculture remained backward because the peasants did not have enough money to invest in the improvement of their land, and the landlords thought: why pay for buying machinery if peasants are there as cheap labour?

In all matters of interest to the peasants the autocracy sided with the landlords, and sent out troops to suppress peasant revolts. Since agriculture was the major sector of Russian economy and peasants were the majority population, the agricultural backwardness and the peasant discontent became important factors for the revolution. There were continuous peasant uprisings during the 19th century, and in the early 20th century they became part of the general revolutionary movement.

23.7 INDUSTRIALISATION AND WORKERS' DISCONTENT

The workers movement in the Russian Empire was stronger and more political than anywhere else in Europe. This had something to do with the nature of industrialization here and the political conditions in the Russian Empire. Industrialization in Russia was

late as compared to Western Europe, but it was at a much faster pace. This meant that there were small, but also many huge factories with a great number of workers, even in the early stages of industrialization. Working class movements were therefore able to develop here much faster than they had in the west European countries, and the capitalists here did not get time to consolidate their power before the working class movement became strong. Many strikes took place in the last decade of the nineteenth century, and by 1905 the workers played a leading role in the revolutionary movement.

The workers' movement in the Russian Empire was also much more militant and political than in other countries; and it was both against the Autocracy which did not allow them to form organizations and sided with their employers, and against the employers who were the factory owners and responsible for their low wages and bad working conditions. Their movement also had a greater orientation towards socialism than in other countries.

By the first decade of the 20th century women constituted a sizeable percentage of the working class and also working class organizations, as a result of which many issues pertaining to them began to be reflected in the discussions on workers' rights and women's equality. Working class women participated in a big way in working class movements.

23.8 DISCONTENT AMONG NATIONALITIES

The relationship between the Russian Romanov dynasty and the other nationality regions was almost colonial in nature, with these areas being used as sources of raw material for development of industries in Russian regions. You may remember that something like that happened to India as well under British colonial rule. These nationalities such as the Caucasians, the Polish, the Kazakhs, the Latvians, the Estonians and others played an important role in overthrowing the Russian autocracy.

23.9 LEADERSHIP AND VISION

For a revolutionary movement to succeed it is necessary that there should be a committed leadership, it should be guided by certain ideals and should have a programme of change. In other words, people should not merely like to destroy something; they should also have an idea of what they want to build, and of how to go about bringing change. They should be able to form organizations to take forward their movements.

Many political groups were active during the first half of the 20th century, but they were illegal and had to work underground, hunted by the Tsarist police and subject to severe repression and punishment if found out. However, they played a very heroic and significant role in raising the consciousness of the people-particularly of the workers and peasants-through political education, political propaganda and agitation. Millions of organizations were formed on the ground among all sections of society-of workers, peasants and soldiers, of students and teachers, of all types of employees, and of women. Many of these organizations had close links with political parties and were very responsive to political discussions and ideas.

By 1917 women's organizations began to reflect working women's interests as well, as did working class organizations, although women had to fight continuously for such attention. Although women constituted a big share in popular movements, there were still very few women in leadership roles.

The important political groups were Populists (in late 19th century) and Social Revolutionaries, various types of Liberals and the Social Democrats (Marxists). Social Democrats had two parties, Bolshevik (meaning majority in Russian) and Menshevik (meaning minority). They got these names after they split as a result of differences. These groups had different ideas about how to bring about a revolution, of how to change the Russian society and political system.

Lenin was the most important leader of the Russian revolution of 1917. Another was Trotsky. Both were Bolsheviks. It would be correct to say however that there were thousands of important leaders, both men and women, just as there were in our freedom movement, without whose work, heroism and sacrifices the revolution could not have succeeded.

23.10 STAGES OF THE REVOLUTION

The Russian revolutionary movement emerged in the 19th century, when some members of the aristocracy began to feel that the Tsarist political system was too oppressive and Russian society too unjust. They particularly felt for the plight of the peasantry. How could Russia progress if the majority of its people were in such a sorry condition? These members of the aristocracy and the newly emerged middle class formed the intelligentsia, who criticized Russian society and political system and worked for its transformation. They formed secret societies and small political groups. They could not campaign or work openly to spread their ideas because of the strict censorship and ban on political activity. They became dedicated revolutionaries. They demanded a constitution and elections. Many women were active revolutionaries. When caught they were given cruel punishments. Yet the movement grew.

As workers and peasants became confident of fighting the injustices of their lives, they also began to struggle against the Autocracy. When they came into contact with revolutionaries both the movements were enriched. By early 20th century the Russian revolutionary movement was a mass based movement, and 'Revolution' became the rallying cry.

The first major popular attack on the Autocracy, took place in 1905. This great revolutionary upsurge was unsuccessful, and the movements were suppressed. But because the people learnt many important lessons through this experience, Lenin later called it the "dress rehearsal' for the 1917 revolution. The main demands were a "democratic republic', universal franchise, land for peasantry, and higher wages and a shorter working day for workers. Women's equality, right of self determination for the different nationalities and abolition of capital punishment were other demands. For the first time there was a General Strike. Sections of the army and navy also revolted, and a revolutionary organization of the working class known as Soviet was formed. It played a leading role in the revolution.

Many years of repression followed, but the revolutionary movement picked up again during World War I as larger and larger sections of people began to directly feel the impact of war and to understand the nature of tsarist policies. The puppet Cabinet did not function and the weak parliament (Duma) could not address popular aspirations.

By 1917 majority of the people of the Russian empire were determined to overthrow the Autocracy and to take matters in their own hands. In this atmosphere the February revolution was sparked off by shortages of bread, and a demonstration of women who called on the soldiers to support their brothers and sisters rather than the Tsar

who oppressed them. The soldiers who were also fed up with the war did not fire on the agitating people.

A few days later came the demand: 'Down with Autocracy'. Red flags dominated the cityscape of St Petersburg, the capital city, and soon the entire territory of the Empire was aflame with cries of revolution. The Autocracy was overthrown and replaced by a Provisional Government. The workers and peasants played an important role in this change, and the bourgeoisie supported it. Even the soldiers came to the side of the revolutionary forces. St.Petersburg was renamed Petrograd.

The Provisional government created conditions for political freedoms, such as right of forming organizations and freedom of speech, but did not bring any major change in policies which affected people; it could not have, as this government was dominated by parties representing landlord and capitalist interests. The workers, soldiers and peasants, along with the Bolshevik party, therefore continued with their movements which culminated in the October-Bolshevik revolution of 1917.

The Bolsheviks were the only political group in tune with the aspirations of the people in 1917: they called for an immediate end to War; they demanded land for peasants, workers' control over industries, and right of nations to self determination. Peace! Bread! Land! Democracy! became the slogans in all the mass organizations of the workers, peasants and soldiers all over the country, and Bolsheviks were elected to their leaderships in a majority in these organizations.

The October 1917 revolution thus had a popular base and was not simply a military coup that overthrew the Provisional Government. You should also remember that although it is known as October revolution, it took place on November 7 1917, and is celebrated on November 7, because after the revolution Russia adopted the international calendar. Prior to that Russia was following it is own calendar which was 10 days behind the calendar followed internationally.

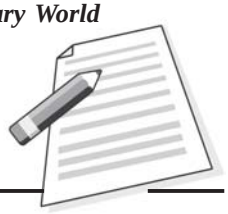
23.11 POLICIES AND IMPACT OF THE REVOLUTION

Revolutionary Russia not only changed the policies of Tsarist Russia, it also did many things that were different and more just than what existed in capitalist countries of Europe. Its policies laid the foundations of socialism in Russia.

Knowing fully well that people were tired of war and wanted peace, and that war was not in the interest of people in any country, one of its first acts was to withdraw from the war.

The Bolsheviks abolished private property in the means of production i.e., land, factories, and banks, all of which were nationalized and now owned by the state and not by private owners. This means that they could not be used to exploit the labour of others and make private profit anymore. Workers organizations had a greater say in the decision making processes.

Through the land decree of November 1917 landlordism was abolished and land was given over to peasants for hereditary use. Peasants could not sell or mortgage the land or use it to exploit the labour of others, but they were masters of their land and enjoyed the full fruits of their labour and produce from the land. They did not have to depend on former landlords in any way, whose powers over rural economy and society were demolished.



These measures meant that the Russian people became equal beneficiaries of the resources and economy of the country. It also became possible now to plan centrally for the benefit of all parts and all sections of the people. This system of centralized planning was seen as important and was adopted by many countries, including India.

The new constitution guaranteed free medical care, free and equal education for all, an unemployment allowance, equal access to culture and cultural advancement. Not all of this was immediately available, but by making these a right for all, the new regime showed the direction of its policy and commitment. The differentials between people holding middle class type of jobs and those working on land or in the factories were far less than in other countries-both in terms of salaries and entitlement to facilities provided by the state. Standard of life was not dependent on whether one could personally pay, because many things did not have to be paid for.

Women were not just considered equal; a lot of measures were taken to make their equal participation in social and political life possible: maternity leave, public canteens, free crèches at workplaces etc.

They considered their state the 'dictatorship of the working class' because the working, ordinary people and their welfare was now the basis of polity and policies.

The new regime gave moral and some physical support to independence struggles against colonial rule, and recognized the right of all nationalities to decide their own future. For this reason the Russian revolution was lauded in all Asian countries and inspired people all over the world. China and India were also greatly influenced by the Russian revolution. There was spread of socialist ideas.

Nationalist leaders in India realized the significance of the intervention of peasants and workers in political struggles. People in India sensed that a 'kisan-mazdoor raj' has been established in Russia. The 1920's thus saw the formation of Workers and Peasants Parties, the All India Trade Union Congress, and increasing efforts in India to organize workers and peasants.

The imperialist countries were however opposed to the Revolution and they sent their troops to defeat the new Bolshevik regime. They were not successful, and the new revolutionary regime survived, due mainly to the support of the people and the dedication of the revolutionaries. What happened in Russia and Europe following the Russian revolution and the end of World War I is another story, which you will read about in the next lesson.

INTEXT QUESTIONS 23.2

1. What was the political system in Russia before the Revolution?

2. What other name is the Russian Revolution of 1917 known as?

3. Name the important political groups in Tsarist Russia.

4. What is meant by abolition of private property?

WHAT YOU HAVE LEARNT

World War I was very different from the previous wars in history because it connected the whole would in its violence and suffering. There were new technologies used in warfare, not seen earlier, and it had an impact on all aspects of life.

The reasons for the war were immediate as well as long term. The major reasons were the race for colonies, control over the resources of the world. The war continued from 1914 to 1918 and ended with the defeat of Germany and her allies. The Russian Revolution was achieved in 1917, before it ended.

The Russian Revolution came about as a result of the strain of war and the conflicts within Russian society. This was the first socialist revolution in history.

There were three stages: the 1905 revolution, which was defeated; the February 1917 revolution which resulted in the overthrow of the Autocracy; and the October 1917 revolution led by the Bolsheviks, which established a socialist state.

The revolution created a new social and political system, based on social justice. It had a great impact on the rest of the world, including the countries fighting for their national independence.

TERMINAL QUESTIONS

1. Describe the political system in Tsarist Russia.Why were peasants dissatisfied with the Autocracy?
2. Why did the different nationalities revolt?
3. Why was the revolution of 1905 important?
4. What happened in February 1917 in Russia?
5. Give the main changes brought about by the Bolsheviks. Do you think they were in the interest of the Russian people?
6. Write a few lines on the impact of the revolution in India.

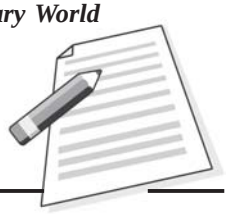
ANSWERS TO INTEXT QUESTIONS

23.1

1. Airplanes, tanks and submarines.
2. Triple Entente, Triple Alliance.
3. Ten million killed, 20 million wounded, millions of refugees.
4. Britain.

23.2

1. Autocracy.
2. Bolshevik Revolution.



3. Social Democrats, Liberals, Social Revolutionaries.
4. Means of production owned by the State.

HINTS TO TERMINAL QUESTIONS

1. See 23.4 para 2.
2. See 23.8.
3. See 23.10 para 3.
4. See 23.10 paras 5 and 6.
5. See 23.11 paras 1-7.
6. See 23.11 paras 9 and 10.

GLOSSARY

Autocracy - A political system ruled by a king who holds all power and in which there are no effective representative institutions that can share political power.

Social democrats - Those who believed that it is not enough to have political and legal equality alone, but also to have economic and social equality. Therefore they believed in socialism.

Capitalism - A system based on rights of private property and market, and therefore also private profit, in which the owner of property derives his/her profit from the exploitation of labour of those who work on it.

Socialism - A system based on state ownership of means of production, so that the labour of those who work on it cannot be exploited for the private benefit of a few, and in which the political system is such in which the interests of the working people predominate.

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24

THE INTER-WAR PERIOD AND THE SECOND WORLD WAR

The first half of the twentieth century is known in history as the era of world wars. The First World War was considered by many to be 'a war to end all wars'. Yet, the developments during the next twenty years, led the world into another war-more destructive, more widespread and much larger in scale. In order to understand the reasons for the outbreak of this war, we need to study the inter-war period in detail.

The end of the First World War did not end the rivalries between the European nation. Even the peace Treaties failed to ensure peace. The treaties were harsh on the defeated countries and thus sowed the seeds of future conflicts. They even failed to satisfy the territorial ambitions of some of the allied powers. In many of the countries strong dictators rose to power and spread the message of national chauvinism. The most important fact was that, imperialism, the basic cause of war, was not destroyed.

The Russian Revolution and the emergence of the Soviet Union also divided the world into two groups-those who favored the revolution and those who fear effects. Most of the west European countries belonged to the latter group. They considered socialism to be a threat to their social and economic systems. Soviet Russia was also anti-imperialist and supported the freedom struggles in the colonies of Asia and Africa. This chapter will tell you how all these combined to create conditions for another war.

OBJECTIVES

After studying the lesson, you will be able to:

- analyze the peace treaties and the changed map of Europe;
- trace the rise of totalitarian regimes – Italy, Germany and Japan;
- explain effects of Great Depression on U.S.A., U.S.S.R and Europe ;
- correlate aggression and appeasement and
- explain the course of war.

24.1 THE PEACE TREATIES

The First World War ended with the signing of the peace treaties at a conference held in Paris. The important leaders at the conference were the U.S. President Woodrow Wilson, the British Prime Minister Lloyd George, and the French Prime Minister George Clemenceau.

League of nations:

One of the first acts of the peace conference was the decision to create a world organization, called the League of Nations, for the promotion of 'international cooperation, peace and security. The Covenant (formal agreement) of the League was approved in April 1919.

The agreement required all member to reduce armaments in the interest of peace. If any member country resorted to war, then collective action would be taken against that country. The trade relations with the aggressor country would also be cut off. However, the League of Nations could never be an effective organization. Two major countries-Soviet Union and Germany - were not allowed to become its members for many years. United States, despite its leading role in the formation of the League, decided not to join it. Hence, when aggression began in the 1930s, the League failed to prevent it.

The Treaty of Versailles:

The peace treaties were to be based on President Wilson's peace proposals or Fourteen Points, which promised to bring in an era of peace, freedom, democracy, self-determination (the right to have a say in one's own government). But these principles were ignored when the allies signed the Treaty of Versailles with Germany.

According to the treaty:

1. Germany was blamed as the aggressor and forced to accept responsibility for the damage caused to the Allies during war.
2. Germany was to pay $6,600 million as compensation to them.
3. The German coal mining area in Saar valley was put under the control of the league for 15 years, while the mines were transferred to France for that period.
4. The newly created state of Poland (see Map.1) was provided a corridor which give her an outlet to the Baltic Sea. This corridor separated East Prussia from the rest of Germany. The port of Danzig, which lay in the corridor, was made a free city.
5. The strength of the German army was to be limited to 100,000 and it was permitted to have any air force or navy.
6. Germany's colonial possessions were divided amongst the victorious powers. We shall read more about the territories lost by Germany after a study of the map of Europe.

Germany was made to sign this treaty under threat of invasion. In fact no German representative was invited to attend the conference. So the Germans called it a "dictated peace".

Some of the seeds of the Second World Was were thus sown at Versailles.

Notes

Map 24.1 Territorial Changes as a Result of World War I

Map 24.2 The Changed map of Europe 2 Block

24.2 THE CHANGED MAP OF EUROPE 2 BLOCK

A study of the cost-war map of Europe shows us that almost all European countries emerge from war with changed frontiers. **Germany** surrendered Alsace Lorraine to France, which it had captured in 1871. In the north it gave up some areas to Belgium and Denmark. The area given to Poland has already been mentioned. Apart from losses in Europe, Germany also gave up right on its African colonies and privileges in China. Thus, after war, the Germans were a discontented lot.

Italy has fought the war on the Allied side to satisfy her territorial ambitions in Austria, Turkish Empire and Africa. But all that Italy gained from the peace settlement was a small part of Austria.

Russia suffered more casualties in war than all the Allies put together. It withdrew from war in March 1918 after signing a treaty with Germany. By this treaty it accepted the independence of Poland, Finland and the Baltic states of Estonia, Latvia and Lithuania. Added to this were the proplems of civil war, military intervention and economic collapse.

Poland, which had disappeared from the map in 1815, after being annexed by the three empires of Austria, Prussia and Russia, now reappeared when the three empires declined together. However, the old enmity with the new neighboring countries could not be wiped out so easily.

By a separate treaty, **Austria** was reduced to a small state and it lost all its imperial glory. Austria recognized the independence of the newly formed countries of Hungary, Poland, Czechoslovakia and Yugoslavia. You would remember that Italy had also gained some territory at the cost of Austria. All the newly formed countries had to deal with the problems of border disputed, political upheavals and economic difficulties.

Britain was given Palestime and Iraq as MANDATES and France was given Syria. They would administer them till the people learnt to govern themselves. But these Mandates were also governed as colonies.

The treaty with **Turkey** resulted in the complete dismemberment of the Turkish Empire. Turkey lost its Arab possessions in North Africa, in Southwest Asia and almost all its territories in Europe. Some of these territories came under British and French control as mandates. Russia and Greece also gained some areas. Turkey was thus reduced to a small state. The Turks rose in rebellion against the treaty under the leadership of Mustafa Komal. The Sultan was removed from power and a republic was established in Turkey in 1923 with Mustafa Kemal as its first president. He began the process of modernization of the country. The people called him 'ATATURK' or Father of the Turks.

You have just read about the changes that occurred in various European countries. An understanding of these changes tells us that most countries remained dissatisfied with the peace treaties. Was another re-division of the world necessary? Was another war the only solution?

This chapter will help you find the answers.

INTEXT QUESTIONS 24.1

A. Match the following :

1. Treaty of Versailles	Outlet to Baltic Sea
2. Russian Revolution	Covenant
3. The League of Nations	Dictated Peace
4. Iraq and Palestine	Mandates
5. Polish Corridor	Allied intervention

B. Complete the following statements:

1. The League of Nations was created for _____.
2. Wilson's Fourteen Points promised to bring in _____.
3. Russia withdrew from war after _____.
4. The Baltic States which gained independence after war, were _____.
5. Poland was formed after the decline of _____ and _____.

24.2 RISE OF TOTALITARIAN REGIMES

The immediate post war years were full of problems for almost all countries of Europe. These included reorganization of the economy, resettlement of the survivors of war, and growing unemployment. The working classes in many countries tried to organize socialist revolutions on the Soviet pattern, but they were ruthlessly suppressed. In their place, strong, anti-democratic movements arose in Hungary, Poland, Italy, Portugal, Germany and Spain, which can generally be termed as 'Fascist'.

Emergence of Fascism in Italy:

The term '**Fascism**' is of Italian origin and was first used for the movement started by **Beni to Mussolini** in Italy. The fascists adopted as their symbol 'the fasces' or a bundle of rods, which represented state power. The main features of these movements were opposition to democracy and socialism, establshiment of dictatorial rule, extreme nationalsm and militarism.

Mussolini made eloquent speeches about the glory of ancient Roman Empire and urged people to restore Italy's honor. Many ex-soldiers, after listening to his speeches, joined his armed gangs, which was a private army called 'Blackshirts'. Mussolini used these gangs to break up strikes and to spread terror among the socialists and communists. The ruling classes of Italy did not curb their action because they also wanted to prevent a socialist revolution.

In 1921, Mussolini set up the National Fascist Party. In October next year, he sent 30,000 of his Blackshirts in a march on Rome. The government surrendered without a fight and the king asked Mussolini to form the new government. By 1928, Mussolini had destroyed all parliamentary opposition and had begun to rule as a dictator. All non-fasicst parties were banned. He used imprisonment corture and organized killings to suppress the socialists and the communists. He set up the Fascist Grand

Council and took the title of **II Duce** of The Leader. He tried to make Italy a great power by advocating a policy of war and expansion.

Hitler and Nazi Germany:

You already know about the humiliating defeat of Germany and the downfall of its monarchy. In 1919, a Republician form of government was established under a new constitution, which provided for a President, a Chancellor and an elected Parliament. During the world war, **Adolf Hitler** had been a soldier in the German army and had fought bravely for four years, winning an Iron Cross. Disappointed at Germany's defeat, he now decided to join poltics. In 1921, Hitler's powerful speeches and his organizational skills made him the leader of the National socialist German Workers' Party, in short, the **Nazi** party. Like Fascists, it had its own army called the 'Storm Troopers' or the 'Brownshirts.' By 1930, the Brown shirts number about 100,000 men.

After the Fascist captured power in Italy, Corporal Adolf Hitler made a similar attempt in Germany in 1923. The attempt failed and Hitler was jailed. While in jail Hitler wrote his book **Mein Kampf** (My struggle), in which he set out his plans to create the most barbaric dictatorship of modern times.

The aim of Nazi policies was to wipe out the humiliation of Versailles and to make Germany powerful and feared in the world.

The Nazis were similar to Fascism in their opposition to democracy, civil liberties and socialism. They used brutal force to crush any opposition.

Hitler put the blame for Germany's defeat in war on the Jews, so extermination of the Jewish race became an important feature of Nazism. He believed in the purity and superiority of the German race-calling them pure blood Aryans-and wanted the union of all Germans to create a Greater Germany. A very large section of the people were marked by the Nazi politcs. They appealed to the national pride of Germans and gained support for Nazi politics.

The 1936 Olympics were held in Berlin. Hitler wanted to use the games to prove his theory of Aryan racial superiority. But his attempt failed as the most popular hero of the games was an Afro-American sprinter –Jesse Owems.

The economic development of the 1930s helped in Hitler's rise to power. A severe depression hit America and Europe. As a result almost 8 million workers in Germany became unemployed. The Nazi party now began to spread its influence. The Communists and the Socialists failed to unite against the Nazis. Consequently, the Nazi party, which had won only 12 seats in the Parliament in 1928, became the single Largest party in 1932. President Hindenburg appointed Hitler as Chancellor and asked him to form the new government.

Soon after coming to power, Hitler unleashed a reign of terror. All democratic principles were put aside. In February 1933, the Nazis set the Parliament building on fire and put the blame on the socialists and communists. Over 60,000 people were imprisoned or sent to concentration camps. By mid-1933 all political parties, other than the Nazi party, were banned. Following Hindenburg's death on August 2 1934, Hitler became the President of Germany. An organized campaign for the total

extermination of Jews was launched. Simultaneously a programme of militarization was introduced. The victory of Nazism brought the world closer to war.

> Hitler was so ruthless that he ordered the killings of hundreds of storm Troopers, who had helped in his rise to power, in one night. June 30 1934 is known as the night of Long Knives.

Military Fascism in Japan:

Japan had been the only country in Asia to escape colonization. By the end of the nineteenth century, Japan's expansionist policy led her to a war with China. The defeat of China enabled Japan to gain a foothold in the country. In 1905, Japan defeated Russia in war and took over Manchuria, the Russian sphere of influence in China. This was the first instance of an Asian country defeating a mighty European nation in war. Later Japan also annexed Korea.

The outbreak of the First World War gave her a chance to acquire Germany's possessions in China and some German-held islands in the Pacific. After the war the League gave her the mandate over the islands. By this time, Japan's military had become a dominating force in society. It destroyed democracy within the country and advocate of extreme nationalism and expansionism. In less than fifty years Japan changed from a peaceful country to an aggressive military power. During one 1930s she was to establish close relations with the fascist governments of Germany and Italy for another re-division of the world.

INTEXT QUESTIONS 24.2

A. State whether True of False:

1. In 1920s, the socialist revolutions succeeded in many countries.

   _____

2. The term 'Fascism' is used to describe democratic movements.

   _____

3. Hitler set up the most barbaric regime of modern times.

   _____

4. The European governments supported the rise of socialism.

   _____

5. Japan adopted a peaceful policy towards China.

   _____

B. Fill in the blanks:

1. Mussolini's armed gangs were called _____.
2. Hitler wrote _____ while he was in jail.
3. Like Fascists, Nazis were also opposed to _____ and _____.

Notes

4. Mussolini came to power by organizing a _____ on _____

5. After defeating Russia in war, Japan took over _____ in _____.

24.3 THE GREAT DEPRESSION AND ITS EFFECTS

A significant development after the First World War was the decline in the supremacy of Europe and the growing importance of the United States of America. While the war damaged the economy of the European countries, the U.S. economy became stronger. No war was fought on the U.S. soil and the industrial expansion also continued during war as it supplied arms and other materials to the Allies. However, a decade later serious economic problems arose in the country, which later spread to the rest of Europe.

You know that America followed the capitalist system of production, in which maximum profit was made by the owners of industry. Most of the workers, however, lived below the poverty line. Thus, not many people had the means to buy goods, which were being produced by the industries. So 'overproduction' and 'maldistribution of purchasing power' were the two main causes of The Great Depression, which hit U.S.A. in Oct. 1929 and then spread worldwide.

The Crisis began with a fall in the share prices leading to a collapse of the U.S. stock market. In one day, nearly 16 million shares were sold on the New York stock exchange.

During the next four years, almost 9000 banks closed operations and millions of people lost their life's savings.

As goods remained unsold, thousands of factories shut down, resulting in unemployment, poverty and starvation.

Most of the European countries, except Soviet Union, also suffered as they had become dependent on the U.S. economy, especially on the American bank. The effects of the crisis in these countries were similar. The number of unemployed in the world rose to over 50 million, of which 15 million were in U.S. alone

The economic crisis also affected the political conditions in these countries. In U.S. the Democratic Party came to power with Franklin D. Roosevelt as President. He introduced a programme of economic reform and social welfare called New Deal. In Britain and France, labour friendly governments came to power. Though fascist movements arose in Britain and France they were not successful.

In Germany and Italy as you have read above, post war discontent and Depression led to victories of fascist parties.

During the 1930s the foreign polices of U.S, Britain and France were also similar. They did not adopt a strong position against the fascists. Their main concern was to check the spread of socialist ideas and workers' movements. Thus when fascist aggressetion began, they did nothing to check it. Instead they chose to appease Fascism in the hope that it would destroy communism.

Developments in the USSR

We have already discussed Russia's participation in war and the Russian Revolution. This was followed by a civil war and the allied military intervention. All this had resulted in the collapse of the Russian economy. There was a severe shortage of food and the industrial production declined drastically.

The consequent famine worsened the conditions further.

Lenin was forced to take strict measures. The soviet government forcibly seized surplus food from rich farmers (kulaks), to feed the rest of the population. Nothing could be bought or sold in the markets. The industrial produce was distributed to the workers in lieu of wages. People were encouraged and even forced to work for the good of their fellow men rather than for motive. This grim state of affairs, which lasted from 1918–1921. was called 'War Communism'.

The fierce opposition to this system mainly from the peasantry and some members of his above party led Lenin to replace it by the New Economic Policy in 1921. The harsh measures of War Communism were withdrawn. Now the peasant gave one-tenth of their produce as tax and were allowed to sell the rest in the open markets. Though most of the industries remained under state control, yet smaller industries were given back to private owners. Payment of wages in cash was reintroduced.

A new constitution was introduced in 1924, under which Russia because the Union of Soviet Socialist Republic. But after Lenin's death in 1924 a fierce power struggle arose within the party. There were serious differences among the senior leaders over the policies to be followed. Finally, Stalin, emerged victorious, became the General Secretary of the Communist Party, and soon assumed great powers.

Within a few years, the U.S.S.R. started a vigorous program of industrialization through a series of Five Years Plans. The first plan was introduced in 1929. One of the aims of the Plan was to bring about changes in agriculture. After the revolution, agricultural land had been redistributed among peasants resulting in millions of small, less productive land holdings. To increase production, the government promoted the idea of Collectivization of small farms. The peasants were both encouraged and forced to give up private ownership of farms, land was pooled and they had to become members and joint owners of the collective farms. The kulaks, who opposed collectivization, were severely dealt with. It is estimated that thousands perished during this period.

The main effort of the plan was towards industrialization. Here the success was greater and soon Soviet Russia emerged a major, industrial power in the world. It is important to remember that the capitalist economies at this time faced a severe economic crisis. The Soviet example of a successful socialist economy stood out and was adopted later by many colonies after independence. Most of the European countries and U.S.A., however, did not recognize Soviet Russia till 1933. It became a member of the League of Nations only in 1934. The hostility towards Soviet Union continued even after this. When fascist aggression began in the 1930s, Soviet Union was the only major power that actively opposed them.

INTEXT QUESTIONS 24.3

A. Match the following :

1. New Deal	U.S.S.R
2. Rich farmers	Co-operative farms
3. New Economic Policy	U.S.A.

Notes

4. Collectivisation — Kulaks
5. Overproduction — Great Depression

B. State whether True of False:

1. Most of the European countries were dependent on the U.S. economy.
2. In the capitalist system, workers were paid low wages.
3. The people were happy with Lenin's policy of war Communism.
4. Russia.introduced Five Year Plans for rapid industrialization.
5. Many colonies after independence adopted the Soviet example of a socialist economy.

24.4 AGGRESSION AND APPEASEMENT

The 1930s witnessed several acts of aggression by Italy, Germany and Japan. In this section, we will see that most of the western powers not only remained mute spectators to these acts but even supported some of them, thereby helping the fascists prepare the stage for war.

Appeasement is a policy of making concessions for an aggressor at the cost of weaker nations.

Japanese invasion of Manchuria

The first major act of aggression was the Japanese invasion of Manchuria in 1931. Trouble began with an explosion on the Japanese railway line and Japanese military officers used it as an excuse to take over Manchuria. China appealed to the League of Nations but no action was taken. Japan quit the League of Nations and it launched another attack on China in 1937.

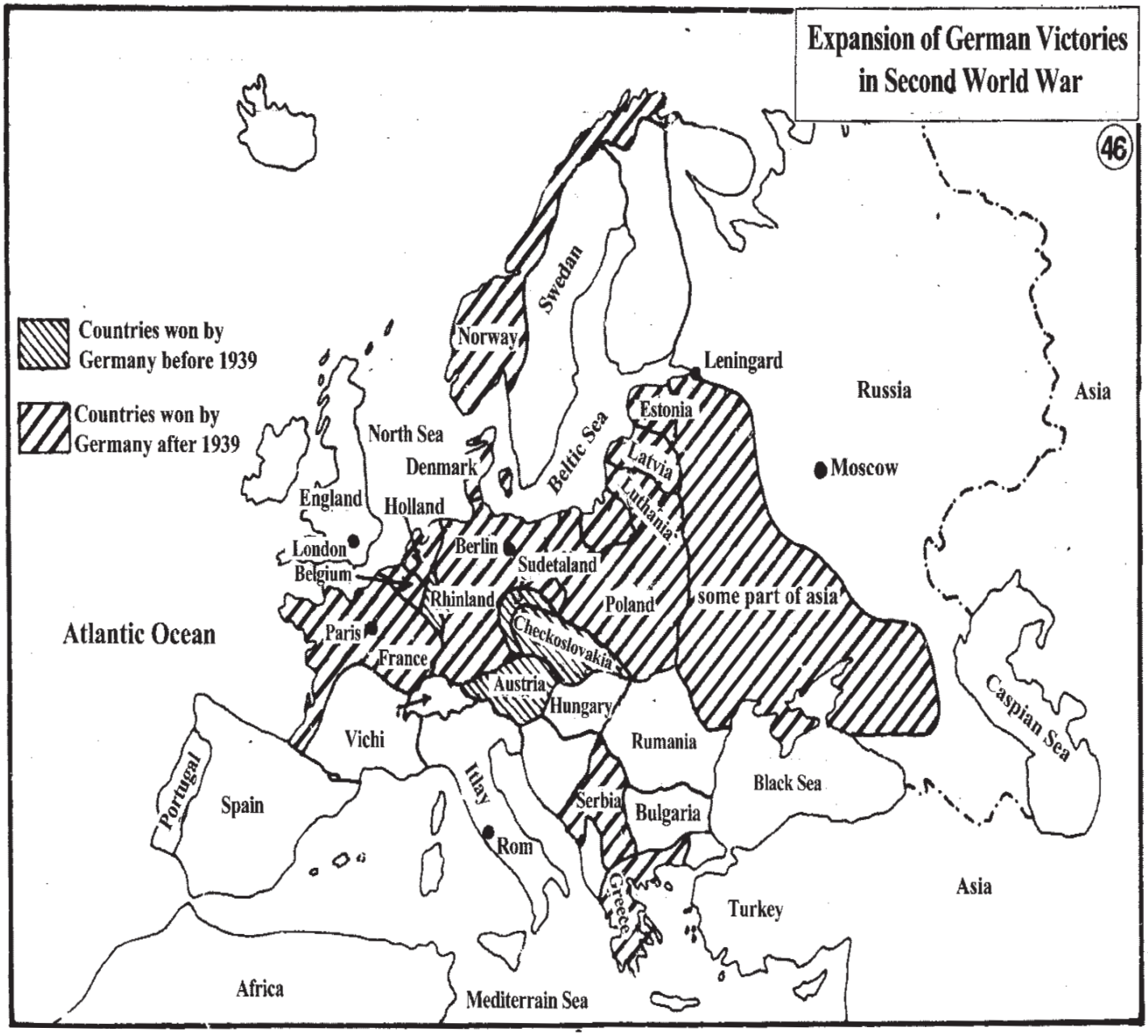
Italy takes over Ethiopia

In 1935, Italy invaded Ethiopia and an appeal was made to the League. The League condemned Italy as an aggressor and put a ban on the sale of arms to Italy. By 1936, however, Italy completed the conquest of Ethiopia and the League, once again, failed to resist aggression.

Expansion of Nazi Germany

In our study of Hitler's rise to power, we saw that he became the Chancellor as well as the President of Germany. He then started the process of re-militarization of Germany in violation of the Treaty of Versailles.

The German troops entered Rhineland, which had been demilitarized by the treaty. Moreover, the troops now numbered 800,000 as against the Treaty limit of 100,000. The absence of any retaliatory action by France and Britain gave Hitler increased confidence to build up an Air force and a Navy. The Saar valley was also reunited with Germany. In 1936, Hitler and Mussolini signed the Rome-Berlin Axis, and in 1937, they signed the Anti-Comintern Pact with Japan.



Map 24.3 German expansion in second world war

Hitler's next Plan was the annexation of Austria. The union of Austria and Germany or the Anschluss was completed in 1938. The same year, at a conference in Munich, Britain and France signed the Munich Pact. By this pact, they agreed to the German occupation of Sude tenland in Czechoslovakia. The Czechs had no role in these talks. Germany wanted Sudetenland because this area had a large German population and was the hub of coal chemical and iron and steel industries. A few months later, Germany took over the whole of Czechoslovakia. The Munich Pact was the last act of appeasement by the western powers.

Notes

In an article in National Herald dated 5th Oct. 1938, Pt. Nehru wrote that Britain and France should 'hang their heads in shame' for signing the Munich Pact.

A dress rehearsal of Second World War

The first example of joint German-Italian aggression was seen during the Spanish Civil War (1936–39). It had serious consequence for the entire world and is consideredto be a dress rehearsal of the Second World War.

In 1936, a Popular Front Government, comprising the socialists, communists and other anti fascist parties, came to power in Spain. They formed a democratic republic under the leadership of General Franco, a section of the army planned to overthrow this government. Germany and Italy gave armed support to Franco's men and German aircrafts carried out air raids on Spanish towns and villages. They captured many parts of the country and terrorized people into submission.

The Republican government appealed for help but Britain, France and U.S.A. accepted a policy of non-intervention. Only the Soviet Union offered to help the Republicans. The anti-fascists from all over the world came together to form an International Brigade to fight for the Republic. Pt. Jawaharlal Nehru went to Spain to offer the support of the Indian Freedom Movement to the Republic. The Spanish Civil War was no longer a Spanish affair as thousands of non-Spaniards sacrificed their lives to save the Republic from the fascists. The civil war continued for three years. By 1939, Spain fell to the fascists and the new government was recognized by most of the western powers.

Towards Poland

You can understand that the policy of appeasement adopted by the western powers encouraged the fascist towards more aggression. The Soviets demanded an anti-fascist alliance but the western powers did not agree. To protect its own interests the USSR signed a Non-Aggression pact with Germany in August 1939.

Hitler now directed his attention towards Poland. He wanted both, the Danzig Free City and the Polish Corridor, which, you remember, had separated East Prussia from the rest of Germany. The British and French governments declared that they would attack Germany if it invaded Poland. But Hitler could not be stopped now. On September 1, 1939, Germany invaded Poland. Two days later, Britain and France declared war on Germany. The Second World War had begun.

24.4 INTEXT QUESTIONS

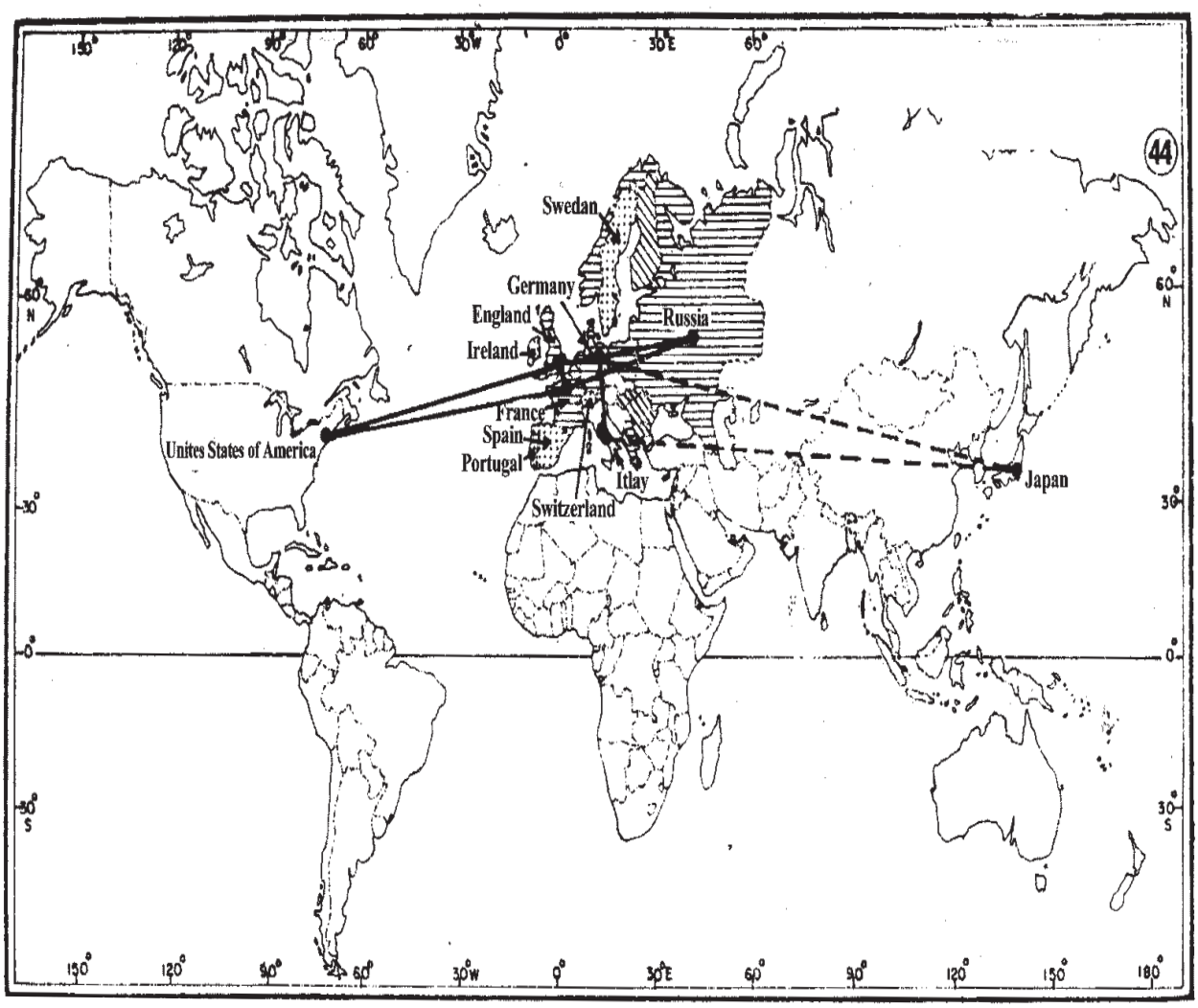
Complete the following sentences:

1. The League failed to prevent _____
2. In 1931, Japan invaded _____
3. Italy defied the League to take over _____
4. German troops entered the demilitarized zone of _____
5. The Munich Pact allowed Germany to occupy _____
6. Anschluss refers to the union of _____ and _____

7. The Popular Front Government in Spain consisted of _____
8. The Second World War began with the invasion of _____
9. The Anti-Comintern Pact was signed between _____
10. The policy of appeasement encouraged _____

24.5 THE WORLD AT WAR

We have just read that the invasion of Poland marked the beginning of the Second World War. The German army crossed the Polish frontier from the west and completed the conquest of Poland in three weeks. Despite declaration of war, no help reached Poland. The Soviet Red Army took the oppurtunity to get back the territories which had earlier been part of the Russian empire. By 1940, the Russians had taken over the Baltic States-Estonia, Latvia and Lithuania-and forced a treaty on Finland. As there was little actual fighting for the first six months, this period is known as 'the period of Phony War'.



Map 24.4 The world at war

On 9th April, 1940 the German forces launched an attack on Norway and Denmark and conquered them. Next to fall were the neutral countries of Belgium, Holland and Luxemburg. This was followed by the invasion of France. The German armies occupied the capital city of Paris, almost without a fight, on June 14, 1940. The French government surrendered and Germany occupied the northern half of France. The other half remained under the French and was called Vichy France. They collaborated with the Nazis. The swift takeover of European countries by Hitler is called 'lightning war'.

Meanwhile, about 350,000 British, French and Belgian troops, who did not surrender, reached Dunkirk on the Northern coast of France, from where they marched to Britain. Among them was Charles , a colonel in the French army, who started the 'Free France' movement in Britain to fight Nazi Germany.

The battle for Britain

With the conquest of west Europe almost complete, Hitler turned his attention to Britain. The invasion of Britain or 'Operation Sea-Lion' was only possible if the German army could cross the English Channel. This meant that the Royal Air Force and the Royal Navy had to be put out of action.

During the development discussed above, these was a change of government in Britain. The British Prime Minister Chamberlain, who had signed the Munich pact had resigned and Winston Churchill took over as the new Prime Minister of a coalition government.

In August 1940, the German Air Force (Luftwaffe) began its campaign over British skies and carried out air raids on British ports and cities. The RAF in their Spitfires and Hurricanes carried out air raids on British ports and cities. The Germans began night raids on large cities, especially London. The aerial fights between the R.A.F and Luftwaffe came to be known as 'dogfights'. Churchill's powerful speeches kept the morale of the people high and the British Air force caused sever damage to the Luftwaffe.

By November 1940 Operation Sea-Lion was indefinitely put off

> In praise of the role of R.A.F., Churchill said, 'Never have so many owed so much to so few'

The expansion of war

On September 27 1940, Germany, Italy and Japan signed a Tripartie Pact at Berlin, promising to give full support to each other in the event of an attack. The three Axis powers also agreed upon the leadership of Germany and Italy in the establishment of a new order in Europe and Japan's similar leadership in Asia. Some other countries like Hungary, Romania and Bulgaria also joined the pact.

Meanwhile, war had spread to other parts of Europe and Africa. Italy invaded Greece, but faced stiff resistance. However, German troops succeeded in capturing Greece, Yugoslavia and parts of North Africa. Italian and British forces clashed over several territories in Africa and this conflict was to continue for another two years.

Germany turns against Soviet Union

A new chapter opened in the war with Hitler's decision to invade Soviet Union. The Non-Aggression pact was forgotten and 'Operation Barbarossa' was launched on

June 22 1941, without a formal declaration of war. The German army rapidly advanced on three fronts–Leningrad, Moscow and Kiev–and the Soviet army taken by Surprise, fell back. The soviet appeal for help had positive results at this times and Britain and U.S.A. gave support.

Hitler had hoped to end the war before the onset of winter. By early October, Moscow was besieged. But, by then, Russian Winters set in. Within a month, temperatures dropped to–40 degrees C. Neither the German soldiers nor their equipment could stand up to the extreme cold. By December, the Russian counter-attack started and the German forces were driven back. The threat to Moscow was over. Operation Barbarossa had failed, but the Germans would accept total defeat only after suffering another Russian winter, and a heroic resistance firm the Soviet Red Army.

A global war

Since the outbreak of war, U.S. had been sympathetic to Britain, allowing her to buy arms, first on a 'Cash and carry' basis and then on a 'Lend – lease' system. The latter deal was extended to the Soviet Union also in November 1941. However, U.S. was opposed to direct entry into the war.

However, on December 7, 1941, Japan launched a surprise attack on the American naval base at Pearl Harbor in Hawaii. This resulted in the destruction of the American Pacific Fleet and the death of over 2000 soldiers. On December 8, US declared war on Japan and, a few days later on Germany and Italy. The war had become truly global.

After Pearl Harbor, the Japanese advanced rapidly in the Far East, capturing Thailand, Malaya, Singapore, Hong Kong, Philippines and Burma, by the middle of 1942. The fascist countries had reached the peak of their power.

The battle of Stalingrad

During the summer of 1942, Hitler's army continued its offensive in the Soviet Union. Hitler again hoped for victory but the advance of the German army was checked at Stalingrad. By November, the German armies were in an around Stalingrad, but they were encircled by the Soviet troops. All supplies to the German army cut off. The Russian winter again took its toll and by January 31, 1943, the German army had collapsed. Germany and their allies lost almost 250,000 men in the battle, which marked the turning point in the war. Soviet Union also suffered very heavy losses in terms of dead and wounded.

The beginning of the end

Meanwhile the war in North Africa had developed into a battle between the Western Eighth Army under General Montgomery and the German Afrika Korps under General Rommel, who had been sent by Hitler to help the Italian troops. In August 1942, Rommel began to move towards Egypt. The decisive battle was fought at E1 Alamein on the north coast of Egypt in October 1943, which led to Rommel's retreat.

By the summer of 1943, the Allies had taken over North Africa, In July, they invaded Sicily. Mussolini's government was overthrown and Italy surrendered unconditionally. The German troops immediately marched into northern Italy and rescued Mussolini, who set up his government under German protection.

On the Eastern front, the Soviet Red Army forced Hitler's army to retreat along the route on which they had set out so confidently two and a half years before.

Most of the East European countries–Poland, Romania, Bulgaria, Czechoslovakia, and Hungary–were liberated. The fascists were also driven out of Greece, Yugoslavia and Albania.

In June 1944, the Allies opened the Second Front in Western Europe. On June 6–D- Day–the first of the Allied troops landed on the beaches of Normandy in the North coast of France. The landings had been planned in total secrecy and they took the Germans by surprise. Commanded by General Eisenhower, they broke through the German line of defence an liberated Brussels, Paris and Luxemburg by September.

Surrender By the fascist powers

By the spring of 1945, the end of war was in sight. The allied troops had taken over many cities in Italy. In April, there was an uprising in Fascist occupied areas. On April 28, Mussolini was captured and executed, thus putting an end to fascism in Italy.

The downfall of Germany was now certain. The Allied troop entered Germany from three directions – the south, the northwest and the east and as the Soviet army reached Berlin, Hitler committed suicide. On May 7, Germany surrendered unconditionally.

The fall of Japan

The war in Asia and the Pacific continued even after Germany's surrender. Despite American and British victories in the Pacific and the Far East, Japan still held out. On August 6, 1945, U.S. dropped the first atom bomb on the Japanese city of Hiroshima. Fifty thousand people were killed and large parts of the city were leveled to the ground. Two days later, a second bomb destroyed the city of Nagasaki and forced Japan to surrender.

The Second world war came to an end. More than 50 countries had been involved in war. Antother international organization – The United Nations Organizations – was set up to mainting peace in the world. But the two super powers – U.S.A. and U.S.S.R. – would soon try to divide the world into two power blocs, creating a situation of Cold War. That is what we will study in the next chapter.

INTEXT QUESTIONS 24.5

A. Match the followings:

1. Free France Movement	Operation Barbarossa
2. Battle of Britain	Winston Churchill
3. Invasion of U.S.S.R	Operation Sea-Lion
4. British Prime Minister	Normandy
5. Second Front	Spitfire and Hurricane
6. British Aircrafts	Charles de Gaulle

B Complete the following sentences:

1. The Second World War began with _____
2. Operation Sea-Lion was possible only if _____

3. The attack on Pearl Harbor led to _____
4. Operation Barbarossa failed because _____
5. The battle of Stalingrad marked the _____
6. The war in Asia and Pacific ended with _____

WHAT YOU HAVE LEARNT

1. The first world War came to an end with the signing of the peace treaties and the creation of the League of Nations, which would make the world safe from war.
2. The treaties also changed the map of Europe. Large empires like Russia, Prussia and Austria-Hungary broke up and several smaller nation-states emerged in their place.
3. The success of the Russian Revolution led to the spread of socialist ideas and the rise of socialist parties in almost all European countries.
4. The post-war period was full of economic hardships for most European countries and their governments took steps to prevent the occurrence of similar revolution in their countries.
5. In Italy and Germany, the ruling parties encouraged fascist movements, which resulted in the rise of strong dictators like Mussolini in Italy and Hitler in Germany. The fascist leaders ruthlessly suppressed socialists and communists. They believed expansionism and war. Japan allied with Germany and Italy and the three Axis powers signed the Anti-Comintern pact in 1937.
6. When the fascist aggression began, the western powers followed the policy of appeasement. They believed that the aggression would be directed against Soviet Russia. But Hitler had other plans and soon the war spread to Europe.
7. The Second World War (1939–1945) was much more destructive and it ended with the dropping of the atom bombs on the cities of Hiroshima and Nagasaki in Japan.

TERMINAL QUESTIONS

1. What were the provisions of the Treaty of Versailles? Did they contain the seeds of another war?
2. Describe the rise of Mussolini to power in Italy. How did he deal with the opposition?
3. What were the aims of the Nazi policies? How did Hitler try to achieve those aims? Were his methods justified?
4. Why did the western powers follow a policy of appeasement during the 1930s? What was its effect on the fascists?

ANSWERS TO INTEXT QUESTIONS

24.1

A. 1. Dictated Peace
2. Allied intervention
3. Convenant
4. Mandates
5. Outlet to Baltic Sea

B. 1. promotion of international cooperation, peace and security.
2. an era of peace, freedom, democracy and self determination.
3. signing a treaty with Germany.
4. Estonia, Latvia and Latvia and Lithuania.
5. Austria, Prussia and Russia.

24.2

A. 1. F
2. F
3. T
4. F
5. F

B. 1. Blackshirts
2. Mein Kampf (My Struggle)
3. Democracy, socialism
4. March, Rome
5. Manchuria, China

24.3

A. 1. USA
2. Kulaks
3. U.S.S.R.
4. Cooperative farms
5. Great depression

B. 1. T
2. T
3. F
4. T
5. T

24.4

1. Aggression
2. Manchuria
3. Ethiopia
4. Rhineland
5. Sudetenland
6. Austria, Germany
7. Socialists, communists and anti-fascists
8. Poland
9. Germany, Italy and Japan
10. The fascists.

24.5

A. 1. Charles de Gaulle
2. Operation Sea-Lion
3. Operation Barbarossa
4. Winston Churchill
5. Normandy
6. Spitfires and Hurricanes

B. 1. the invasion of Poland.
2. the German army could cross the English Channel.
3. the U.S. entry into war.
4. the Germans could not tolerate the Russian winters.
5. the turning point of war.
6. the dropping of the atom bombs on Hiroshima and Nagasaki.

HINTS TO TERMINAL QUESTIONS

1. 24.1, paras 2–3.
2. 24.2, paras 3–4.
3. 24.2, paras 7–9.
4. 24.4, paras 1.

GLOSSARY

Annexed - to add another's territory into one's own territory

Comintern - The Communist International set up by the Russian Communist party countries. With membership of all communists parties of the world with the purpose of brining about revolutions all over the world.

Eloquent Speech - To speak in a fluent, forceful, effective and persuasive manner.

Holocaust - the systematic killing of over 6 million European Jews by the Nazis during and after Second World War.

Imperialism - A policy of acquiring and administering colonies or dependent territories e.g. India was a colony of imperialist Britain.

National Chauvimism- Unreasonable or aggressive patriotism, excessive loyalty to one's nation.

Socialism - A political and economic system where the state controls the means of production and there is a fair distribution of wealth.

Totalitarian regime - A system of government, in which there is a single party dictatorship, the state is all powerful and the individual is subordinated to the state.

TIME LINE-1919–1945

April 28, 1919	–	League of Nations set up
June 28, 1919	–	Treaty of Versailles signed
July 29, 1921	–	Hitler becomes leader of Nazi party
Oct. 28-29, 1922	–	March on Rome, Mussolini forms government
Oct. 29, 1929	–	Stock market in U.S.A crashes
Jan. 30, 1933	–	Hitler appointed Chancellor of Germany
Aug.2, 1934	–	Hitler becomes President as well
March 7, 1936	–	German troops occupy Rhineland
May 9, 1936	–	Mussolini's Italian troops take Ethiopia
July 18, 1936	–	Civil war begins in Spain
March 12, 1938	–	Anschluss – Nazis take Austira
Sep. 30, 1938	–	Munich pact signed
Aug. 23, 1939	–	Nazi-Soviet pact signed
Sep. 1, 1939	–	Nazis invade Poland
Sep. 3, 1939	–	Britain and France declare war on Germany
April – May, 1940	–	Nazis invade Norway, Denmark, Belgium, Holland, Luxemburg and France
July 10, 1940	–	Battle of Britain begins
Sep. 13, 1940	–	Italians invade Egypt
Oct. 12, 1940	–	Operation Sea-Lion put off
June 22, 1941	–	Operation Barbarossa begins
Dec. 5, 1941	–	German attack on Moscow abandoned
Dec. 7-8, 1941	–	Japan attacks Pearl harbor, U.S. enters war suffer of 1942-Battle of Stalingrad begins
Feb. 2, 1943	–	German surrender at Stalingrad, Soviet troops push back German army
July 25, 1943	–	Mussolini arrested, fascist government falls in Italy
June 6, 1944	–	Second Front – Allied troops land in Normandy
April 16, 1945	–	Soviet final attack on Berlin
April 28, 1945	–	Hitler commits suicide
May 7, 1945	–	Germany surrenders
Aug. 6.9, 1945	–	Atomic bombs dropped on Hiroshima and Nagasaki
Sep. 2, 1945	–	Japan signs the surrender agreement

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25

THE COLD WAR ERA AND ITS POLITICS

After the Second World War, the Allies of the war-the United States of America and Soviet Russia-were engaged in what has been described as the 'Cold War'. During the War the two countries were on the same side with Britain and France to defeat the Fascist dictatorships (Germany and Italy) and the empire of Japan. The two countries also signed a five-year non-aggression treaty in 1941, and even as late as the Yalta Conference in February 1945 there was some harmony among the two countries. But soon the situation changed completely and the USA and the Soviet Union stood against each other in a "war like situation" which has generally been described as the Cold War.

OBJECTIVES

After studying the lesson, you will be able to:

- describe the meaning of the Cold War
- discuss the factors responsible for the Cold War
- point out different issues of struggle
- list the phases of the Cold War and
- compare the Cold War with New Cold War.

25.1 MEANING OF THE COLD WAR

The Cold War has been described as "peace time unarmed warfare" between new superpowers. It was a "diplomatic war" and not an armed conflict among the superpowers and was based on ideological hatred and political distrust. Flemming described the Cold War as "a war that is fought not in the battlefield, but in the minds of men; one tries to control the mind of others." The Cold War was very different from an open war where the enemies are well known and the war is fought in the open. In the Cold War, war was never declared and diplomatic relations were maintained among the countries. The Cold War did involve some military confrontation and loss of life, but it was also a psychological warfare aimed at reducing the enemy's area of influence and increasing the number of one's camp followers.

The Cold War was a bi-polar confrontation between the United States of America and the Soviet Union but it also involved allies or satellites of the two superpowers. The Cold War has also been understood as the clash between two ideologies and two

differently organised systems of economy and society-communism and liberal democracy, and socialist command economy and capitalism. Although there have been many bi-polar confrontations in history, this was the first time that two different forms of social organisation were competing for implementing alternative visions of the world.

From the beginning of the 20th century both the USA and the USSR were on their way to becoming superpowers. A comparison of the share of various countries in manufacturing in 1932, just after the Great Depression shows America the indisputable leader with nearly 32%, and the Soviet Union which came next with 11.5%. But other leading countries were not far behind-Britain (10.9%), Germany (10.6%), France (6.9%). After the Second World War, however, the armed strength of Germany and Japan stood defeated and of Britain and France stood exhausted. Now it was the two countries-America and Soviet Union-which emerged as superpowers. Soviet Union, despite phenomenal losses in war made rapid strides because of its socialist command economy. The phenomenal rise of these two countries led to a competition between the two which ultimately resulted in the Cold War.

The Soviet Union set up the Cominform (the Communist Information Bureau) , 'Radio Moscow' and supported some communist parties in other countries. The United States of America set up a Radio News programme called 'Voice of America' and supported the anti-communist political parties and movements in other countries.

The conflict between the two countries turned out to be the conflict between different ideologies that both the countries adopted. One of these ideologies was political and economic liberalism which was adopted by America and the other was Marxism-Leninism adopted by Russia.

INTEXT QUESTIONS 25.1

1. Which two ideologies clashed in the cold war?

   _____

2. Which were the news services set up by the USA and the USSR?

   _____

25.2 FACTORS RESPONSIBLE FOR THE COLD WAR

After World War II, the USA and the USSR, the new superpowers, wanted to establish the supremacy of their position and ideology, and this conflict became the focal point of international relations. There was formation of opposing blocs, intensifying the rivalry of these two powers. Most western countries tended to side with the USA and were firmly opposed to communism. America's rise to the status of superpower was complete with the possession of the nuclear weapons. Very soon Russia emerged as a challenger and rival to America's position and in 1949 she also developed nuclear weapons and ended the American supremacy.

There had been a long period of suspicion and distrust between the Soviet Union and the western countries. The Soviet Union could never forget that Western states

(Britain, France and the USA) had tried to undo the Bolshevik revolution and intervened (along with Japan) in the civil war. The western countries also did not forget that the declared objective of the Soviet Union was the overthrowing of capitalism worldwide. During World War II, mutual suspicion increased further. After Germany invaded the USSR in 1941, the Western democracies delayed opening a second front against Germany. Britain and the USA promised that they would do so, but the delay confirmed the Soviet suspicion that the west wanted a prolonged struggle between Germany and Russia so that both would be eliminated.

During the war, both the sides encouraged opposite elements in the countries liberated from the Axis powers (Germany, Italy and a few smaller states). After the fascist dictator Mussolini was removed from power in Italy, Italy was supported by the Western powers and received 'aid for reconstruction' (grants of money totaling hundreds of millions of USA dollars). Since Italy had one of the largest communist parties outside of the USSR, USSR leaders saw this as an attempt to strengthen the capitalist camp or bloc of countries. There were similar problems in Greece and Poland. The USA helped defeat communist forces in Greece.

After 1945, both superpowers took some steps to lessen mutual suspicion. The USA agreed to occupy only the western zones of Germany and Austria and to stay out of Poland, Czechoslovakia and other eastern European territories that had been liberated by the Soviet Red Army. The Soviet Union dissolved the Comintern (Communist Information Bureau) and allowed capitalist forces to control Greece. The Soviet Union in 1952 vacated Finland and by 1955 had removed all its troops from Austria. There remained differences of opinion between the USA and USSR regarding the future of Europe and other areas. Soviet Union wanted to install 'friendly' governments in the East European countries liberated from the Nazi Germany. By friendly governments, the Soviet Union meant the communist governments, with which America and Britain did not agree. The Soviet Union also tried to establish her domination in Turkey and delayed the withdrawal of her troops from Iran, much to the dislike of the western countries.

Both sides were responsible for the Cold War. The temporary truce between the two parties during the World War II was just a bright patch in the otherwise strained relationship between the two, before and after the war.

INTEXT QUESTIONS 25.2

1. Which countries formed the part of the Axis power?

   _____

2. Which countries formed the part of the Allies power?

   _____

3. Which parts of Europe were influenced by the USA and the USSR?

   _____

25.3 DIFFERENT PHASES OF THE COLD WAR

It is very difficult to find an exact date for the start of the Cold War since the war was never declared and even the undeclared aggression was of a long-term kind. After

the initial phase (1945-47) which has been called the ossification phase, the Cold War began in earnest and at its centre was the creation of a European postwar order. The onset of the Cold War reflected the failure of the different powers to consistently respect the principles agreed on at wartime conferences of Yalta and Potsdam.

First Phase

In the early phase the fate of **Poland** turned out to be a crucial issue. All the countries had a special interest in Poland. France and Britain had declared war on Germany when Hitler's army had crossed the Polish border in September 1939. For Russia, Poland had been a historic enemy: on the other hand Polish lands had been the traditional gateway for invasion of Russia from the west. When the Soviets entered Poland in 1944, they formally handed over power to the Lublin government, pro-communist committee of National liberation. The future of Poland was discussed at length at the Yalta Conference of Stalin, Churchill and Roosevelt. No agreement could be reached on the exact boundary of Poland. But Poland ultimately came into the Soviet camp. The sovietisation of Poland became a landmark in the origin of the Cold War.

The second crucial area of conflict was the **Balkan**. Britain and the Soviet Union had decided to have their own spheres of influence in the Balkan areas. But in all the countries except Greece communist regimes were installed, and once the communist governments were installed they were openly supported by the Soviet Union. Except Greece, which came under British control, all other East European countries fell under Soviet domination. Churchill's formulation of this state of affairs was that an 'iron curtain' had descended over Europe. This led to an intensely strained relationship between the East and the West, including between the USA and the Soviet Union.

After the unconditional surrender to the Allied forces, **Germany** was divided into four occupation zones-each one under the control of the Soviet Union, the USA, Britain and France. Berlin, the capital of Germany, fell in Soviet occupation zone but Berlin itself was divided into four occupation zones on the same pattern as the whole of Germany. The military occupation was a temporary arrangement till the time the Peace Treaty was concluded. The Potsdam Conference was convened to finalise the peace treaty with Germany. The Allies were not clear on critical issues, such as whether Germany should be disarmed, demilitarised and partitioned. To what degree was the reconstruction of the German industry to be allowed? The Soviet Union wanted a pauperised and weak Germany so that its interests did not get threatened by Germany. The Soviet Union also demanded US$ 20 billion from Germany as reparation fees. But the western allies did not agree to these proposals. Later the British, American and French zones were merged into one and Federal Republic of Germany (West Germany) came into existence. After the election in the new state a pro-west government came to power. It started getting heavy financial aid from America. Soon, with the Soviet help the other zone also created a state called German Democratic Republic (East Germany).

The western allies wanted to introduce monetary reforms in Germany, but the Soviet Union did not and responded by what is known as the **Berlin Blockade**. The Soviet Union imposed a total ban on all traffic between Berlin and the western zones, be it road, rail or waterways. This Blockade was also in protest against the **Brussels Pact** which was formulated as a mutual defense treaty between Britain, France and Belgium. The Pact directed the signatories to extend military assistance to any

member state in case of attack by Germany or any third party in Europe. Though the name of the Soviet Union was not mentioned in the text it was mainly aimed against the Soviet Union and not against Germany.

In **Iran** a crisis developed when Soviet troops failed to withdraw by March 1946. Iran had been the main thoroughfare for western aid to the Soviet Union during the war. Iran was also rich in oil. The Soviet Union demanded privileged access to Iranian oil and refused to allow Iranian troops in the Soviet held areas. US then mounted pressure in the United Nations Security Council forcing the Soviet forces to leave Iran.

Map 25.The Confrontation between the Superpowers-1950

In **Turkey**, the Soviet Union demanded the internationalisation of the Bosporus Strait. The western allies resisted that. In Greece, the USA and the Soviet Union backed rival factions. The Greek conservative forces had called upon the USA for support.

It was in this backdrop that the US President Truman formulated his policy which came to be known as **Truman doctrine**. The Truman doctrine was a policy of 'containment' i.e., to limit or contain communism to areas where it had already triumphed, but to not let it spread any further. Thus, the American foreign policy changed from one of isolationism to become interventionist. This intervention was aimed at containing the spread of communism anywhere in the world.

There was a significant rise of communism in some of the western European countries also. The war-torn countries of Europe had hoped for improvement in their lot after the war but that did not happen. European national economies and industries were struggling and the members of the communist parties in these countries were increasing. It was in this background that U.S. Secretary of State, Marshall, put forward his plan for European economic reconstruction which is known as **'The Marshall Plan'**. The Plan envisaged American transfer of more than ten billion dollars to Europe over a period of twenty years. It was hoped that such massive monetary infusion would help Europe recuperate from the ravages of the war and thus stabilize its material condition and political climate. It was also believed that only a stable Europe would be able to resist the indigenous and external communist challenges. Significantly, the offer of aid was made to East European countries also.

On its part the Soviet Union revived the **'Cominform'** (Communist Information Bureau) in response to the Truman Doctrine and the Marshall Plan. It was founded with the intention to bring the communist governments in the Soviet sphere of influence in line with Moscow's policies. Thus, it was an attempt to further consolidate Communism in Eastern Europe.

The **North Atlantic Treaty Organisation** was signed on April 4, 1949. This treaty was signed in pursuance of the policy of "containment". It was between the US and other European countries–Britain, France, Belgium, Canada, Denmark, Iceland, Italy, the Netherlands, Luxemburg, Norway and Portugal. The treaty was a military alliance against the Soviet Bloc. Article V of the NATO treaty is the central provisio which states that an attack on any member of NATO would be considered as an act of aggression against all others. However, every member state had the right to decide on the kind of support it wanted to offer to other member states. Later, Greece and West Germany also joined the NATO.

Post-1945 developments in China and Korea led to the intensification of the Cold War. In **China**, the Communists gained power in 1949 under Mao Tse-Tung and People's Republic of China was established (See Unit 5.5.7). The United States refused to recognise the People's Republic of China, which was also denied entry into the United Nations; only Taiwan ('Nationalist' China) was recognized. The United States used its power of veto to keep communist China out of the U.N. and the Soviet Union effectively boycotted the U.N. because of this. However, this did not mean the establishment of friendly relations between the USSR and PRC: after 1950 their relations took a turn for the worse.

After the defeat of Japan in the World War II, **Korea** was divided into North Korea under Soviet control and South Korea under American control in accordance with the Potsdam Conference. South Korea was effectively a dictatorship with direct support

from the USA. In North Korea a pro-Soviet Government was set up. Neither the Soviet Union nor the U.S.A. recognised the governments which were opposed to them. In 1950, North Korea invaded South Korea. The United Nations, whose permanent Security Council was dominated by capitalist states, declared North Korea the aggressor and set up a unified UN command to repel the North Korean attack. General MacArthur of the USA was named its commander. The UN troops pushed North Korean forces out of South Korea and entered deep into the North Korean territory, reaching the Chinese border. China then joined the North Korean troops to push the UN troops into South Korea. Ultimately an armistice was signed in 1953 bringing to an end the threat of an open war. The Korean crisis was the first military struggle of the Cold War. The USA and USSR and PRC did not engage in much direct combat with one another (although North Korean aircrafts were actually flown by Soviet pilots) but they fought each others' client powers (the Republic of Korea and the Democratic Republic of Korea: neither was actually a democracy!).

INTEXT QUESTIONS 25.3

1. Which countries future was discussed at Yalta conferences?

   _____

2. Which leader coined the famous term "Iron Curtain"?

   _____

3. What was the aim of the Truman Doctrine?

   _____

4. What does NATO stand for?

   _____

25.4 SECOND PHASE OF THE COLD WAR : POST TRUMAN-STALIN ERA

In the second phase, tensions eased considerably but there was no end to the Cold War. In both the countries, there was a leadership change at the highest level. In the USA President Truman's tenure came to an end in 1953 and in the Soviet Union Stalin died in 1953. Stalin was succeeded by Nikita Khrushchev, who retreated on many of the policies of Stalin. On the policy front, Khrushchev stood for the policy of relaxation of tension in Europe and admitted Soviet responsibility for some problems there. On the other hand, he openly suppressed anti-Soviet leaders and ideas in Poland and Hungary and denounced as 'fascist' the activities of liberals and Catholics who expressed Polish and Hungarian nationalism. Soviet leaders during this period also commented critically on racial conflicts in the USA, which they said were inevitable consequences of capitalist inequality. For its part, the USA and its clients tried to stir up anti-Soviet feelings in the East European countries.

The change of leaders in the USSR and Khrushchev's denunciation of Stalinism inspired revolts in **Poland** and Hungry. In 1956, revolt broke out in Poznan city of Poland but was suppressed. The Communist Party of Poland became divided into

two factions, one Stalinist and the other owing allegiance to Gomulka. Gomulka's faction succeeded and the Communist Party of Poland decided to pursue a "national road to socialism". This meant that Poland would have more control over its affairs as long as it respected Soviet hegemony (for instance, in economic and military affairs) throughout Eastern Europe. Thus, Poland became the second country after Yugoslavia to follow the path of "Nationalist Communism", which most Soviet leaders accepted within limits.

In **Hungary** people rose in revolt in 1956. The Soviet Union initially agreed to some reform, but when Hungarians demanded complete withdrawal of the Soviet troops and Hungary's withdrawal from the Warsaw Pact (which was set up by the Soviet Union in response to NATO), the Soviet leadership got annoyed with the 'New Course'. The final declaration of Hungary's neutrality and withdrawal from the Warsaw Pact led to the execution of Imre Nagy, the then ruler of Hungary and the attack on Hungary by the Soviet Union. Thus the Soviet Union made it clear that it was not ready to accept a liberalised communist regime or a multiparty democracy in Poland. The US did not do much about it as any action on its part would probably have led to direct confrontation between the Soviet Union and the USA.

After the Chinese Revolution, General Chiang Kai-Shek led his followers across the Taiwan Strait and set up the Republic of China which continued to represent China in the UN till 1971. The American policy before 1950 was not to interfere in **Taiwan** in the event of attack by the Communist China (Peoples' Republic of China). But after the Korean War in 1950, the U.S. policy changed and after 1953 US President Eisenhower agreed to massive American rearmament of Taiwan.

In 1954, the PRC (China) declared that Taiwan had to be liberated and accordingly started military operations. The US on its part threatened to use nuclear weapons and war between the PRC and the US seemed imminent. Communist China showed an inclination to back down and the NATO states declared they would not support American use of nuclear weapons. During this period the PRC leaders believed that the advances made by the USSR in the development of long range delivery systems for nuclear weapons, ICBMs, had tilted the European balance of power in favour of the Eastern bloc. PRC leaders were not sure what USSR military resurgence would mean for them; perhaps it would make the USA less likely to threaten the PRC. When the PRC bombarded Quemoy in 1957, it was the USSR that pressured the PRC to stop. Ultimately direct Sino-USA war was avoided, but Chinese Communist suspicion of the USA *and* USSR increased.

The **Suez Canal** was constructed in the mid 19th c. by the British and the French. The Suez Canal Company enjoyed the right to operate the canal and earn profits for a period of 99 years commencing 1869. The Egyptian decision to nationalise the Suez Canal–that is, make it part of Egyptian national territory–in 1956 led to a series of crises. Britain, France and Israel decided to initiate a concerted military campaign against Egypt. America was against the use of force. But Israel attacked Egypt in collusion with Britain and France. This forced the USA to condemn its own allies and for the first time since the Cold War, the USA and the Soviet Union came together on this issue. Britain and France had to accept a UN peace keeping force for the canal. The imperial decline of France, which had tried to remain independent of the USA security bloc, speeded up after the 'Suez Crisis'. Britain too was now generally recognized as being only a second-rate power and junior partner of the USA.

In **Cuba** Fidel Castro came to power after many years of struggle in 1959. He brought Cuba closer to the Soviet Union within a few years. The USA cut off diplomatic relations with Cuba, refused to purchase Cuban sugar and supported an 'invasion' of Cuba in 1961 by anti-Castro Cubans who were living in exile in the USA. The exiles attempted a landing at the Bay of Pigs. The 'invasion' turned out to be a complete failure as the exiles got no support from the people of Cuba. The Soviet Union then decided to install a nuclear bomber and ground-to-ground missiles in Cuba (some of them only 150 km. from the USA). The Soviet Union also dispatched dozens of long-range missiles to Cuba. (Since 1949, the USA had put bomber and missile bases in Norway, Turkey and other places directly adjacent to the USSR.) The USA in turn announced a blockade of Cuba. There was a strong possibility of war between the superpowers. Initially the Soviet Union denounced the blockade but later agreed to withdraw the missiles on the condition that the Americans would not invade Cuba and would remove their medium-range nuclear missiles from Turkey. The USA agreed to the first condition; they soon removed missiles from Turkey with the excuse that they were outdated. This was probably the closest the superpowers came to nuclear war during the Cold War.

The Soviet Union virtually gave an ultimatum to the western powers demanding demilitarisation of all of Berlin within six months; the USSR would remove its occupation troops if the other occupiers did the same. If agreement was not reached within six months, the Soviet Union was to transfer its occupation rights in East Berlin to the German Democratic Republic ('East Germany'). When Soviet troops surrounded the city, the West Berliners and foreign occupiers were supplied by an 'air-bridge'; eventually Soviet leaders decided they could not easily force the Western powers out of Berlin, the city they had lost 300,000 troops in occupying at the end of the Second World War. The **'Berlin Crisis'** was not so much defused as won in favor of the Western occupation forces.

The Soviet Union continued to be worried during the 1950s by the flight of many workers and professionals from East Germany to West Germany via Berlin. When they resumed pressure against the Western occupiers over the Berlin question, the latter changed some of the terms of occupation to prevent being drawn into a major conflict over Germany. West Germany, the German Federal Republic, was being re-armed after 1955 and given effective control over most of the western occupation zones, where the communists were outlawed for some time. In 1961 the Soviet occupiers of East Berlin built a concrete wall to prevent East Germans from fleeing to the West German state. The **Berlin Wall** became a symbol of Cold War politics until Germans tore it down in 1989–90.

During the second phase of the Cold War, there was a thaw between the two superpowers but on certain occasions, as during the Cuban Missile crisis in 1962, the tension ran very high. The possibility of a nuclear war and its catastrophic effects was an important factor that forced the two superpowers to change their attitudes. In both the countries there were pressures to reduce military expenditures.

Some grounds for improved relationship between the two superpowers had already been made. In 1963 the Soviet Union, the USA and Britain had signed a nuclear test ban treaty and agreed to carry out their nuclear tests underground only to avoid polluting the atmosphere any further. In the same year a telephonic link (the so called hot line) was introduced between Moscow and Washington to ensure swift consultations.

INTEXT QUESTIONS 25.4

1. Which Soviet leader initiated the policy of relaxation of tension on Europe and suppression of anti-soviet leaders and ideas at the same time?

   _____

2. What does PRC stand for?

   _____

3. When did Berlin wall collapse?

   _____

25.5 THE DETENTE

The Soviet Union and the USA relationship now entered a new phase which has been described as **Detente**, a term that was used for relaxation in East-West conflict. The Detente was also to take into account China. The relationship between the USA and China had been tense for past few years. The Detente with China was a notable achievement. The Cold War did not end during this period but there were improved levels of understanding. Henry Kissinger, an American official, described Detente as "a mode of arrangement of adversary power". Leonid Brezhnev, who succeeded Khrushchev as Soviet leader after the Cuban missile crisis, described Detente as "willingness to resolve differences and disputes not by force, not by threats and saber rattling, but by peaceful means at the conference table. It also means a certain trust and ability to consider each other's legitimate interests." President Nixon of the USA has been described as the "author of Detente". But this is more appropriate in the context of U.S.-China relations. Although Nixon had based his political career during the 1940s-60's as an anti-communist 'hardliner', when elected President in 1968 he took steps to improve US relations with China.

Several steps were taken by both the countries to ease the tension. In 1968, a nuclear non-proliferation treaty (NPT) was signed by U.K., USA and USSR. A major area of conflict between the two superpowers was the two Germanys and Berlin. In 1969, the government of West Germany initiated the policy of *Ostpolitik* which means a "policy for the East". West Germany renewed normal relations with East European countries. Both the Germanys recognised each other and were recognised as separate and legitimate states by the superpowers; the two Germanys joined the United Nations in 1973. In 1972 USA and the Soviet Union signed the **Strategic Arms Limitation Treaty** (SALT-I). The agreement did not reduce the amount of armaments but did slow down the arms race. The then Presidents of the Soviet Union and the USA met thrice (Brezhnev and Nixon respectively). The USA also started exporting wheat to the Soviet Union. In July 1975, 35 countries assembled for the **Helsinki (Finland) Conference**. The signing of its final act was regarded, for the time being, as burying the Cold War. The final act contained ten principles, most important of which was that all the Nations were to accept the European frontier which had been drawn after the Second World War. Thus the division of Germany was accepted. The communist countries promised to allow their peoples "human rights" including freedom of speech and freedom to leave the country.

During the period of detente USA-China relations improved considerably. President Nixon and Secretary of State Henry Kissinger made special efforts to ease the tension with China. In 1971, China was admitted to the UN and Taiwan was expelled. In 1978 the USA withdrew the recognition of Nationalist China and in 1979 the USA gave recognition the People's Republic of China, and ambassadors were exchanged.

INTEXT QUESTIONS 25.5

1. What was Detente? Who was its author?

   _____

2. What was NPT?

   _____

3. What was SALT-I?

   _____

4. What was the policy of ostpolitik?

   _____

25.6 NEW COLD WAR

After the Helsinki Conference the process of detente lost its momentum. Relations between the USA and the Soviet Union became so sore that by 1980 it appeared that Cold War had come back. The new tensions came to be described as the **New Cold War**. The New Cold War was different from the Cold War in the sense that it was not based on ideological conflict but on balance of power. In the New Cold War a new power bloc, namely the PRC, emerged as a power that could not be defeated or ignored. The intervention of the Soviet army in Afghanistan in 1979 was the turning point. The New Cold War was marked by the efforts of both the countries to spread their influence mainly outside Europe. Conflicts outside Europe assumed greater significance than ever before. Detente for the Soviet Union meant acceptance of status quo in Europe only. In Indo-China, Africa, Afghanistan etc. both the countries supported opposing groups. The Soviet Union replaced the President of Afghanistan by one favourable to it. Nearly 1, 00,000 Soviet soldiers were stationed in Afghanistan. America regarded the positioning of Soviet soldiers in Afghanistan as a threat to Iran and moved her warships in the Gulf. Both the countries were deeply involved in developing the new weapons of destruction. The US President, Ronald Reagan, approved of the plan to develop a new weapons system, the **Strategic Defence Initiative** (SDI) which was also known as Star Wars.

25.7 THE END OF THE COLD WAR

The New Cold War came to an end with the **collapse of communism** in various East European countries. The pace of collapse was very fast and ultimately communism collapsed in its birth place i.e., the USSR. The process began in Poland in 1988 when the Solidarity trade union organised huge anti-government strikes forcing the government to allow free elections in which the communists were comprehensively

defeated. The same happened in Hungary, Bulgaria, Romania and Czechoslovakia. In East Germany the communist leader Eric Honecker wanted to disperse the demonstrators by force but was overruled by his colleagues. By the end of 1989, the Communist Government had to resign in East Germany and the Berlin Wall, the symbol of Cold War, was pulled down in 1989 with much public enthusiasm. The fall of the Berlin wall was taken to be the end of the Cold War as its erection had been taken as the start of the Cold War. In 1990 the West German currency was introduced in East Germany and finally the two Germanys were reunited. The Chancellor of Federal Republic of Germany was chosen as the head of the Government of the united country which adopted market economy and western type of democracy.

In the Soviet Union also communism collapsed. Mikhail Gorbachev made efforts to transform and revitalize the country by his policies of *glasnost* (openness) and *Perestroika* (restructuring-which meant economic and social reforms). But the measures did not succeed and by the end of 1991 the USSR split into separate republics, and Russia alone was not in a position to command the same influence that the old Soviet Union did. The Cold War came to an end. Many political commentator argued that with the end of the Cold War the world problems would disappear but new problems and new areas of conflict have now emerged.

INTEXT QUESTIONS 25.6

1. What was SDI?

   _____

2. What was glasnost and perestroika?

   _____

3. Which symbol symbolized the end of the Cold War?

   _____

WHAT YOU HAVE LEARNT

The Cold War started immediately after the Second World War, though signs of it had started appearing during the war. In the early phase of the Cold War, there were attempts by the USA and the USSR to spread their areas of influence and ideology. There was suspicion and distrust against each other. During the second phase there was some relaxation in the tension between the two countries. The suspicion and distrust, however, persisted. Immediately after the Detente, a New Cold War started. A new power bloc i.e. the PRC emerged during this period. Only with the collapse of communism in East European countries and in the USSR did the Cold War come to an end.

TERMINAL QUESTIONS

1. What do you understand by Cold War? In what ways was it different from an open war?
2. Mention some of the factors responsible for the Cold War.

3. Discuss the issue of Poland during the first phase of the Cold War.
4. What is meant by Berlin Blockade?
5. Discuss the Suez Canal Crisis during the second phase of the Cold War.
6. Discuss the phase of Detente in the cold war.
7. What is New Cold War? In what ways does it differ from the Cold War?

ANSWERS TO INTEXT QUESTIONS

25.1

1. Political and economic liberation and Marxism – Leninism.
2. Voice of America and Radio Moscow.

25.2

1. See third para of 25.2
2. See third para of 25.2
3. See the second last para of 25.2 Eastern, Europe by the USSR, Western Europe by the USA.

25.3

1. Poland.
2. Churchill.
3. Containment.
4. North Atlantic Treaty Organization.

25.4

1. Nikita Khrushchev.
2. People's Republic of China.
3. 1989-90.

25.5

1. 'Detente' was a term used for relaxation in east-west conflict. President Nixon of America was its author.
2. Nuclear Non-proliferation Treaty.
3. Strategic Arms Limitation Treaty I.
4. Policy of West Germany which meant policy for the East.

25.6

1. Strategic Defense Initiative.
2. Openness and restructuring.
3. Collapse of the Berlin Wall.

HINTS TO TERMINAL QUESTIONS

1. Refer 25.1
2. Refer 25.2
3. Refer 25.3 para 2
4. Refer 25.3 para 5
5. Refer 25.4 para 6
6. Refer 25.5
7. Refer 25.6

GLOSSARY

Comminform – The Communist Information Bureau. It was founded by the Soviet Union in 1947 with the aim to encourage International communist solidarity.

Ossification Phase – The initial phase of the Cold War during 1945-1947. After this phase the Cold War began in right earnest.

Iron Curtain – The term was coined by the British Prime Minister Winston Churchill. Churchill used this term to describe the state of affairs in the Balkans where all countries except Greece had come under the Soviet domination.

Berlin Blockade – The ban imposed by the Soviet Union on Berlin curtailing its links with the western zones. The western allies wanted to introduce monetary reforms in Germany.

Brussels Pact – The Pact formulated as a mutual defense treaty between Britain, France and Belgium against Germany. However, the Pact was mainly directed against Soviet Union and not against Germany.

Truman Doctrine – The Truman Doctrine was a policy of containment which was aimed at limiting or containing communism to the areas where it had taken roots.

Marshale Plan – The Plan was aimed at transferring more than ten billion dollars to European countries over a period of 20 years to come out of the ravages of the war.

NATO – The North Atlantic Treaty Organisation which was formed in 1949 between the US and some European countries. It was a military alliance against the Soviet Bloc.

Detente – A term that was used for relaxation in East-West conflicts. During the period of détente there was improved level of understanding between the two power blocs. The US relationship with China also improved during this period.

SALT – I – Strategic Arms Limitation Treaty that was signed between the US and the Soviet Union. The Treaty helped in slowing down the arms race.

SDI – Strategic Defence Initiative which was also known as Star Wars. It led to development of new weapons of destruction.

Glasnost – A policy which meant openness. The policy was initiated by Mikhail Gorbachev of Soviet Union to transform and re-vitalize the country.

Perestroika – A policy initiated by the Soviet Union President Mikhail Gorbachov which meant restructuring economic and social spheres.

Ostpolitik – A policy initiated by the government of West Germany which meant " a policy for the East". West Germany renewed normal relations with East European countries and both the Germanys recognized each other and were also recognized as separate and legitimate states by the superpowers.

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26

NATIONAL LIBERATION MOVEMENTS, DECOLONISATION AND DEVELOPMENT, 1945-PRESENT

During the twentieth century, millions of people living under colonial rule were directly or indirectly involved in 'national freedom' struggles. Between 1945 and 1980, nearly all the parts of Asia, Africa, Oceana (islands in the western Pacific Ocean) and the Caribbean that had been under European, Japanese and American rule won freedom and organized themselves into new, independent nation-states.

During the Second World War (1939-1945), the imperialist and expansionist goals of the defeated powers, Germany and Japan, were thwarted. Even the victorious colonial powers, Great Britain, France and the Netherlands, were unable to keep their imperial commitments, and their leaders faced growing pressure to 'decolonise'– not only from their colonial subjects and national citizens but also from the two new 'superpowers', the U.S.A. and the U.S.S.R. Most of West Africa, the Philippines (an Asian colony of the U.S.A.) and some other places achieved independence without much violence after 1945. In Algeria, Indochina, Malaya, Angola, Mozambique and other places only years of armed struggle by freedom movements led to national independence.

Political independence did not immediately bring all the benefits colonised people had dreamed of. New states faced problems of economic development and modernisation that they needed to solve in order to resist 'neocolonialism'. Standards of living in most of the new independent states did not match those of the 'developed' countries of Western Europe and North America, and many people today argue that forms of colonial domination or old patterns of exploitation still remain in the world of formally independent nation-states.

OBJECTIVES

After studying the lesson, you will be able to:

- learn about some national freedom movements;
- analyse global political forces affecting the decolonisation process;
- discuss relationships of dependency and inequality in the post-colonial world and
- identify some of the problems of national development and some proposed solutions.

26.1 MODELS OF NATIONAL LIBERATION AND NATIONAL DEVELOPMENT. BEGINNINGS OF DECOLONISATION

Models

Leaders of national liberation struggles of the twentieth century were inspired by earlier examples of national liberation and development which had introduced the modern idea of *citizenship*–that all members of a nation should enjoy equal rights and responsibilities.

The American war of independence was followed by the emergence of stable, democratic governing institutions in the new United States of America, and the gradual extension of rights of full citizenship to *all* members of the American nation. Also, the American military remained small and did not often interfere with the working of civil institutions. This was very attractive to people in colonies in Asia and Africa where the military was regularly used to control the population.

The French revolution in 1789 did not begin as a struggle against a foreign power, but the revolutionaries launched a campaign to spread 'universal principles' of Liberty, Equality and Fraternity to other parts of Europe. The French revolution inspired people in Europe and in the French *colonies* to revolt against French domination–in the name of these principles. Not all of these national revolutionaries believed deeply in democracy or equality, but most believed that 'the people' needed to be mobilised to fight against foreign domination.

There were other reasons why people under colonial rule admired the *American* model of national freedom and development. Americans developed the world's largest economy between 1865 and 1950, based on capitalist agriculture, heavy industry and mass consumer spending. Many people around the world believed that the U.S.A. was sincerely committed to self-governance through democracy on a *global* scale, and that it would act as a force against colonialism, perhaps by directly assisting colonial subjects in their national liberation struggles.

The Russian (Bolshevik) Revolution of 1917–1921 had a huge global impact. The Bolsheviks argued that different 'nationalities' all over the world have a right to independence and to decide their own future. The Russian revolution also presented an alternative model of rapid social and economic 'development' different from that of the capitalist Western states. Many Soviet citizens in 1941 enjoyed a higher material standard of living than had their grandparents.

The Soviet leaders gave 'moral' and material support to people of many politically- and economically-dominated countries and colonies. Marxist theory taught that small peasants and proletarians around the world shared the same interests and needed to cooperate to defeat the bourgeoisie and the imperialists. Some colonial nationalists visited or studied in the U.S.S.R. in order to learn to organise national freedom struggles. These included the Vietnamese nationalist Ho Chi Minh, the Chinese nationalist leader Chiang Kai-Shek (1887–1975), and Jawaharlal Nehru, the Indian National Congress leader who believed in democratic socialism and thought that aspects of the Soviet command economy might be imitated by India.

Beginnings of decolonization

Great Britain and France were forced to respond to some of the growing agitations for self-governance and 'home-rule'. As early as 1867, Britain started granting

effective home-rule to Australia, New Zealand, South Africa and parts of Canada, regions where Europeans had settled in large numbers since the 1600s, displacing or killing the 'natives'. White, settler colonists in those places were allowed to make decisions about 'domestic' affairs through elected legislatures and parliaments, but their relations with other colonies and nation-states were regulated by imperial authorities in London. After 1910, these colonial states were referred to as Dominions or a British Commonwealth of co-operative nations. Britain also granted commonwealth status to the Union of South Africa (where Europeans were greatly outnumbered by black Africans, but the latter were not allowed to vote, etc.).

Like the British and other Westerners, many French people believed that certain 'races' and societies–especially their own–were 'advanced', whereas others were 'primitive'. They argued that it was the moral duty of the "advanced" societies to guide or teach the more primitive societies. After 1914, small numbers of non-French people in the French colonies were allowed to participate in governing their societies by voting for or serving on legislative assemblies.

British, French and Dutch colonial rulers were convinced that people in the colonies would accept this partial independence for sentimental reasons (e.g., appreciation for European culture) or because they might enjoy economic benefits from continued association with the mother country. Many colonies did accept plans of loose federations under European guidance as a first step towards complete national independence. In some colonies, however, for example India, the nationalists continued to agitate and fight for complete independence.

We should also know that modifications of colonial rule before 1945 did not really weaken the position of European colonists and benefited only small numbers of 'natives' in the colonies.

26.2 IMPACT OF WORLD WAR II ON ANTI-COLONIAL STRUGGLES

World War II radicalised many people in the colonial world who had earlier been untouched by national freedom movements. In some cases, military struggles of colonised people against new invaders (principally, the Japanese) turned against the Europeans who tried to re-occupy the colonies. Africans and Asians were enlisted in colonial armies to fight the Germans, Italians and Japanese in far corners of the world, and they learned that Europeans were not undefeatable 'lords of the earth'. About five million Indian soldiers served in British-led armies during the war. Asian and African soldiers had contact with people from other colonies and with European and American soldiers and civilians. Trained to fight German and Japanese 'tyranny', they presented a new kind of threat to their own colonial rulers. During the 1940s in Asia, Africa and the Caribbean, colonial subjects engaged in strikes and mass demonstrations despite attacks by police and soldiers (including their own 'countrymen'). By 1945 many more colonised people than before the war were insisting on full citizenship rights and national liberation, and they were more confident about fighting those who opposed their demands.

Before 1939 African intellectuals, professionals and civil servants had formed the basis of nationalist movements. However, after 1945 such leaders faced greater pressure in their own lands from men and women of the peasant and laboring classes to fight for democratic reforms and independence, and to include stronger demands for economic equality in their national liberation campaigns.

In French Indochina, Ho Chi Minh tried to spread communist ideas during the 1930s. In 1940-1941, the Japanese expelled the French from Indochina and occupied the region themselves. Ho formed a 'national people's front' (Viet Minh) to throw them out, and when the French were restored as rulers of Indochina in 1945, with British and American consent, Ho and the Viet Minh continued to fight the French, and gained control over much of Indochina by 1954. In that year Vietnam was partitioned into two, nominally independent states –the northern territory controlled by Ho and his allies, and the southern half of Vietnam with a growing American political, military and economic presence. The conflict cost the lives of more than 50,000 Americans and millions of Vietnamese, but the Vietnamese had forced the biggest imperialist power of the world to retreat in 1975.

In India there were mass movements against the British all over the country, under the leadership of the Congress. There were also independent movements of workers and peasants led by the Communists, and also organizations of youth, students, writers, women, lower castes. The British were forced to quit in 1947. Independence came with partition and the formation of two independent states, India and Pakistan.

INTEXT QUESTIONS 26.1

1. Name some countries that became independent or semi independent between 1867 and 1914.

   _____

2. How did the 2nd world war radicalize people in colonized countries?

   _____

3. Name some countries that gained national independence after 1945 through armed struggle.

   _____

26.3 COLONIAL NATIONALISM, FREEDOM STRUGGLES AND INTERNATIONAL CO–OPERATION

Some colonial nationalist leaders in Asia and Africa after 1945 asked for or received Soviet or American assistance and they hoped for honest negotiations by new international organisations like the **United Nations Organisation** (based in the U.S.A. from 1945). They also formed regional associations of independent states with similar interests of national freedom and development. Such associations included the Organisation for African Unity (O.A.U.), founded in 1963 to arbitrate conflicts between new states and to pressurise colonial powers to let go of their remaining African dependencies. Another important development was the emergence of the **Non-Aligned Movement (N.A.M.)**, including China, India, Pakistan, Indonesia, Iran and Egypt, among other states. Leaders of twenty-nine states met in Bandung, Indonesia, in 1955, to condemn imperialism, national aggression, racism and atomic weapons.

The non–aligned movement expressed the need for peaceful cooperation of Third World states with one another and with *both* of the superpowers. Leaders of most participating N.A.M. states wanted to find and follow a middle path that was neither purely communist nor purely capitalist: there was much talk between the 1950s and

1970s of Asian and African 'paths' to socialism and democracy. Many of the new states of Africa fell quickly into dictatorships following independence, like Zaire (a former Belgian colony) under Mobuto Sese Seko (president, 1965–1997) and Uganda (a former British colony) under Idi Amin Dada (1924–2003, deposed 1979).

Some leaders of Saharan Africa (such as Egypt and Libya) co-operated with states of the Middle East in economic development matters, and also to force the state of Israel (formerly British Palestine) to end what they saw as an illegal, semi–colonial occupation of Palestinian lands. This was part of the Pan-Arab movement. Leaders of 'Black Africa' through the 1970s and '80s continued to pressurise white-minority regimes in Rhodesia and South Africa to end racism and discrimination against blacks; they gave aid to liberation movements (such as the African National Congress in South Africa) outlawed by white–minority governments.

Newly independent states faced difficulties of national independence and development during the Cold War era (1945–1991). Leaders who were sympathetic–or at least not hostile–to communism often won popular support. But they faced resistance when they tried to weaken the position of the old colonial 'native' elites.

In Indonesia, the freedom-fighter Achmed Sukarno (1901–1970) had founded during the 1920s a Nationalist Party of Indonesia (similar to the Indian National Congress). Sukarno proclaimed Five Principles of national liberation: faith in God, humanitarianism, national independence, democracy and social justice (the latter implying some central economic guidance and redistribution of wealth). Muslims (the majority religious community) agreed to rule by a centralised Indonesian state on the condition that they preserve some local control, especially in matters of religion. During the 1950s, Sukarno also worked with the Chinese-inspired communist people's movement, but in 1959 he established a dictatorship, although he recognised the legality of the communist movement. In 1965 Sukarno's internal enemies (mainly army officers) deposed him and clamped down on the Indonesian communists, killing hundreds of thousands of them. The U.S.S.R. stood aside as this happened, while the Americans gave covert support to the army officers. Indonesia remained a military dictatorship until very recently.

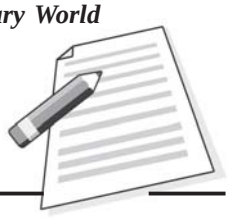
INTEXT QUESTIONS 26.2

Match each in the left column with the corresponding meaning or term in the right column.

(1)	Idi Amin	_____	founded 1945
(2)	Sukarno	_____	includes India
(3)	Non-Aligned Movement	_____	African dictator
(4)	United Nations Organisation	_____	Indonesia

26.4 DECOLONISATION AND GLOBAL POLITICS

Thousands of men and women in the colonies suffered punishments for opposing colonialism, such as Habib Bourguiba (1903–2000), a leader of the independence movement in French Tunisia (North Africa), and Kwame Nkrumah (1909–1972), the



chief figure in the Ghanaian independence struggle (in British West Africa). However, others lived during the interwar years in the homelands of their colonial rulers, where they learned political ideas and techniques of organisation. Ho Chi Minh (1894–1969) lived in France between 1918 and 1930, where he helped establish the French Communist Party, before he returned to French Indochina to fight for Vietnamese independence. Léopold Sédar Senghor (1906–2001) was a university professor and poet in France before returning to his native West Africa to lead the Democratic Bloc of Senegal; he became the first president of Senegal, 1960-1980.

Decolonisation proceeded rapidly after 1945, in some areas with limited violence and loss of life. For example, French West Africa was divided into independent Senegal, Mauritania, Mali, Ivory Coast, Guinea and other states after 1958, while British West Africa was divided into the independent nation-states of Ghana, Sierra Leone and Nigeria between 1957 and 1961.

The British imprisoned thousands of Indians during the 'Quit India' agitation in 1942, but the Indian independence struggle thereafter involved less violence between Indians and British. However, millions of South Asians lost their lives or were displaced across borders in the ensuing partition of the subcontinent into India and Pakistan. Independence of some neighboring regions of the former British Raj occurred with less violence–in Ceylon (now Sri Lanka) and Burma (now Myanmar).

Morocco and Tunisia in North Africa separated peacefully from France during the 1950s, but neighboring Algeria gained independence (in 1962) only after an eight-year struggle in which hundreds of thousands of Algerians and thousands of French died. The people of present-day Angola and Mozambique (in southern Africa) freed themselves from Portuguese rule after more than a decade of fighting and heavy loss of life among Africans and the occupying Portuguese in 1975.

People of present-day Malaysia fought against Japanese occupation during the Second World War; the same Malayan Anti-Japanese People's Army then resisted re-occupation by the British. Over the next ten years, as many as 100,000 British soldiers were present in Malaya at one time to fight what British leaders called a 'communist insurgency'. Britain had to withdraw its forces in 1957 and recognised the Federation of Malaysia as a semi-independent member of the British Commonwealth.

The process of decolonisation had much to do with the politics of the **Cold War**, that is the hostility after 1945 between the two superpower blocs: the 'First World' led by the U.S.A. and supposedly upholding capitalist democracy, and the 'Second World' system represented by the Soviet Union and emerging socialist states like the People's Republic of China. Some states of the newly decolonized Third World benefited from close alliances with either of the two superpowers.

After the expulsion of the Japanese from Korea in 1945, the northern part of the Korean peninsula fell under the influence of the U.S.S.R. and the People's Republic of China, while the southern part became a dependency of the U.S.A. The Americans poured more than ten billion dollars of **'development assistance'** into South Korea between 1953 and 1970. Economists from the 1970s were calling South Korea, Taiwan, Hong Kong and Singapore the 'Little Dragons' of Asia–the 'big dragons' being Japan and the People's Republic of China–because of their rapidly growing economies based on production of industrial goods (e.g., steel, ships, electronic equipment) for export. The Little Dragons all benefited from massive grants and

loans as well as trade agreements with developed countries, principally the U.S.A., Japan and Great Britain.

In Africa however the European states invested only small amounts in their African possessions for education, health care and other human development needs. Even in Latin America, where there remained few formal colonies by 1900, many people remained nearly as poor, ill educated and politically powerless as their ancestors had been in the eighteenth and nineteenth centuries.

INTEXT QUESTIONS 26.3

1. How did the post 1945 'Superpowers' express interest in anti-colonial struggles?

2. Name some of the 'Little Dragons' of Asia during the period C 1953–1980.

3. Which continents remained poorly developed after 1945.

26.5 CHINA: NATIONAL LIBERATION, TWO STATES

In 1911–1912, the Chinese autocratic system headed by an emperor was formally abolished and replaced by a republic, but the new republic was unable to throw off foreign domination. From the late 1920s, Communists led by Mao Zedong (1893–1976), Zhou Enlai, Deng Xiaoping and others fought against the Chinese Nationalists (Guomindang), and both groups tried to expel the Japanese, who exercised territorial and economic control since the 1890s.

Mao believed that Chinese nationalists were unwilling to bring about social and economic changes that would emancipate the Chinese masses, and that they were too corrupt to resist the foreigners. The Chinese Communists therefore not only forced the Japanese, French and British out of most of the 'national' territory by 1949, but also drove their opponents, the Goumindang, Chinese 'Nationalists', to the island of Formosa–present-day Taiwan–across a narrow strait from mainland China . Hong Kong was a British Crown Colony until 1997. Their ultimate goal remained to reunify Taiwan with the Chinese mainland, which became a separate state.

Since 1945, China has experienced probably the greatest revolution in history, transforming itself from a peasant-majority society dominated by native elites (and by the British, French, British and Americans who controlled much of the country's trade), into a socialist state called the People's Republic of China (P.R.C.). A socialist state meant state owned industrial enterprises and a policy leading to collectivized agriculture, with land owned collectively.

Since the 1980s, however, the C.C.P. leadership has promoted free enterprise in manufacturing and commercial activities. By 1993, less than ten percent of P.R.C. industrial production was under central planning. The P.R.C. since the 1980s has welcomed hundreds of billions of (U.S.A.) dollars in foreign investment from countries that are China's ideological opponents. Some economists estimate that the P.R.C. will have the world's largest economy by 2020, as China did before 1800, but

economic liberalisation and relaxing of some government controls have also reversed the trend of 1949–1980, when the goal of the C.C.P. was to make Chinese more equal in every possible way.

While the P.R.C. condemned Western aggression and the development of nuclear weapons, it became one of the nuclear-weapon states by the early 1960s. Chinese leaders justified their military buildup by pointing to the fact that American leaders had considered dropping nuclear bombs on the P.R.C. during the Korean War (1950–1953). At the same time, P.R.C.-U.S.S.R. relations worsened during the 1950s as Mao believed Marxism-Leninism needed to be adjusted to Chinese conditions and he and some other leaders feared Soviet domination. During the 1960s and '70s, the Soviets gave military assistance to the Vietnamese communists in their struggle against the U.S.A., but the P.R.C. refused to support the Vietnamese communist movement. In this same period the P.R.C. was assisting pro-communist people's struggles in Africa. Chinese development assistance was extended to many Third World countries.

INTEXT QUESTIONS 26.4

1. Name two countries identified by the C.C.P. as enemies of China since the 1930s.

2. What evidence is there that the Chinese communist leadership has modified its conceptions of socialism and development since 1980?

3. Did the P.R.C. assist or discourage the Vietnamese freedom struggle?

26.6 PROBLEMS OF 'DEVELOPMENT' IN THE POST–COLONIAL WORLD

During and after the Second World War, leaders of the Great Powers recognised more equitable global distribution of wealth as essential to world peace and stability. After 1945 new global institutions like the U.N.O., the International Monetary Fund (I.M.F.) and the World Bank were established in order to manage conflicts over wealth production and access to trade. The I.M.F. organises loans to states that do not earn enough from their exports to 'balance' their expenditure on imports. The World Bank loans money to states, often as supplement to 'development assistance', to pay for irrigation and hydroelectric systems, and other infrastructure improvements that are supposed to increase productivity and economic security.

Many people have however, argued that these institutions have favored the interests of the countries that were already developed. The I.M.F. has required governments receiving loans to reduce their deficits, which those governments have often had to do by reducing 'social spending' (e.g., funding for health, education, housing). The I.M.F. has also advised governments to devalue their currencies, which has made their export products cheaper in the world market.

The permanent Security Council of the U.N.O. after 1945 consisted of the U.S.S.R., the U.S.A., Nationalist China (until the 1970s), Great Britain, and France. During the

Cold War, Britain and France sided with the U.S.A. on about two-thirds of the issues that came up for vote in the Security Council –reinforcing American preferences and decisions about world politics, including economic issues.

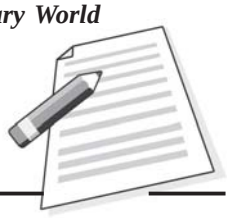
To some people in Asia, Africa and Latin America, claims by leaders of developed, capitalist societies about freedom and justice often seemed a sham, and the policies designed by them appeared hypocritical. At the same time, wider exposure of people around the world to 'Western' capitalist lifestyles–through magazines, cinema and television–has led them to acquiesce to Western (especially American) ways of organising economic and other activity.

W. W. Rostow, an American economist believed that former colonies could follow the paths taken by early industrial states like Britain and by expanding their agricultural production and following free-trade policies, could accumulate the capital to develop industry, and thus move into economic modernity. This concept of development is known as 'modernisation theory'.

While countries like Argentina and later Brazil tried to follow this model and did develop some industry, many other Latin American, African and Asian countries showed signs of 'development crisis' between the 1960s and 1980s: stalled industrialisation, and increasing poverty. Foreign companies in Latin America after 1960 took out far more money (as profits) than they had invested there. Loans from private banks and bodies like the I.M.F. did not improve the situation: during the 1980s, Latin American states had to make loan repayments totaling more than $200 billion (U.S.A. dollars). In the early 1990s, more than sixty percent of Latin American households did not earn enough to cover basic needs such as food, clothing and shelter. In Africa, the economic situation was still worse: some African states like Zaire and Burundi experienced 'negative growth' during the 1980s.

Economists and political scientists in Latin America criticised the arguments made by economists like Rostow and the development policies promoted by some Western leaders. This critique is sometimes called 'dependency theory' or 'underdevelopment theory'. Raul Prebisch and other 'dependency theorists' claimed that centuries of Spanish and Portuguese rule, followed by decades of *economic* domination by Britain, the U.S.A. and other states, had left most Latin Americans unable to exercise their freedom, especially with regard to material circumstances like employment and use of economic resources. Like Prebisch, Walter Rodney in Africa in the 1970s observed that colonies could not easily pull out of the 'dependency patterns' created during the centuries of colonialism. (See discussion of imperialism in Unit 5.1.) They claimed that agriculture would remain backward until large landowners ceased exploiting the poorer peasants and laborers: large estates (like the zamindari in India) should be broken up and land redistributed to peasantry.

Many successful political leaders in the 'Third World', based on experience of Soviet Union and China, have followed economic development strategies based on state ownership or control of enterprises and resources. They have also tried to prevent mass outflows of profits to foreign investors and states, and to lift up the poor through free education, more affordable health care, and so forth. For example, in Cuba Fidel Castro (1927–) led a nationalist revolution during the late 1950s, and has been following such policies that favour the interests of the Cuban people. The Castro revolution has been popular among some Latin Americans who resent continuing foreign influence and dictatorships of their countries propped up by the U.S.A. Majority of the Cubans enjoy a better standard of living than people in richer countries.



Other Latin American leaders after 1960 followed the Cuban example in some respects. Salvador Allende was elected president of Chile in 1970 as a socialist. During his brief rule he tried to 'nationalise' the Chilean mineral resources controlled by foreign corporations. However, he was deposed and killed in 1973 by internal enemies with assistance from the U.S.A. and replaced by a dictator (General Pinochet) until 1990. More recently, Hugo Chavez (1954–), an army officer elected president of Venezuela in 1998, has used revenues from state-owned oil companies to lift Venezuelans out of poverty. Government spending on social programs was increased dramatically during the first years of his presidency, and he has been able to resist the US quite effectively. The rule of Castro in Cuba and the rise of Chavez in Venezuela show the strength in the parts of the developing world of nationalist and pro-people patterns of development.

INTEXT QUESTIONS 26.5

Match the terms in the left column with the corresponding terms in the right column.

1.	W. W. Rostow	-	manages 'balance-of-payment' problems
2.	I.M.F.	-	Cuba
3.	Prebisch	-	Venezuelan national populist
4.	Fidel Castro	-	modernisation theory
5.	Chavez	-	dependency theory

WHAT YOU HAVE LEARNT

The world today is divided into nation-states that are formally free to conduct their own affairs. European states no longer rule territories much larger and more populous than themselves. Hundreds of national freedom struggles, some beginning before the Second World War, were successful after the war. While there continues to be aggression among nations and 'national' separatist movements (of people wanting to join other nations or form their own nations), there are also transnational institutions and organisations that exist to minimise such conflicts. Some of these organisations were established to help 'develop' former colonies and other poorer regions of the world. Yet more than fifty years after the surge of national freedom struggles, five or six states control more wealth than all of the rest combined: the debate about unequal economic power in the world also continues.

TERMINAL QUESTIONS

1. How did the 'old' modern revolutions (of the USA and France) and the Russian Revolution of 1917 influence national liberation movements of the twentieth century?
2. Identify some leaders of anti colonial struggles who had lived and worked in the countries of their colonial 'masters'.

3. Which anti colonial/national liberation struggles started from, or grew out of, the second world war?
4. Why is it fair to say that the Chinese revolution of the twentieth century has been the 'greatest' in history?
5. Describe some major (differing strategies) of national development.
6. What international institutions have been invented to supposedly equalize global trade and development?

ANSWERS TO INTEXT QUESTION

26.1

1. Australia, N.Z., South Africa, Canada.
2. Mobilization of colonized peoples in 'imperial' armies and participation in war industries motivated colonized people to demand full citizenship rights and national freedom.
3. Algeria, Malaya, Angola, Mozambique, Vietnam.

26.2

1. Africa dictator
2. Indonesia
3. India
4. Founded 1945

26.3

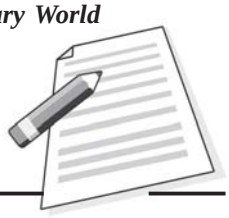
1. The U.S.S.R assisted a number of national freedom struggles after 1945. The U.S.A. opposed some national freedom struggles and encouraged others. The superpowers chose to support or oppose national freedom struggles depending on how it might impact their opponent.
2. South Korea, Taiwan, Hong Kong, Singapore.
3. Africa and Latin America.

26.4

1. Japan, USA. The P.R.C. had better relations with the USSR **before** 1957 then it did later. The P.R.C had poor relations with Great Britain because of the latter's occupation of Hong Kong (until 1997).
2. During the 1980s the C.C.P. controlled a smaller part of national industry than in the previous three decades and also invited and received massive foreign investment.
3. P.R.C. did not assist the Vietnamese against the U.S.A., though according to Socialist ideals they should have done so.

26.5

1. Modernisation theory.
2. Manages balance of payment problems



3. Dependency theory
4. Cuba
5. Venezulan national populist.

HINTS FOR TERMINAL QUESTIONS

1. See para 26.1.
2. See para 26.4.
3. See para 26.2, 26.4.
4. See para 26.5.
5. See para 26.6 sub para 4 to 9
6. See para 26.6 sub para 1,2.

GLOSSARY

Decolonization – The process of the reverse of imperialism, with colo nies becoming politically independent states. His torically, decolonization usually refers to the period 1945-90.

Cold War – The period 1945-1990, when the two new 'super powers' (USA and USSR) did not directly fight each other ('hot war') but instead tried to oppose each other's expansion through proxy wars. Key con flicts of the Cold War were the USSR aiding the Vietnamese national liberation struggle and the USA assisting Afghan freedom fighters in their struggle against occupation by the USSR.

Non-Aligned Movement – An association of former colonized states since the 1950s trying to avoid new dependency on the 'su perpowers', the USA and the USSR. NAM states include India, Pakistan, Egypt, Cuba and Indonesia. Despite pledges of non-alignment, some NAM states did become 'dependent' on one or another of the superpowers in matters of military defense or in trade and economic exchange.

Third World – A term invented during the early 1950s to indicate former colonial territories in need of 'development' (economic modernization). The First World refers to wealthy capitalist or non-socialist states including UK, USA and Canada. Second World refers (until 1990) to the USSR and others European states fol lowing its path of socialist development: for example Poland, Bulgaria.

Development assistance – Grants of money or financial loans given by wealthy states (or associations of such states) to poorer ones

Notes

to assist their economic modernization. During the Cold War, development assistance was often used by superpowers or their allies to push former colo nized states into cooperation with the USA or the USSR.

Modernization theory – A theory of economic development introduced dur ing the 1950s by American economist W. W. Rostow. Rostow believed that economic development and modernization would involve industrialization, but that this would be preceded by capitalist agricultural de velopment. Roughly speaking, Britain, the USA and Germany were the examples to be followed by Third World countries in their development.

Market socialism – Term used by leaders of the People's Republic of China to describe their mixed or combined strategy of development since 1980. Instead of strong central (economic) planning and state ownership of re sources (means of production) throughout the entire country, as happened before 1980, capitalists are al lowed to generate profits for their investors, including foreign partners. Special 'free enterprise zones' are recognized in which the Chinese state allows capitalism to operate.

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27

SOCIAL TRANSFORMATION

In lesson 26 you learnt about the changes that came with colonial expansion and capitalist industrialization in the 19th century. In this lesson we will carry over the discussion into the 20th century, which saw the acceleration and deepening of the social processes that characterized the 19th century: some of them quite irreversible and profound in their impact on human life.

The last decades of the 20th century saw the collapse of the socialist societies in Europe and the collapse of the capitalist welfare state as well. It saw increasing inequalities between the capitalist countries and within the capitalist countries. We will point towards some of these and the differences in social transformation between capitalist and socialist societies as well.

OBJECTIVES

After studying the lesson, you will be able to:

- discuss how development of industrialisation to large parts of the world contributed to fundamental changes in society everywhere;
- recognise that there were differences in these processes between the advanced countries and those that won their freedom from colonialism in the 20th century;
- note some of the social changes over time even within the advanced countries and
- identify the differences between capitalist and socialist countries.

27.1 DEMOGRAPHIC CHANGES

The pattern of demographic changes noticed in the 19th century continued into the 20th century. In the 1990s the world contained five or six billion human beings, perhaps three times as many people as at the outbreak of World War I: this is despite an estimated 187 million deaths during the century due to various causes, including natural deaths.

There was a sustained growth in world population throughout the 20th century. In Western Europe and North America this was mainly due to better health facilities and decline in infant mortality, and expansion of social security systems which allowed for longer lives. In Eastern Europe and on the other continents the increase was because birth rates continued to be high.

But from 1930 we find a downward trend in Eastern Europe as well, and by 1960s almost the whole of Europe had low fertility, but this was offset by low mortality rates. So over all there was growth of population throughout the developed world.

However, population growth in Europe was negatively effected by the two world wars of the 20th century. This was mainly due to the huge numbers killed, but also because of delayed marriages and disruption of family lives.

The developing societies experienced rapid population growth after 1945, at rates greater than the West. Here better medical facilities became available in the 20th century, but at the same time older structures of society dominated by agriculture (where more children meant more family labour and security for parents) meant a more rapid demographic growth.

A comparison therefore shows that at the end of the century what we call the western world contained just 1/6 of the world population.

Demographic changes involved changes in patterns of human settlements and in distribution of population as well. For example, continued migrations remained an important factor affecting population distribution in the twentieth century. 1901 to 1915 saw the most intensive out-migration from Europe. Southern and Eastern Europe were especially areas of out migration, north Europe both sent out and received migrants, while western Europe received people rather than have them move out. These migration patterns were due to push and pull of labour demand and of political factors. For example, Nazi policies resulted in forced migrations of Jews, minorities and political prisoners from Germany, while post war reconstruction led to migration into Germany of Turkish workers. Civil wars in Russia and Spain similarly resulted in out migrations.

Thus we can see that population growth and population shifts were a result of many factors. Today there is a migration to the western world from poorer countries, but mostly of skilled and qualified middle classes, while those who are poor have no chances to migrate there because of strict restrictions by these countries. Some migrations of poorer population do take place to the Middle East, however.

Son preference has destroyed the gender balance in countries like India and China, and has become a matter of great concern.

27.2 URBANIZATION

Modern urban life is specifically connected with capitalist industrialization. Urbanization means growth of towns and a faster growth of town population as compared with rural population. Urbanization is therefore a result of not just natural growth in population, but also of shift of population from countryside to towns because of industrialization and greater economic opportunities in towns. You have read something about these processes in Unit 1. This process was not uniform throughout the world, and not even throughout Europe, or within a country, and did not come about all of a sudden.

There was a great divergence in rhythm of change between industrial and non-industrial areas, and areas where agriculture had become mechanized and not become mechanized. With industrialization most people came to be employed in the production of manufactured goods and services, both of which were concentrated in towns and cities.

In 1900 UK, the country that industrialized first, was still the most urbanized country with a 77% urban population, while Germany, which by then had a faster pace of

industrialization, had about 56% living in urban areas. Other countries still had less than half its people living in urban centres. And if we take the world into account, at the beginning of this century about 70% of the population still lived in rural areas.

During the course of the 20th century, with significant shifts in production due to science and technological changes, we find urbanization becoming more widespread. In UK and USA, by the mid 1970s more than 95 % of the employed population was engaged in manufacturing and services and less than 5% in agriculture; in Europe (excluding Russia) by mid 1980s more than 70% lived in urban areas; in Japan, more than 80% were in manufacturing and services and less than 20% in agriculture.

In countries like Russia even in 1917 the majority of its population was linked with villages, although the 1930s and the latter half of the century saw rapid urbanization. In many countries of Asia and Africa, including India, agriculture is still a much bigger sector in terms of people engaged in it.

Urbanization has meant growth of very large cities of course but also small towns in developing countries like ours. In 1900 there were 16 cities with more than one million inhabitants; in 1950 there were 67; and in 1985 more than 250. In the world as a whole, by 1980 at least 40% of people lived in cities, and it could well be 50% today. You can see the trend in our own country: thousands of people come to big cities in search of jobs and livelihood. In fact the developing countries have some of the largest cities in the world: Kolkata, Delhi, Mumbai, Cairo, Shanghai, Nairobi, Seoul, Bangkok etc

INTEXT QUESTIONS 27.1

1. In what way was population growth affected by the two world wars?

2. How did political factors in Germany effect the migration of population?

3. What do you mean by urbanization?

4. Name some of the big cities in the developing countries.

27.3 MODERN CLASS SOCIETY

Capitalist industrialization resulted in the growth of modern class society, by which we mean that social classes which existed before it were transformed and integrated into the capitalist economy and society, and two new social classes also emerged, the bourgeoisie and working class. Pre-capitalist societies were dominated by landed wealth and the landed aristocracy. They were crucially affected by capitalist industrialization, as and when it emerged in different parts of the world. As with changes in population and urbanization, changes in social structures were not uniform all over the world and not sudden.

For much of Europe the 19th century was the crucial period when the landed aristocracy found their lives changed. In England they became modern **landlords** deriving

their wealth from rent in land and other capitalist ventures, such as commerce, mines, railways etc. The continental nobilities retained their dominance well into the twentieth century.

Peasants continued to be an important component of societies even after capitalist industrialization, and growth of capitalism in agriculture. However, as the capitalist economy penetrated their lives, peasantry itself became divided into classes—the rich, the poor and middle peasants—and began to look at property, criminality and state authority differently. There also emerged a class of landless agricultural labourers. The absolute numbers of those engaged in agriculture did not decline even in Europe till the mechanization of agriculture in the 1940s. The relationship with the landlord continued to be the crucial aspect of their social and political experience.

The second half of the 20th century has, however, seen the disappearance of the peasantry almost throughout the western world, and a dramatic fall in countries like Japan and South East Asia in general. Only Sub-Saharan Africa, India and China continue to have very large peasantries.

The capitulation by many governments of the Third World—particularly in Asia and Africa - has resulted in agrarian crises and a very desperate situation for the peasantry in these areas. Landlessness is increasing, and enclaves of corporate agriculture have meant a shift to export crops. The demand for export crops from advanced capitalist countries of the west has resulted in decline of food crop production and consequent decline in food consumption by the majority of the peasantry. This has led to thousands of suicides by farmers, and also movements of the peasantry for support prices, lower costs of inputs, and water and electricity for irrigation. China has been able to integrate its peasantry very well into its political system, but the market reforms of the last two decades are leading to discontent there as well, as there is a demand on agricultural land for industrial purposes.

The **bourgeoisie** emerged as the growing and finally the dominant social class in the 20th century. From late 19th century onwards, throughout Western Europe the wealthiest and most influential sections among the bourgeoisie were the capitalists: industrialists, the factory owners, the bankers and mine owners. The **middle class** also included shopkeepers, managers, lawyers, doctors, engineers, teachers and those in services. With the expansion of education there was an expansion of this class. During the 20th century it began to include a significant component of **lower middle classes** who manned the lower paid rung of services. This section was most insecure and worst affected by the ups and downs in the market, particularly the Depressions in economy.

The formation of the **working class**, dependent on wage labour, is linked directly with the growth of capitalist industry. Throughout Europe the working class remained stratified and differentiated well into the 20th century as mechanization did not come all of a sudden and not to all the industries at the same time. Some skilled crafts died out with emergence of big factories, but new skills were required and new skilled workers were associated with metal working and electrical industries, and later electronics. But at any given period skilled craftsmen, domestic workers, tailors, laundrymen, print workers, masons and construction workers, post and telegraph workers, railway men in a variety of jobs, miners, and skilled and unskilled factory workers co-existed in all cities. Women formed an important component of these workers, both in terms of their numbers and also through entry into jobs earlier not open to them. All this is equally true of the working classes in the colonized world—Asia, Africa, Latin America—and later when they became independent.

27.4 CITY AND SOCIAL LIFE

The city and the social life have reflected the strong division of the rich and the poor. They had different spaces in the city to live in, and the amenities and facilities were quite different. Multistoried apartments, huge stores and shopping malls, parks and boulevards have changed the landscape of most modern cities, but these co-exist with pollution, bad sewage, slums, one room dwellings shared by two or three families and even homelessness. This continues to be the face of modern cities even today, anywhere in the world. Unemployment has become a dreaded reality.

27.5 FAMILY

Significant changes came about in both nuclear and joint families with the penetration of capitalist industrialization. Prior to this economic revolution, the household was characterized by the inseparability of family functions and labour, though different tasks may be performed unequally by men and women.

With capitalist industrialisation the family no longer remained the unit of production, though it continued to be one unit in terms of consumption. The growth of manufactures and factories meant wage labour; each person in the family earned separately. With bourgeois values predominating, a man's wage began to be considered the "family wage" i.e, a whole family was meant to survive on it, and women's work ideally was home and nurturing of children. This was, however, a middle class value that better off working class families could aspire to, but was hardly the norm for most working class people.

Women of the working class were as much wage workers as men were. In fact many industries preferred women or children as employees because they could get away with paying them less. In practice the concept of equal pay for equal work did not apply to women.

In Practices

In the modern world women usually bear the double burden of earning a wage and primarily doing the domestic work as well. It is a situation all of you must be familiar with.

INTEXT QUESTION 27.2

1. Which are the two new classes which emerged with capitalist industrialization?

2. Who are the people included in the middle class?

3. In what way did the emergence of big factories affect workers?

4. What impact did capitalist industrialization have on employment of women?

27.6 WOMEN'S EQUALITY AND FEMINISM

The expansion of economy in the twentieth century, along with literacy, opened new avenues for women, both of the working class and the middle class. Apart from domes-

tic service women now worked in shops and offices, and as nurses and school teachers: these came to be seen as primarily feminine jobs. The two world wars opened new possibilities for women as they manned many jobs left vacant by men mobilized for war. All this brought a change in the social position and expectations of women.

Middle class women demanded the vote, and the suffragette movements became an important aspect of their assertions for equality. The real fillip for women's emancipation in the western world came from the rise of labour and socialist movements, which spoke for all oppressed, and called for the transformation of the whole society along lines that would ensure equality for all, including women. Women saw this as more realistic. Women formed a good percentage of union members and also of socialist organizations, although they were not so visible in leadership roles. It was not easy for women to assert equality even in these organizations, and demands for equal pay came only when women or enlightened socialist leaderships stressed on it.

Roza Luxemburg and Beatrice Webb were celebrated socialist leaders, Colette and Selma Lagerlof were important writers, and women were already participating in tennis tournaments like Wimbledon, French and US Open in the early twentieth century. Women took up journalism and photography as professionals, and became doctors and engineers. Soviet Union had a large percentage of women in its mass organizations and in the central parliament, and in scientific establishments.

In Russia the working class movement had a significant component of women, and peasant women were part of the general revolutionary movement. In Russia and in the anti-colonial movements they found a much more favourable environment for mass participation. In countries like India and China, questions of women's education, and opposition to backward social practices were part and parcel of the national liberation struggles, and both men and women expressed them very boldly, with the result that in India and China women won their vote as free citizens along with men. The same was true for women in Russia after the Russian revolution of 1917.

By 1990 women were or had been heads of government in sixteen states. Their numbers in the workforce grew dramatically in the Asian, African and Latin American countries. Mauritius is a significant example. In China and in Eastern Europe there has been almost 100% employment of women.

All this is not to say that women's battle for equality is over; it is not so anywhere in the world. The neo-liberal economic policies from the 1990s have led to increase in unemployment. Women have borne the brunt of it all over the world, including in the former socialist countries. In the Third World countries, women have been pushed into the unorganized sector, with least protection of worker rights and no guarantee of minimum wage. Domestic service is still a major source of employment for women.

In India female infanticide and female foeticide have increased in the last decade of the 20th century. Dowry deaths in India, and domestic violence in general have also been on the increase all over the world.

27.7 CHANGES IN WORK PATTERNS

As and when the factory system developed, work patterns changed. In Europe this was in the 19th century, but in much of the rest of the world only in the 20th century. The workplace of the worker became the factory; he/she had to follow set hours of work; women and children also went out to work and had to follow the rhythm of the factory; there was an elaborate system of factory discipline, rules and regulations;

and now it was not the worker, but the machine which decided the form and pace of work. Introduction of new technology sometimes rendered one set of workers redundant and therefore caused distress and unemployment; at others times they had to learn new skills in order to adapt themselves to new machinery.

In the latter part of the century, another set of changes have taken place in work patterns. Some of the big firms in the western countries have found that with computers it is possible to work from home and cheaper for them because they need not spend on office maintenance. These changes were presented as benefiting employees, but in fact have meant that employees never fully get off the job; they cannot claim "leave" and other benefits that employees can get because they do not work in an office; and no opportunity to form trade unions or share grievances with other employees.

New types of software allow employers to more closely monitor the work and work time of the employee through the computer networks. You would have read in the newspapers, about the working conditions of the people who work in BPOs and call centres that are mushrooming in our country today.

Another set of changes has come from what is called out-sourcing. Big trans-national companies have found it easier to shift some of their functions to Third World countries, where wages are low, and where they can bully governments to ensure that those enterprises remain "trouble free" and enjoy tax benefits. This has meant unemployment for workers in the western countries, and some jobs for people in Third World countries, but on extremely unfavourable terms.

Big multinational companies have also brought back the era of sweat shops, where they contract jobs to small enterprises, which means production often takes place at home. Here the pay scales are lowest and the workers most exploited. This section of workers has increased in third world countries, with mostly women having to perform these jobs.

INTEXT QUESTION 27.3

1. What were the new jobs that women took up in the 20th century?

2. How have neo-liberal economic policies of the 1990s affected women?

3. How did the factory system change work patterns?

4. Explain the changes brought about by "out – sourcing'?

27.8 SOCIAL AND POLITICAL ORGANISATIONS

The range of social and political organizations has expanded phenomenally in the twentieth century. Apart from political parties and trade unions among various sections of employees, and women's and students and writers organizations, we now

have all kinds of viewpoints and aspirations reflected organizationally: on education, public health, minority rights, human rights, peace movements, culture, gay rights, environment and conservation, credit and self-help groups. Almost no area of life remains unrepresented. Many of these organizations have demands and aspirations that present a critique of how their societies are organized, and many of them are supportive of the way things are.

27.9 CAPITALISM, SOCIALISM AND INEQUALITY

The technological and scientific achievements of the 20th century made possible great progress and benefits for mankind Possibilities are there for sustaining the entire world population and for improving the standards of life for all people. Yet globalization and economies of scale have only widened the gaps between the haves and the have-nots.

Socialist societies, with all their drawbacks, had been able to create more equal societies, without the huge gaps that we see between the rich and the poor in capitalist countries.

After the collapse of socialism in the Soviet Union and Eastern Europe the capitalist states everywhere have unleashed massive cuts in welfare. The consequences have been disastrous for the majority of the people of this world.

WHAT YOU HAVE LEARNT

In this lesson you would have learnt how the social processes that began in the 19th century were deepened and accelerated during the 20th century. Among these were the demographic changes, the growth of urbanization and changes in city life. The spread of capitalist industrialization led to the emergence of modern class society all over the world and changes in family and work patterns. It also gave rise to popular movements and growth of social and political organizations representing different sections of society.

Capitalist industrialization creates expansion during the 20th century which made possible great progress but also led to increasing inequalities in the world.

TERMINAL QUESTIONS

1. Give the main reasons for population growth in Western Europe and North America.
2. What do we mean by modern class society?
3. Describe the impact of agrarian crises in the third world countries.
4. How do cities reflect the different lives of the rich and the poor?
5. How did the labour and socialist movements affected women?
6. Describe the changes in work patterns brought about by computers.
7. Give some examples of how science and technological advances have improved human life.
8. Is the gap between the rich and the poor increasing/decreasing today? Discuss it thoroughly.

ANSWERS TO INTEXT QUESTION

27.1

1. Huge numbers killed, delayed marriages, disruption of family lives.
2. Nazi policies resulted in forced migrations of Jews, minorities and political prisoners from Germany, post war reconstruction led to migration into Germany of Turkish workers.
3. Shift of population from countryside to towns because of industrialization and greater economic opportunities in towns.
4. Kolkata, Delhi, Mumbai, Cairo, Shanghai, Nairobi, Seoul, Bangkok etc.

27.2

1. Bourgeoisie (middle class), working class.
2. Industrialists, bankers, lawyers, teachers and other professionals in service sector.
3. Employment of some increased, others faced unemployment, wage labour in factory, composition of workers changed.
4. Employment outside home, unequal pay, factory discipline.

27.3

1. Factory work, teachers, offices and shops.
2. Increase in unemployment, pushed into unorganized sector and domestic work.
3. Place, pattern, hours of work, discipline norms.
4. Big trans-national companies shift some of their functions to third world countries, where wages are low, and where they can bully governments to ensure that those enterprises remain "trouble free" and enjoy tax benefits.

HINTS TO TERMINAL QUESTIONS

1. See 27.1 para 2.
2. See 27.3 para 1.
3. See27.3 para 5.
4. See 27.4.
5. See 27.6 para 2.
6. See 27.7 paras 2 and 3.
7. Think about the answer.
8. Write what you think.

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28

CULTURAL CHANGE IN THE TWENTIETH CENTURY

The twentieth century is often remembered through its landmark events such as the Bolshevik Revolution, the World Wars, Fascism and the liberation of Asian and African nations from colonial rule.

Fig. 28.1.1 Bolshevik Revolution stoming of Fort

Fig. 28.1.2 African Liberation

Fig. 28.1.3 Attack on Pearl Harbour world War II

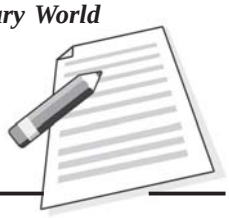
Fig. 28.1.4 Fascism in Italy

Fig. 28.1.5 Ethiopia Liberation Movement

Fig. 28.1.6 Trench in World War I

All these developments were undoubtedly crucial and left their deep imprint on the contemporary world. However, it is important to note that society is transformed not just by dramatic occurrences but also many **slow and long term changes** in economy and culture and demography. The twentieth century was also a period of numerous such changes some of which were imperceptible to people living through them but which, in the long run, played a major role in giving to the world its present form.

In the previous chapter you learnt about a number of such developments including demographic explosion, rapid urbanization and the phenomenal growth of the middle and the working classes over the past century.



Akin to such changes in the social structure or relations between major social groups in different countries, **cultural transformation** i.e. changes in people's values, attitudes, artistic tastes etc. also came during the same period through a slow and long term transformation. In the following chapter we shall try to closely examine some of these cultural changes and also assess whether they are leading to the evolution of a widely shared global culture today or to more tensions and frictions between cultures.

OBJECTIVES

After studying this lesson, you will be able to:

- explain the various meanings of the term culture;
- highlight the peculiar features and problems of interpreting culture;
- enumerate the major changes which came about in science, art, religion, education, media, recreation and attitudes and values during the twentieth century and
- assess the balance between 'globalization' or creation of an integrated world economy and culture and continuing resistance to western dominance today.

28.1 CULTURE DEFINED

But before we begin our journey into cultural changes of the twentieth century, it would be useful to carefully examine the various **meanings given to the term culture** in different disciplines.

Indeed, culture is one of the most complex terms in social sciences. Not only because it refers to a wide range of attributes such as customs, habits and values etc. which are difficult to measure or quantify but also because the term has been used in a variety of ways by different scholars.

For example, in official announcements and news bulletins, the term culture is frequently used to refer to **artistic creations** and intellectual achievements primarily. Thus Indian culture is showcased through our classical and folk music, dance forms, literature etc. with this usage of the term.

In a sharp departure from this notion, anthropologists use the term culture to refer to **the whole way of life** of a community including its cuisine, dress, work and leisure routines as well as popular customs, festivals etc. In this usage the focus is not so much on the exclusive or classical achievements of great artists and thinkers but on everyday practices which have been traditionally shared or accepted in a community. Thus in the study of Indian culture the focus on our popular festivals, religious traditions and also the caste system would be important according to this definition.

In yet another interpretation of the term culture, it is the **implicit values, beliefs and attitudes** widely shared or understood in a community that are recognized as the core of any culture. Thus Indian culture is supposed to have traditionally valued family bonds and respect for elders much more than the western world where children mostly leave their parents after marriage and the marital bond has also become extremely fragile.

In contrast to this concern with mentalities or ideals and belief patterns, archaeologists prefer to focus on **material culture** or commonly used artifacts such as pottery, jewelry, buildings etc. of ancient communities whose remains they try to locate through excavations.

If you were to carefully review the preceding definitions you would note that culture can be studied with **two different criteria** in mind: of artistic and intellectual refinement on one hand and of historically shared or popular traditions on the other. The latter can also be identified at different levels: in material objects, practices or in values and attitudes.

Following these multiple facets of culture, we shall now briefly go through some outstanding developments in related fields such as the sciences, arts, entertainment, values, religion and education which were witnessed in the twentieth century.

INTEXT QUESTIONS 28.1

1. Give two example each of revolutionary and slow modes of change witnessed in the twentieth century.

   _____

2. Compare and contrast various interpretations of the term culture. Can you locate some common features in these interpretations?

   _____

3. Why is culture such a difficult term in social sciences?

   _____

28.2 SCIENCE AND TECHNOLOGY

Perhaps the most remarkable achievement of the twentieth century was the phenomenal growth of science and technology which affected and transformed every aspect of life from entertainment and education to transport and communication at a very rapid pace during the period. Cars and aeroplanes, radio and transistors, movies and television, calculators and computers, satellites and mobile phones and lasers and organ transplants are only some of the new products and services made available by modern technology during the preceding century.

Behind this spate of technological innovations lay very intricate developments in various scientific realms such as sub atomic physics, genetic and molecular biology and space research. Some of the famous scientists who made major discoveries in these fields were **Marie Curie, Albert Einstein, Fyneman** and **Homi J. Bhabha**.

Fig. 28.2.1 Marie Curry, Discovery of Radioactivity

Fig. 28.2.2 Richard P Fyneman

Fig. 28.2.3 Albert Einstin, Nuclear Scientist

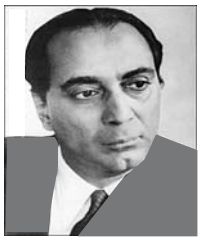


Fig. 28.2.4 Homi J. Bhabha`, Nuclear Scientist

But by and large recent scientific advancements have not been a product of individual genius so much as of large teams of scientists drawn from various countries of the world and concentrated in heavily funded research centers in advanced countries, specially the USA.

It is also important to note that while contemporary science and technology have offered numerous benefits to people, at the same time, the apprehension and fear of science amongst people has also grown simultaneously. Partly this is due to the incomprehensibility of latest advances in modern science even to educated laymen. What makes modern science perhaps even more awesome is its power to manufacture evermore destructive weapons and to threaten the delicate ecological balance on the earth.

Obviously, social accountability and responsibility of scientists and governments promoting and guiding scientific research is high in the present epoch.

The Arts and Literature

Besides science, the twentieth century has also been a time of considerable growth of art forms such as painting, music and literature and of the emergence of some totally novel artistic media such as cinema and recorded music.

Some of the major art movements which shaped new creative work in this period across countries were modernism, socialist realism and postmodernism. In fact modernism evolved as 'avant garde' or leading art trend in Europe in the last quarter of nineteenth century and became a worldwide influence in the twentieth century.

Although modernism had diverse streams such as symbolism, impressionism and surrealism, one major tendency common to them all has been the urge to uncover the deeper world of subconscious feelings and thoughts instead of portraying the apparent world of objects and persons as they appear. Further, to give expression to this modernist concern with subjective and subconscious elements, conventional modes of artistic expression had also to be transcended and new and bold experiments tried repeatedly which often look extremely abstract and incomprehensible to an untrained viewer.

Some of the great modernists who evolved their own styles in this vein were the Spanish painter Pablo Picasso famous for introducing 'cubism' or multi dimensional view of figures in paintings and the famous Irish writer James Joyce who introduced the technique of 'the stream of consciousness' in his work called Ulysses.

Fig. 28.3 Picasso

Ironically, while most modernists were extremely bold and experimental in evolving new modes of artistic expression, in their social and political outlook, many of them remained apathetic to political challenges of their time and deeply pessimistic about modern civilization or even the human condition as a whole.

In the same period, however, another branch of artists expressed a more forward looking and hopeful vision of social transformation in their works through the genre of socialist realism. Playwrights like Bertold Brecht in Germany and George Bernard Shaw of Britain and novelists like Maxim Gorki and poets like Alexander Blok in Russia can be counted as the leading lights of this trend. These poets and writers were inspired by the ideals of an egalitarian transformation of society.

The Bolshevik Revolution and the creation of the Soviet Union inspired many and socialist realism as an art trend continued to inspire considerable creative work in many non communist countries caught in the fierce trap of colonial, feudal and capitalist exploitation simultaneously. In India, for example, the Progressive Writers' Association was formed by master poets like Majaz and Josh in 1940s with explicit left sympathies, and other masters such as Premchand reflected deep social concerns in their realist accounts of rural life of their times. Similarly, in China, great realist writing with socialist leanings was penned by a genius like Lu Hsun while in Latin America the anti US resistance inspired the poetry of Pablo Neruda.

In fact, the flowering of art and literature in Asian, African and Latin American countries in the nineteenth and twentieth centuries is one of the most significant developments of recent times. Artists in such countries gave expression to the nationalist aspirations on one hand and also dealt with the problem of feudal and emerging capitalist exploitation within their societies, as also the peculiar challenge of synthesizing their traditions with a rapid surge of modernization on the other. From the creative genius of Rabindranath Tagore a hundred years ago to the post colonial musings of Gabriel Garcia Marquez in Latin America and Chinua Acebe of Africa, this engagement has produced some of the finest literature of recent times.

Philosophy and the Human Sciences

In terms of students, faculty positions in universities and publications, the Human Sciences (Social Sciences and Psychology) have seen a phenomenal expansion in the twentieth century and specially after the Second World War in most countries of the world.

However, along with expansion and the growing race for publications and promotions amongst social scientists has come a growing tendency for specialization and jargon which characterizes lots of academic writing today.

In fact, the birth of specialized disciplines from a comprehensive and unspecialized approach to social and philosophical enquiry can be traced back to early nineteenth century in Europe when economics, political science, sociology, anthropology and psychology gradually emerged as distinct disciplines with their own specific methods and delimited concerns.

Meanwhile, philosophy under the influence of thinkers like A.J. Ayer and Wittgenstein itself shifted focus increasingly from probing broader questions about ethics and politics to a narrower and rigorous concern with clarifying the nature of language and symbols through which issues are posed.

Great Thinkers

Fig. 28.4.1 E. P. Thompson

Fig. 28.4.2 Amartya Sen

This does not imply that broader questions about causation, human nature and change are not being posed today. Great thinkers like Bertrand Russell, Noam Chomsky and Louis Althusser continued to write on a broad range of concerns.

INTEXT QUESTIONS 28.2.1

1. Name four outstanding scientists of the twentieth century along with the discoveries.

2. Name the major art movements which influenced artists and writers across nations in the twentieth century.

3. Name a few thinkers who continued to write innovatively on ethical and political issues at a time when excessive specialization and jargon came to dominate the majority of scholarly writing in the preceding century.

28.3 CULTURAL INSTITUTIONS AND SYMBOLS

While changing concerns and achievements of scientists, philosophers and artists are important aspects of cultural history, changes in cultural institutions such as religions, folklore, language, education systems and the mass media are also extremely significant to note in any study of cultural change. Anthropologists refer to these as cultural institutions or symbol systems which represent coherent patterns of values and worldview to the participants. Such cultural symbols are of historical significance not only because they address basic human needs for information, entertainment and faith or 'meaning' in life but also because they have a major role in shaping popular values, beliefs, emotions and behavior patterns commonly observed in different social groups.

But it is important to note here that in most societies, the regulation and control of cultural institutions such as education and the mass media is mostly in the hands of the dominant elites who control property as well as centres of power. You are familiar with the Brahmanical influence on Hindu beliefs regarding caste system, sati etc. which enabled the upper castes especially in ancient India to monopolise the fruits of labor performed by the Sudras. Similarly, in modern times, the capitalist class exercises vast influence on the mass media and seeks to mould popular beliefs and attitudes in such a way as to facilitate its dominance over the exploited masses with or without the use of force.

Within this general model of the operation of cultural institutions, numerous variations can be seen in their characteristics or 'meaning'. The past century was indeed a time of rapid transformation when fundamental changes occurred not only in the message and content of education, religion and folklore etc. but also in the balance between these major cultural institutions across countries.

LANGUAGES

One of the principal ingredients of any culture is its language. The twentieth century witnessed a dramatic transformation of the linguistic map of the world as local dialects spoken by the masses as well as classical languages like Sanskrit and Latin, which had been the privileged media of learning amongst scholars for centuries, gave way to select national languages adopted by regions to express their emerging national identities.

It has been estimated that nearly 6500 languages are still spoken in the world today. Nearly half of these are spoken by tiny communities and are in the process of becoming extinct already. Ten major languages are mother tongues of more than half of world's population already. (Source: Foundation for Endangered Languages website)

Another interesting feature of the changing language pattern of the globe in recent times has been the growth of bilinguism or familiarity with at least two languages amongst a growing number of educated people across the globe. The English language has particularly emerged as the second adopted language with the growth of globalization and the emergence of the internet. While the Chinese remain the biggest linguistic group in the world still, the number of people knowing English (about 10% of global population) is second and the number knowing English as second language is the highest.

Another major development amongst languages in the twentieth century under the impact of growing education and mass media has been the growing mixture between them. While English itself has adopted a number of new words from other languages including French and Hindi, the evolution of Hinglish or the spoken mixture of Hindi, Urdu and English amongst educated Indians is also noteworthy in this context.

FOLK TRADITIONS

The twentieth century also saw a major transformation in the position of folklore in popular culture across societies. Dozens of traditional arts and modes of entertainment such as puppet shows, story telling, mythological drama, folk dances etc have quietly but surely got marginalized within the past century over most of the developing world. Age old songs, tales and fables which had been used by communities to both transmit ideas and values to succeeding generations rapidly lost ground to professionally produced entertainment and news programs broadcast through the modern mass media.

Yet some effort is being made by states as well as civic agencies, as in India, to preserve them through financial and institutional support now.

MASS MEDIA

On the other hand radio, cinema, gramophone records, television, cassettes and CDs and computers and mobile phones arrived in quick succession and revolutionized the way we receive information, entertain ourselves, relate to each other or even think and respond to social and political issues.

Though some of the new media like cinema and television have been used for producing highly artistic and educational programs also by great artists of the century such as Charlie Chaplin, Satyajit Ray and Steven Spielberg yet, the logic of advertising and the competition for a mass audience which is the driving force behind these media has encouraged more and more sensationalism, sex and violence in their programs.

The attention commanded by these new channels of mass communication and entertainment has been historic. Thus it was found during a survey that in the USA a majority of families already had two TV sets in 1980 and that an average child there spent twice as much time before television as in study or sports.

RELIGION

Besides traditional art forms and folklore, another major cultural institution whose role in most societies has got delimited over the past century is religion. In both the developed and the developing world, predominantly secular outlooks and loyalties such as humanism, nationalism and democracy have inspired vast movements and commitment amongst people over the past century. This is not to say that nationalists (who profess a strong loyalty to a nation state) or the humanists (who value human life more than the after life) can't be religious at the same time. Indeed, in almost all the countries, most people (specially women) continue to count themselves amongst believers to this day. In a 1981 survey of religious beliefs in the USA, for example, only about 10% of people described themselves as atheists. Moreover, pilgrimages and the production of devotional literature and songs etc has actually grown phenomenally over the past century.

Yet, the shrinking influence of religion in everyday life is also evident in the fact that religion does not permeate daily practices ranging from greetings, meals, celebrations, public ceremonies etc specially in the cities in the manner it did only a hundred years back. Secondly, religious values and outlook do not entirely encompass other major social institutions such as the state, arts etc. as they did earlier and a vast number of our practices today are actually carried on in a manner quite contradictory to common religious beliefs. Thus, only a century ago, most marriages even in the west were solemnized in the church and baptism for every new born was almost mandatory. By 1990, it was discovered in France that only 30% of couples got married in church. Divorce and abortion which were prohibited by the church have become not only legalized in most countries in the west but also increasingly accepted and destigmatised. Similar trends are visible in many Asian and African countries too.

EDUCATION

While religion has ceased to define, in recent times, the rules and ideals operative in a growing number of social realms, modern education based on secular and scientific knowledge has grown phenomenally over the same period. The requirements of modern educated citizens proficient in reading, writing and calculations and proud of their

national history and heritage was strongly felt not only for manning the modern posts in the state and industrial and service sectors of the economy but also for creating a homogeneous body of citizens intrinsically loyal to their nation states.

Most western countries had made school education compulsory and affordable or free in the nineteenth century itself. In the previous century, the newly liberated nations in Asia and Africa also made efforts in the same direction though with less success due to limited resources and the heavy burden of the colonial and alien pattern in their education systems. In our country, more than half of the population remained non literate as late as 1980 and only in the preceding two decades has the proportion of non literates come down to 25% approximately.

Meanwhile university education expanded rapidly from the middle of the twentieth century. Thus, in 1939, in advanced countries like Britain and France, less than 0.1% of the population were enrolled in colleges. By late 1990s, however, nearly 2% of the population in most of these nations could be receiving college education (a twenty fold increase). Indeed, between 1960 and 1980, higher education expanded phenomenally in the developing world too and similar proportion of students in these poorer countries got enrolled in universities soon even though their vocational and primary education still remained undeveloped. Further, due to a much smaller organized sector in their economies the problem of educated unemployed was also stupendous in these countries.

University students have been active in social and cultural protests. The large scale and simultaneous student protests which spread like wild fire from New York and San Fransisco to Paris and Prague in 1968 are still remembered for their radicalism since they sought to not only oppose repressive state policies and educational elitism within these countries, but also spawned robust internationalism and anti war anti imperialist sentiments by challenging US intervention in Vietnam. In the more recent decades, however, especially after the fall of the Soviet Union and the proliferation of escapist entertainment channels, student protests seem to be in a state of lull worldwide.

INTEXT QUESTIONS

1. What is meant by the term cultural institutions in the given text? Name some major institutions of culture.

2. In what ways did the linguistic pattern of the globe change in the twentieth century?

3. Name the various new channels of mass communication which revolutionized the ways in which we receive news, information, entertainment and talk today.

28.4 GLOBALIZATION

The rise of modern education, mass media and secular political ideologies have contributed to another significant development of the twentieth century, namely,

globalization. The process of globalization may be defined as the emergence of a more and more integrated world with growing networks of multi-national trade, manufacturing and finance as well as political and welfare agencies such as the United Nations and professional bodies such as the World Social Forum uniting an overwhelming number of people in ties of interdependence though on unequal terms favoring the rich.

The growth of multi national corporations, the availability of goods and services from across the globe in city malls and over the internet, cheap and instant communication of ideas, news and information across the globe, the emergence of global trends and markets in fashion, food and entertainment are all indications of the extent of globalization apparent today.

Here it is important to understand that globalization did not suddenly emerge in the twentieth century. Global trading networks and flow of medical and technical knowledge can be traced back to earlier periods too. The process of colonization of non European countries by European powers from the beginning of the sixteenth century stepped up the unequal integration of the world in a phenomenal way. But the growth of powerful and far reaching transnational corporations and associations and global media networks are more specific to the preceding century only.

While these new channels enable global flows of goods, services and information and may be expected to bring greater choice and possibly prosperity to some regions, the reality is that not only have they suddenly disrupted age old cultural patterns and social customs but are also moulding the entire world in western habits and values generally, besides further sharpening inequalities between the rich and the poor across the globe.

Unfortunately, within this advance of western ideas and habits across the globe again, the migration of the great ideals of liberty, equality and democracy into the non western world have been much more difficult than the contagion of western individualism, materialism, break up of the joint family and community ties, loneliness, neurosis etc. On top of this, in many developing countries, the problems of rampant poverty, corruption, criminalization, lawlessness or dictatorships still complicate the situation ominously.

In this scenario, great responsibility falls on the shoulders of the young to make the right choices between enticing options and steer their countries through the whirlwind of cultural and social change expected to accelerate in the new century.

WHAT YOU HAVE LEARNT

While leaders, battles and revolutions have a major influence on the world at times, slow and imperceptible changes in demography, social classes and widely shared beliefs, values and attitudes also transform it cumulatively.

The twentieth century was a unique time of major changes of the latter type too. Thus science and technology grew on a phenomenal pace in this period while the arts, philosophy and literature experienced worldwide movements such as Modernism, Socialist Realism and Postmodernism, and universal cultural institutions such as language, religion, education and mass media saw mammoth quantitative and qualitative changes in their working.

As a result of these all round and speedy transformations, the world is also becoming more and more globalised now. This involves increasing integration of most countries of the world not only in terms of production and consumption of goods and services but also through exchange of news, information, ideas and entertainment.

While these growing cultural changes offer new opportunities for learning and mobility to today's youth, they also pose challenges such as increasing global competition, rising egoism, consumerism and hedonism and resultant alienation from family, country and collective efforts for building a just, prosperous and free society.

TERMINAL QUESTIONS

1. Unprecedented growth of science and technology in the twentieth century has not been an unmixed boon. Comment
2. Despite the fact that most people in the world still describe themselves as religious, the role of religion in public life has declined in recent times. Explain.
3. Describe the role of education and students in cultural transformation during the twentieth century.
4. Describe the relationship between globalization and westernization and also reflect on the challenges as well opportunities they bring to cultures of countries such as India.

ANSWERS TO INTEXT QUESTIONS

28.1

1. Examples of Revolutionary Changes of the twentieth century include the birth of the Soviet Union in 1917 and the independence of colonized nations of Asia and Africa, led by India from 1947. Illustrations of slow but major cultural changes of the same period include the spread of literacy and ideas through expansion of educational institutions as well as mass media and the increasing globalization of entertainment, news and knowledge production.
2. The term culture has been used in two different ways by social scientists: to refer to creative work in the arts, literature, philosophy etc and to denote common values, beliefs and behavior patterns of a community deriving from its shared history, physical environment and traditions of language, folklore etc. While the former notion of culture is often exclusive to highly talented minds the latter pertains to social groups as a whole. Both, however, speak of mental phenomena mainly.
3. The term culture is as difficult as it is important in social sciences because its usage varies across thinkers and also because it refers to phenomena which are neither concrete nor measurable.

28.2

1. Among the outstanding scientists of the twentieth century were: Marie Curie (who laid down her life while working on the process of radiation); Albert Einstein

(credited with the development of the theory of relativity); Fyneman (responsible for the development of the wave theory of sub atomic particles) and Charles Babbage (who did pioneering work in the creation of computers).

2. Modernism, Socialist realism, Postmodernism.
3. Bertrand Russell, Noam Chomsky, E.P. Thompson, Amartya Sen.

28.3

1. Cultural institutions here refer to symbol systems which are designed to shape attitudes, beliefs and values in a community. Some of the major cultural institutions found in all societies are religion, education, language, folklore and customs and the means of mass communication.
2. The twentieth century saw the further consolidation of national languages or major regional languages over local dialects and classical tongues in Asian and several African countries too. At the same time, English has emerged as a major link language of a globalising world.
3. Telephones, radio, cinema, television, tape recorders, compact discs, computers, communication satellites and mobile phones.

HINTS TO TERMINAL QUESTIONS

1. Refer 28.2
2. Refer 28.3
3. Refer 28.3.6
4. Refer 28.4

Project Work

Cultural change is often slow and imperceptible. But the twentieth century has witnessed a relatively rapid transformation of culture too. Ask your elders and try to cite some examples to illustrate cultural transformation witnessed within their lifetime.

Cite some elements of unity underlying the diversity in Indian culture in the realm of values, arts, institutions and customs today.

GLOSSARY

Culture : Shared values, beliefs and customs of a community on one hand and creative works in the arts, literature, philosophy or science on the other.

Globalisation : The growing integration of the world through increasing cross country networks of communication, entertainment, business and politics.

Jargon : Excessive use of technical and unfamiliar terms instead of everyday words in a display of scholarship.

Bilingualism : Ability to use and comprehend two languages with equal competence.

Modernism : A major twentieth century aesthetic trend which sought to express inner pains and problems of modern society.

Secularisation : The declining role of religion in public life without necessarily involving the rise of atheism.

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29

TOWARDS THE FORMATION OF THE STATE

The state is a term we often take for granted. What exactly do we mean by it? Usually, we associate the state with certain forms of government. These could be monarchies or republics, or in some instances, oligarchis. i.e. the rule of few. These distinctions rest on the way power, i.e. the ability to influence and control the lies of people, is either concentrated in the hands of a few or shared amongst many.

Those who control states, whom we identify as rulers, regulate political relations, and function through a variety of institutions. These include administrative services, used for a range of functions such as revenue collection, the army, and judiciary. Rulers also try to convince people that the form of government that they head is ideal. In other words, they try to legitimize the existence of the state.

States have developed over a long period of time, and in different ways. In this lesson we will explore some of the earliest trends in the subcontinent.

OBJECTIVES

After studying this lesson you will be able to:

- distinguish between chiefdoms and kingdoms;
- explain the feature of early kingdoms and
- understand how some of these early kingdoms became powerful states.

29.1 THE BACKGROUND

In earlier lessons you may have studied about the Harappan civilization. This was a very well-developed civilization, with large cities, where people produced a wide variety of things. Some scholars have suggested that there must have been a state organization in the Harappan civilization. This is very likely, but we do not have the evidence to figure out what kind of state this was, and we do not have details about administrative institutions.

(i) Chiefdoms in Early Vedic Literature

You have read about the Rigveda in earlier lessons (lesson 4). The Rigveda was probably composed between 1800-1000 BC. This is a collection of hymns addressed to various gods, in particular to Agni, Indra and Soma. Generally, the hymns were

Notes

composed by members of priestly families. They were usually chanted when sacrifices were performed, and were used to invite the gods to the rituals. Most of the hymns were composed in north – west India, in the region drained by the Indus and its tributaries.

The hymns also contain other information. They include lists of things for which people prayed. And they occasionally give us the names of chiefs or important men of those times.

Do the hymns provide us the information about the political processes? Well, the answer is a qualified yes. The hymns do not provide us with direct information about political events (expect in some rare instances). At the same time, the contents of the hymns can be analyzed to understand how political relations were organized.

(ii) Rajas with a difference

Generally, when we use the term raja we have an idea that this is a man who lives in a palace, has a large number of servants under his command, is extremely rich, is the head of a large army, and has a court. And we usually think of rajas passing down their power to their sons. Preferably the eldest son. Yet, the term raja did not always have this meaning.

In the Rigveda, the term raja is used as an adjective for a number of gods. It is also occasionally used to describe powerful men. These men did no control a vast army or a large administrative system. Their main source of power was probably derived from leadership in warfare. Let us see why battles were fought, and what happened after that.

29.1.4 Battles

You may remember that the Rigveda indicates that people at that time were primarily farmers. So we find that some battles were fought to acquire pasture land. Usually, the best pasture lands were along rivers. Battles were also fought for water for both people and animals, to capture cattle and land, especially for pasture, and for growing hardy crops that ripened quickly, such as barley. Besides, battles were fought to capture women.

Most men took part in these wars. There was no regular army, but there were assemblies where people met and discussed matters of war and peace. They also choose leaders, brave and skillful warriors. Sometimes, they performed special sacrifices and prayed to the gods for success in battle.

What happned if the raja led his people to victory? Lands that were won or water sources to which access was gained were probably held and used in common. Other things, such as cattle and women, were probably distributed amongst the raja's supporters. Some of these were given to priests, who performed sacrifices both to pray for the victory of the raja as well as to thank the gods for supporting their ruler when he was victorious.

Who did they fight with? The Rigveda contains the names of a number of tribes. These include the Purus, Yadus, Bharatas, Anus, and Druhus. Sometime these tribes united with one another, but they also fought with one another. Sometimes, these people, who called themselves Aryas, fought with others, whom they called Dasas or Dasyus.

We find two terms being used for the common people. One is the word jana, which is often used in Hindi and other languages even today. The other is the term vis. Usually,

the raja is referred to as the raja of a jana or a vis. In other words, the raja was not regarded as the raja of a kingdom or a fixed territory, but of a group of people.

As we have seen, these rajas are not quite like those we are familiar with. They have often been regarded as chiefs rather than kings, and the realm over which they exercised control has been defined as a chiefdom rather than as a kingdom.

- Chiefs are usually chosen by the people, either directly or indirectly, whereas kings are hereditary.
- Chiefs usually do not have any permanent administrative mechanism to support them: they depend on the support of kinsfolk and other followers. While kings may also depend on their relatives for support, they have additionally, an administrative system to depend on.
- Chiefs do not collect regular taxes: instead, they often depend on gifts that may be brought in by their followings. Kings may receive gifts, but their major source of revenue is usually derived from tax collection.
- Chiefs do not maintain standing armies: they depend on militia, i.e. people who are called upon to fight as and when necessary, and who are not paid regular salaries. Kings may continue to recruit people as militia, but usually also maintain standing armies.
- Generally, chiefs interact with peple in assemblies, where people can express their opinions on important matters. Kings also participate in assemblies, but these tend to be more formal occasions.

INTEXT QUESTIONS 29.1

1. The Rigveda was probably composed between _____ , _____ B.C.
2. The hymns do not provide us with direct information about _____ events.
3. Usually the best pastures lands are along _____ .
4. The people who called themselves as Aryas, fought with others, whom they called _____ or _____.

29.2 THE EARLIEST KINGDOMS: JANAPADAS

Between about 1000 BC and 500 BC, certain important developments took place in north India. We now find a growth in the number of settlements, often associated with the Painted Grey Ware culture about which you have learnt in lesson five. Amongst other things, settled agriculture became more important, there was a growth in population, and iron was increasingly used to make tools and weapons.

We also have a very elaborate set of texts, which we refer to as the later Vedic literature. These texts deal with rituals, explaining them, analyzing them, and describing how they were to be performed incidentally, they suggest that a new form of political organization that is often referred as the janapada was now becoming more important.

As is obvious, the term janapada was derived from the word jana, which, as we have seen, referred to people. In fact, janapada means where the jana places its feet and settles down. The land was now named after them. For example, the land where the Kurus settled down was known as Kuru janapada.

Another distinctive feature of the janapadas was that the population living in these territories was often classified according to varna, the four fold social classification about which you learnt in lesson four.

29.3 NEW WAYS OF BECOMING OF RAJA

The leader or chief of the janapada continued to be called a raja. But there were important wasys in which this raja was different from that of the jana. To start with, we have indications that in some cases at least, the position of the raja was now hereditary. In other words, sons inherited or could legitimately claim the kingdom of their fathers.

Secondly, we now find mention of elaborate rituals, of which the rajasuya and the asvamedha are the most well known. These were ling, sometimes lasting for more than a year. Only specially trained priests could perform them. The priests who composed and compiled Vedic literature now stated that whoever was capable of performing these elaborate rituals would be recognized as king.

Many people were expected to take part in such sacrifices. These included the raja. This was major occasion for declaring his power. His family, especially his wives and sons, had to help him in the sacrifices. His other supporters, including the chariot driver, family priest, (purohita), head of the army, messengers also joined in. The common people, the vis or vaishya, were expected to bring gifts for the raja, which provided much of the wealth needed to perform the sacrifice. Neighbouring rajas were often invited to watch the spectacle. And of course priests conducted the entire ritual.

Could shudras take part in the rituals? Sometimes they were given small roles in the rituals, but very often they were excluded from them. Even those who participated could only play their own parts. For example, the vaishya could not act as priest, nor could the raja's wife take his place.

What did these rituals entail? In the case of the asvamedha or the horse sacrifice, the sacrificial horse was let loose to wander for a year, accompanied by a group of armed men. All those who allowed the horse to pass through tacitly acknowledged the authority of the owner of the horse.

When the horse was brought back, it was sacrificed in an elaborate ritual. Large numbers of people, including other rulers, priests, and common people, were invited to participate in and/or witness the event. There was feasting and story–telling as well. In other words, this was an enormous, expensive ceremony.

Any aspiring ruler who wanted to perform such a ritual had to be both powerful and wealthy. The priests were rewarded with large sacrificial fees or daksina. These could include horses, cattle, gold and silver objects, chariots, cloths, and slave men and women, amongst other things. Thus, by performing the ritual successfully, the raja was able to make a public announcement, as well as a display of this power.

Many of these rituals included an abhiseka. This meant a sprinkling of the ruler with purified, holy water. Usually, the first sprinkling was done by the priest, though others, such as the vaisya and the ruler's relatives, could also participate in the process.

As you can see, there was now no question of popular assembly choosing a raja. A man could become a raja if he was born into a ruling family, or try to become one if he had adequate military and material resources.

29.4 THE BEGINNINGS OF AN ADMINISTRATIVE SYSTEM

One of the rituals frequently described in later Vedic text in the rajasuya. If you are familiar with the story of the Mahabharat, you may remember that the rajasuya was an important sacrifice that was performed by Udhisthira in order to claim the throne.

As part of the rajasuya, there is mention of a ritual known as he *ratninam havimsi*. This is a ritual in which the raja was expected to make offerings in the homes of important people, referred to as ratnins, (literally those who possessed jewels). These important people included the wives of the ruler, the leader of the army, the chief priest, the charioteer, and some other, including messengers and those who collected or received gifts on behalf of the ruler.

There is no mention of regular salaries being paid to these "officials." However, given their functions, we can suggest that some of them perhaps formed the nucleus from which later administrative system developed.

29.5 RESOURCES FOR THE RAJA

Although the raja who rules over the janapada was in many ways different from the raja as described in the Regveda, he shared certain features with him as well. We find that even during this period, the main ways in which the raja could acquire resources was through battle, and through gifts.

These gifts, often referred to as bali, could be demanded on rituals occasions. For examples, if the raja was performing an *asvamedha*, he could demand resources from his people. While the term "gift" suggests a voluntary offering. People could be persuaded and perhaps even forced to make gifts.

We find that the texts use certain new analogies to describe the relationship between the raja and his people. The raja is described as the cater, or the deer and the people as the food or the fodder. This does suggest that people were occasionally exploited even though regular taxes were not demanded.

At the same time, people may have made offering to the raja in order to win his support, and to ensure that he was both able and willing to protect them from other rulers.

Another similarity between the raja of the Rigveda and the raja of the later Vedic tradition was the dependence on a militia for armed support. Can you think about why the ruler may not have been able to maintain a standing army?

29.6 MAHAJANAPADAS

By about 500 BC, some janapadas became more powerful than the others and were now known as mahajanpadas. Buddhist and Jaina text provide us with lists of 16 mahajanapadas. The more important amongst these, as well as their capital cities, are shown on the map. (please see table no. 5.1 in Book 1 p 67 and map on 68)

For janapadas were particularly important. These were those of Kosala, Avanti, Vajji, and Magadha. Of these, ultimately Magadha became the most powerful janapada. The Mauryan empire, the first known empire in the history of the subcontinent, had its centre in Magadha.

The mahajanapadas differed from the janapadas in a ways. Let us look at some of these differences.

29.7 FORTIFIED CITIES

Almost all the mahajanpads had a capital city. Unlike the settlements in the janapadas many of these were fortified. This means that huge walls of wood, brick or stone were build around them.

We have some idea of the people who lived in these cities. These included the rulers and their supporters, and other such as craftsmen, merchants, traders, and small shop keepers. Some of the people who lived in such cities were wealthy men and women. Many of the cities that we know today developed during this period. These include cities like Mathura, Varanasi, Vaishali and Pataliputra. These cities were sustained by developments in agriculture, where, with the use of the iron tools, it now became possible to produce more food.

Forts were probably built because some of the people who lived in cities were afraid of attacks and needed protection. It is also likely that some rulers wanted to show how rich and powerful they were building really large, tall, impressive walls around their cities.

Building such huge walls required a great deal of planning. Thousands, if not lakh of bricks of stone had to be prepared. This in turn meant enormous labour, provided, possible, by thousands of men, women and children. And of course, money had to be found to pay for all of this.

29.8 NEW ARMIES

By about 330 BC, we have evidence to suggest that the armies in some of these mahajanpadas were organized differently. This was the time when Alexander, a ruler of Macadonia, to the north of Greece, decided to embark on an expedition to conquer the world. As may be expected, he did not conquer the world. However, he conquered part of Egypt, West Asia and came to the Indian subcontinent, reaching up to the banks of the Beas.

When he wanted to move further eastwards, his soldiers refused. They were scared as they had heard that the rulers of India had vast armies of foot soldiers, chariots and elephants.

These armies were very different from the ones mentioned earlier. Soldiers in the new army were paid regular salaries and maintained by the king throughout the year. We also find elephants being used on a large scale. If we remember that elephants are difficult to capture, tame and train, it becomes evident that now armies have become far more elaborate and well organized than before. And maintaining such large armies would have required far more resources than what was needed for the simple armies of the janapadas.

We learn from Buddhist texts that the rulers of Magadha build up on the best armies. They used elephants found in the forests within the state. They also used iron from the mines within their kingdom. This provided the army with strong weapons.

A well-equipped army, led by ambitious rulers, meant that the ruler of Magadha could soon overcome most other rulers, and expand control over neighbouring areas. In

some cases, the rulers tries to acquire control over routes of communication, both overland and along rivers. In other cases, they tried to acquire control over land, especially over fertile agricultural land, as this was an important means of acquiring more resources.

INTEXT QUESTIONS 29.2

Fill in the Blanks

1. Almost all the Mahajanapadas had a _____ city.
2. Building such huge walls required a great deal of _____.
3. These cities were sustained by development in agriculture, where with the use of iron tools it now became possible to _____ more _____.
4. Alexander conquered part of Egypt, West Asia, came to the Indian subcontinent, reaching up to the banks of the _____.

29.9 REGULAR TAXES

As the rulers of the mahajanapadas were building huge forts maintaining big armies, they needed a regular supply of money. So collecting taxes became very important.

- Taxes on crops were the most important. This was because most people were farmers. They often depended on the ruler for protection of their land and crops. Usually, the tax fixed at $1/6^{th}$ of what was produced on the land. This tax was known as bhaga.
- There were taxes on craft as well. These were usually in the form of labour. So, for example, a weaver or a smith had to work for a day every month for the government. Herders were also expected to pay taxes.
- There were also taxes on goods that were bought and sold, through trade.

And of course the king needed many officials to collect taxes and more money to pay their salaries.

Some taxes were collected in the form of goods, such as grain, and cattle, or things produced by craftsmen. Sometimes taxes were collected in cash. In fact, some of the earlier coins belong to this period.

29.10 MAGADHA AND ITS RULERS

Magadha became the most important mahajanapada in about two hundred years. This was partly because of the Magadhan army (see above).

Besides, Magadha was surrounded by rivers, included the Ganga and Son. This was important for transport, water supplies and fertile land.

Magadha had two very powerful rulers, Bimbisara and his son Ajatashatrum who use all possible means to overcome their rivals and conquer other janapadas. Sometimes, they entered into marriage alliances with neighbouring rulers. In other instances, they led armies into and actually conquered neighbouring states.

Mahapadma Nada was another important ruler or Magadha. He extended his control up to the northwest part of the subcontinent. It is likely that Alexander's soldiers had heard about his vast army.

We do not hear of the rulers of Magadha performing large-scale sacrifices. Can you think of any reasons why they would not have performed these elaborate rituals?

29.11 GANA SANGHAS

While many mahajanapada were ruled by individuals rajas, some were under a different form of government, and were known as gana sanghas. Here there were not one, but many rulers. Interestingly, sometimes even when thousands of men ruled together, each one was known as a raja.

These rajas performed rituals together. These rituals were not like the Vedic sacrifices. They also met in assemblies, and decided what had to be done and how, through discussion and debate. For examples, if they were attacked by enemy, they met in their assembly to discuss what should be done to meet the threat. And instead of standing armies, we find that the rajas all joined together, with their followers, to form an army as and when required.

All the land of the gana sanghas was owned by all the rajas together (jointly). They usually got slaves and labourers known as **dasa karmakaras** to cultivate the land. These men and women were given some food, clothing and shelter, but everything else they produced was taken by the rajas and there relatives.

Some of the most well known gana sanghas were those of the Mallas and the Vajjis. The Vajji gana sangha was regarding as a mahajanapada, with famous city of Vaishali as its capital. Both the Buddha and Mahavira belonged to gana sanghas. Some of the most vivid descriptions of life in the gana sanghas can be found in Buddhist books.

So, as you can see, not all mahajanapadas had an identical form of government.

INTEXT QUESTIONS 29.3

1. Which was the most powerful janapadas?

   _____

2. Which means of transports and communication were used to acquire control routes by the armies of Magadha?

   _____

3. How much tax of the agricultural produce was taken by the ruler?

   _____

4. Name any two powerful rulers of Magadha.

   _____

WHAT YOU HAVE LEARNT

The formation of the state can be traced to Early Vedic Period where the chiefdoms gradually gave way to formation of kingdom as a result of battle for pasture land.

The battles fought used a range from fight among tribes or a group of tribes fighting against other group tribes. The early kingdom called as Janapadas gradually gave way to Mahajanapads characterized by stone walled fojet, large number of servants, huge armies. There were different ways in which the raja or chief was different from the common people called janas.

Gradually the position of the raja became hereditary. He had a large army which required huge expenses to maintain it. These were met through taxes on crops, taxes on craft and goods.

An interesting concept was that of Gana Sanghas meaning rule of many rulers, each called a raja. These rajas performed rituals together. They met in assemblies and decided what had to be done? The land of the gana samaghas was owned by all the rajas jointly.

TERMINAL EXERCISES

1. What is Rigveda?
2. Why were the battles fought?
3. Distinguish between 'a chiefdon' and a 'kingdom'?
4. Name any four tribes as described in Rigveda?
5. Explain the new ways of becoming a raja?
6. Explain why collecting taxes was important?

ANSWER TO INTEXT QUESTIONS

29.1

1. 1800-1000 B.C.
2. Political.
3. Rivers.
4. Dasas of Dasuyu

29.2

1. Capital
2. Planning
3. Produce, food
4. Beas

29.3

1. Magadha
2. Overland and along rivers
3. 1/6
4. Bambishara, Ajatsharu and ahapadma Nanda (any two)

HINTS FOR TERMINAL EXERCISES

1. Refer 29.1.2
2. Refer 29.1.4
3. Refer 29.1.4 Rest five points.
4. Refer 29.1.4 para 4.
5. Refer 29.3.
6. Refer 29.5.

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29

CONTEMPORARY CULTURAL SITUATION

Suppose you woke up one morning to find yourself in estrange land, where people speak a language you do not understand, wear different clothes, eat food you are not used to. You would probably find it impossible to survive unless you learned their ways of behaviour. These ways of behaviour, along with many other things, go into the making of our culture.

As you will see, all of us are born into cultures. This may differ according to our region, religion and caste or class. As we grow, each one of us absorbs dozens of cultural practices almost automatically. Many of these practices have been handed down for generations, some of these for centuries, and some are even millennia old traditions. At the same time, cultural practices are subject to change. In this lesson, we will explore our relationship to culture.

OBJECTIVES

After studying this lesson, you will be able to:

- define culture;
- analyse how culture is shaped;
- explain cultural interaction and
- critically analyze phenomenon of globalisation.

29.1 WHAT DO WE MEAN BY CULTURE

Forms of Cultural Expression

When we hear or see a cultural programme either on radio or TV or on stage, this usually includes music, songs and dance. Each of these is a form of cultural expression. Each such form communicates a message. A sculpture of the Buddha in meditation for instance, may be meant to encourage feelings of peace and tranquility (Fig.29.1). A folk/story may teach and entertain, whereas a towering monument like the Qutab Minar may tell us with awe (Fig.29.2). In other words, culture can be used to transmit a variety of ideas. We will see more examples of this in Lesson No.31.

Fig 29.1 Buddha

Fig 29.2 Qutab Minar

We have a wide range of cultural forms in India. These include sculpture, architecture literature, painting and music to name a few. There is an immense variety within each of these. For example, if we think of songs, we can immediately think of so many types: folk songs, film songs, bhajans, qawwalis. etc. Each type is usually sung on a special occasion, and has a special purpose. At the same time, you may have noticed that some film songs are in fact bhajans or set to folk tunes. In what ways do you think that a bhajan in a film is different from that sung by devotees in a temple?

29.2 POPULAR OR FOLK CULTURE

Common people have developed rich cultural traditions which are often called popular, literally of the people. People have expressed themselves and communicated cultural values through song, dance and storytelling. All of these go into the making of folk culture.

Given their limited material resources, common people cannot build grand monuments, but they create and use countless smaller objects which are extremely beautiful. While some of these objects are used for routine activities, other are

Fig 29.3 Kailashnath Temple

reserved for special occasions. Unfortunately, most of the material used is perishable, such as cane, cloth, wood, leaves or earthenware. As such, these objects do not last very long. So we know much less about the cultures of common people from ancient times (Fig 29.3).

29.3 CLASSICAL CULTURE

Dance forms such as Bharat Natyam are often referred to as classical. This means that it is one of the finest forms of artistic expression. Similarly Kalidasa is regarded as an example of a classical Sanskrit poet, The temples built by the Cholas are regarded as examples of classical temple architecture, as is the Taj Mahal of Mughal architecture (Fig.29.4)

Fig 29.4 Taj Mahal

We can justly be proud of these achievements. However, we need to remember that at the time when Kalidasa wrote (c 4th century AD) most people in north and central India spoke various forms of Prakrit (from which many modern Indian languages have developed). While they would have followed the Prakrit portions of Kalidasas plays, they would not have been able to understand his Sanskrit Verses. Similarly, common people would have found it difficult to enter the exquisite monuments we have just mentioned. Entry may have been restricted on grounds of caste or religion.

As such, classical culture tends to be highly developed but exclusive. It is only since the last two centuries or so that many Sanskrit works have been translated into regional languages, and monuments have been thrown open to a wider public.

Folk and classical cultures have co-existed and interacted for centuries. They have borrowed and adapted ideas from each other.

How Anthropologists Define Culture

Anthropology literally means the study of human beings. Cultural and social anthropologists study present-day societies, including rituals, beliefs, social customs, work patterns etc. So, When anthropologists write about culture they include some or all of these aspects.

The Archaeologist And Culture

When often feel that we have something in common with those who eat and dress like us, whereas we tend to treat those who eat and dress differently as belonging to a different culture. This definition of culture is very similar to that used by the archaeologist. An archaeologist studies houses, tools, pots, statues, etc and tries to reconstruct how people lived in the past. Because all these objects can be seen and touched, and are more or less permanent they are regarded as part of our material culture. You will learn more about the production of some aspects of our material culture in next lesson (30).

While clothes and food are also part of our material culture, they decay very fast. As such, while archaeologists do often recover traces of food and clothes used in earlier times, these are generally fewer than those of things such as utensils, tools or weapons.

We can see then that culture can be defined in many ways:

(a) as forms of cultural expression (e.g. song, dance, music, painting, sculpture, architecture, etc.)

(b) in terms of the social group which produces or uses a cultural form (e.g. popular/folk, classical/elite)

(c) broader definitions in terms of aspects of social, religious and material life.

Have you noticed how these definitions overlap? Look at the picture of this house (Fig.29.5). In terms of its form we would classify it as an example of architecture (as opposed to sculpture or music). It is also, at the same time, an example of folk or popular culture, as it is a part of the material culture of those who build and live in it.

Fig 29.5 A House

Another example: a painting from Ajanta can be classified as a classical religious painting. In the next lesson you will learn about how cultural forms are produced.

INTEXT QUESTIONS 29.1

I. Match the following:

(a)	Dance	Sanskrit poetry
(b)	Taj Mahal	form of cultural expression
(c)	Kalidasa	Mughal architecture
(d)	anthropology	material culture
(e)	archaeologists	Social customs

II. State whether true or false:

1. Film songs never borrow folk tunes.
2. Story telling is a part of folk tunes?
3. Rituals are not a part of our culture.
4. Houses, clothes and food are part of our material culture.
5. Folk and classical cultures have not influenced each other.

29.4 HOW CULTURE IS SHAPED

Some of our most spectacular forms of cultural expression are connected with religion. In architecture, the stupa at Sanchi (Madhya Pradesh), the temples of south

Fig 29.6 Sanchi Stupa

India mentioned above, and those at Dilwara (Rajasthan), as well as the Jama Masjid, Delhi (illustrations) are outstanding examples of beautiful structures created for religious purposes.

Fig 29.7 Dilwara Temple

Religion has, through the ages, also inspired some of our best poetry and music. These include Vedic chants, the compositions of Buddhist monks and nuns, and perhaps most well-known, the compositions of Bhakti and Sufi saints.

Tamil Nadu has had a rich and continuous tradition of Vaishnava and Shaiva devotional literature, which includes the compositions of women like Andal. One of the earliest and best-known Kashmiri poets was Lai Ded, a woman saint of the fourteenth century.

Today, medieval saint-composers such as Mira Bai, Guru Nanak and Kabir are revered not only in their own regions but throughout India. Many saints belonged to low castes and used the language of common people. Their compositions, part of our popular culture, have been transmitted orally for centuries.

Our religious beliefs also influences our daily lives. Sometimes, marriage rituals, the food we eat, and the clothese we wear are governed by religious rules. But, more often, what we eat and wear, or our marriage customs, "vary according to regions rather than according to religion. To take a simple example. Hindu Muslim Christian and Sikh wornd in Punjab–generally wear salwar kameej, whereas Hindu, Muslim and Christian women in Tamil Nadu usually wear saris. So while our religious beliefs do shape our cultural practices, they are not the only influence.

Fig 29.8 Jama Masjid

29.5 OUR SOCIAL AND ECONOMIC SITUATION

Many of our cultural practices are influenced by our social and economic situation. For example, our social situation may influence what we wear. You may have noticed that many women are required to dress differently, depending on whether they are unmarried, or widowed.

Sometimes, our cultural practices may be influenced by both our social and our economic situation. This includes such things as our tastes and preferences in music-whether we like folk songs, film songs, classical music or western pop music. While we can learn Hindi film songs quickly from the radio, for example, learning classical music is far more difficult and expensive. It also takes much longer, and many of us might find it difficult to spare time for it.

The cultural objects we produce and use are also often limited by our economic resources. None of us would have been able to build the Taj Mahal even if we had wanted to. This was only possible for Shah Jahan, the ruler of a large and prosperous empire.

Shah Jahan began the construction of the Taj Mahal in 1632, in memory of his wife, Mumtaz Mahal. It took about twenty two years to build the monument, with as many as twenty thousand labourers working daily during the earlier/stages. The cost of construction was forty million rupees, an enormous sum in those days.

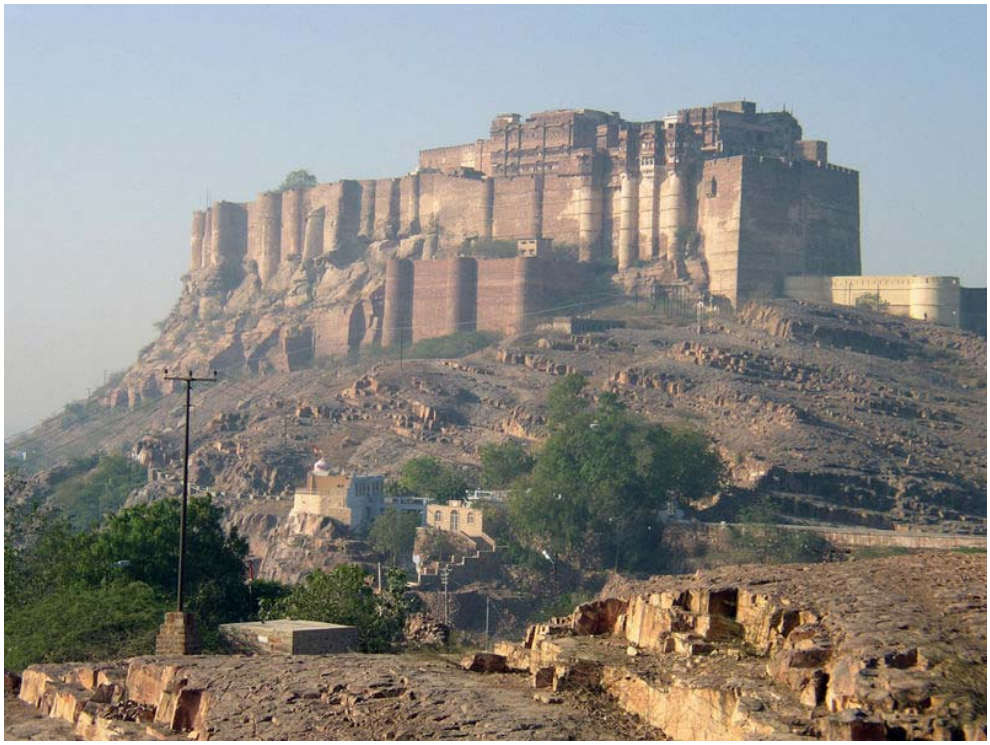

Fig 29.9 Jodhpur Fort

Fig 29.10 Jaipur Fort

In fact, most of the splendid forts, palaces, and religious monuments we see (illustration, Jodhpur/Jaipur) were built by rulers. Apart from serving as royal residences or places of worship, they were also meant to proclaim the power and glory of those when got them built. However, although material resources are important, they are not always decisive. Mira Bai left the wealth and splendour of the palace of Chittor to embrace a life of homelessness and freedom to pursue her spiritual goals. Today we remember her songs and *not* her husband.

INTEXT QUESIONS 29.2

1. Fill in the blanks:

1. The _____ at Sanchi is an example of religious architecutre.
2. Vedic chants are a form of _____ Music.
3. _____ was a famous woman saint of Tamil Nadu.
4. _____ is one of the best-known Kashmiri poets.
5. Bhakti and Sufi saints composed poems in the language of the _____.
6. These poems were transmitted _____.
7. The clothes we wear vary according to rather than _____.
8. Forts and palaces were built by _____.

29.6 CULTURAL INTERACTION

Our culture is often shaped through a process of interaction. This happens when people with different cultural traditions come into contact with one another. Such contact can take place through the expeditions and voyages of merchants or traders, or when conquerors invade a country. It also occurs when pilgrims or travellers visit distant lands, and when craftsmen and labouring women and men travel from place to place in search of employment.

Those involved in such interactions learn about the practice of different peoples, and carry their own ideas and customs to new lands. In the process, the cultural practices of all those who participate in such interaction tends to change.

Let us take the example of food. Did you know that vegetables like the potato and tomato were introduced to India about five hundred years ago by Portuguese traders and soliders who brought them from central America, and that tea has come from China? Other food items, such as rice and the dals we use, oilseeds like mustard and sesame, have been cultivated in India for over five thousand years.

If you look at what we eat today, you will notice that it is a mixture of foods which have been traditionally available, as well as more recent additions. At the same time, people in other parts of the world, such as the USA and Great Britain, have developed taste for Indian cuisine, especially curries and kababs. You will come across more examples of cultural interaction and its effects in the lessons which follow.

INTEXT QUESTIONS 29.3

State whether true or false:

1. Cultural interaction can take place when merchants visit new lands.
2. Invasions do not lead to cultural interaction.
3. Tea was grown in central America.
4. Mustard and sesame were brought to India by the Portuguese.
5. Curries are popular in Great Britain.

29.7 GLOBALISATION

The process whereby the entire world is being brought under a single economic and cultural network is often referred to as globalisation, (from the word globe)

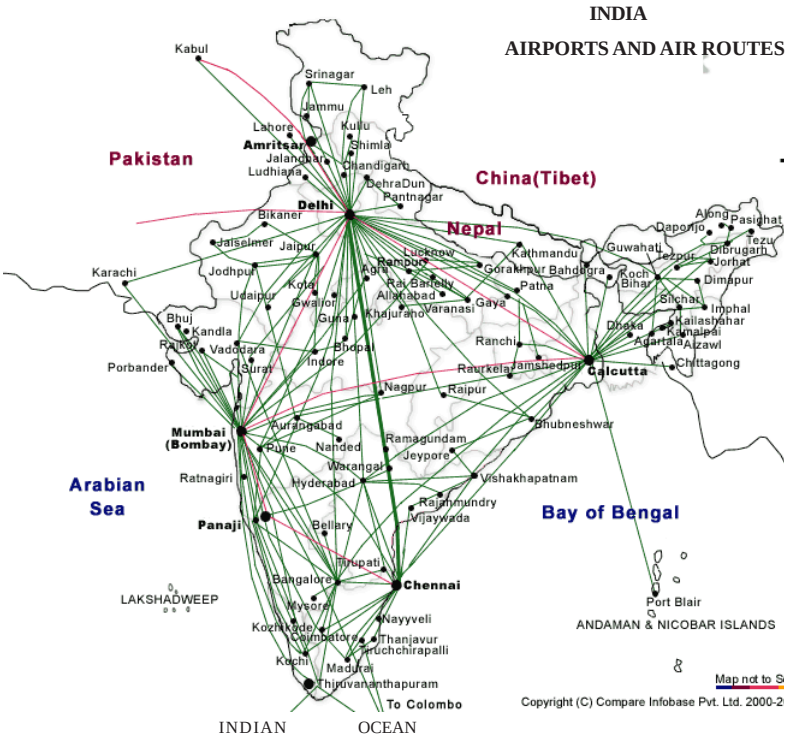

Fig 29.11 Airline network

29.8 WHAT IS A GLOBAL VILLAGE

You may have heard the expression global village. At first sight it may appear to be contradictory. How can something which is global or worldwide be a village at the same time?

The phrase global village was used for the first time by a scholar named Mc–Luhan. He felt that with the increased use of television, communication would change

dramatically This meant that people would be able to send messages across thousands of miles almost instantly. As a result, physical distance would no longer appear as a barrier, preventing or slowing down communication.

Over the last few decades, and especially in the last ten years, the vast TV networks which have emerged through the use of satellites and other powerful technological devices might make us believe that Mc-Luhan's prediction has come true. Sitting in India, we can watch Nelson Mandela taking over as president of South Africa, or a cricket match in Sharjah. But then we may ask are the differences amongst people only those of physical distance?

While most people who live together in a village are farmers, there are obvious differences amongst rich landlords, small farmers, tenant cultivatiors, craftsmen, and landless agricultural labourers. In other words, people can be close to one another in physical terms, but be separated by social and economic distance. As the landlord are more powerful they tend to dominate social, economic and cultural interaction in the village. So although communication may be direct, and face-to-face, it is at the same time influenced by the fact that those who participate in it are not equal in status.

This problem is aggravated even more in the global village. Here communication is dominated by people in cities. You may have noticed that on the average, city-dwellers are richer and more influential than those who live in villages. We can go a step further and distinguish between cities in developing countries like India, and those in developed countries like the USA. People living in the latter are generally richer than those living in Indian cities, and it is usually powerful people in these cities of the developed countries who produce and beam out TV programmes, which we then receive.

What happens in the global village is that although distances are overcome, communication becomes a one-day process. We can see and hear what is presented by the TV producers, but there is no genuine dialogue. So unlike face-to-face conversation in a small village, where we can discuss, interrupt, quarrel and make up, we simply receive the messages which flow to us from TV and often follow them. It is much more difficult to question or challenge what we are told.

29.9 ADVERTISING AND CONSUMERISM

Consider the programmes we listen to on radio, or watch on TV-news, films, talk shows. programmes on science, music, history, sports-the variety seems infinite. However, no matter what we might choose to watch, we also see dozens if not hundreds of advertisements. Why is this so? This is because advertisers or sponsors pay for the programmes we see. They are usually carefully to choose programmes which are popular, so that they can reach out to a wide audience. They can then advertise their products to millions of people.

What the advertisers hope is that while watching our favourite TV shows we will notice their products and be tempted to try out. In other words, they get an

opportunity to persuade us to buy their brands or products, no matter what soaps, creams, cars, household appliances the list is endless. This tendency to buy things beyond our immediate and basic requirements and occasionally beyond our means is known as consumerism.

Thus, while distances have indeed been bridged dramatically, the new technology is used to the advantage of big manufacturers including multinational companies. They create a large population of consumers who are persuaded to spend what they earn, or even borrow to buy various "objects of desire".

As it works at present, globalisation usually serves the interests of rich industrialists more than anything else. For globalisation to be truly beneficial it will have to develop into an interaction based on respect for cultural diversity and a sharing of the world's resources rather than their concentration in the hands of a few.

We also need to remember that the potential benefits of globalisation cannot be ignored. Even as we are persuaded to buy foreign products through TV programmes, we also learn about other cultures. We have to decide what is worth accepting and what can be rejected. Globalisation is something we now live with. We must understand that we can do so on our own terms.

INTEXT QUESTIONS 29.4

Fill in the blanks:

1. Globalisation is taking place in the spheres of the _____ and cultural communication.
2. The _____ phrase was coined by McLuhan.
3. Advertisers _____ TV programmers.
4. Global communications are dominated by the _____ countries.

WHAT YOU HAVE LEARNT

Culture is an integral part of human existence. There are many forms of cultural expression. Forms which are produced by or for common people are known as popular, whereas more exclusive forms are known as classical culture includes our social customs as well as objects such as clothes or food which we use in our daily lives. Our cultural practices are often influenced by our religious beliefs and our social and economic condition. They are also shaped through interaction amongst people. In the present-day situation, globalisation represents one specific form of interaction. This is a mixed blessing. It often leads to consumerism. This is encouraged by manufactures who advertise their products. At the same time, globalization is a beneficial force as it helps us communicate across great distances. And facilitates the exchange of all kinds of ideas and information.

TERMINAL QUESTIONS

1. Make a list of all the forms of cultural expression mentioned in the lesson. Tick the ones you have seen and heard yourself, and mention when and where you saw or heard the one you liked the most (e.g., you favourite painting, song, etc.)
2. Describe some of the ways in which our social and economic situation influences our cultural practices. Do you think that these are all important? Give reasons for your answer.
3. Think of a place you visited. Is it in your (a) district (b) state (c) country? Describe the ways in which the culture of the people of the place is similar to/ different from yours.
4. Describe the nature of communication in a global village. In what ways is it similar to or different from that in an ordinary village?
5. Cut and paste five advertisements from either a daily newspaper or a magazine. Describe the products being advertised, where they are manufactured, where they are available, and what is the price. Describe how the advertiser tries to persuade you to buy the product.

ANSWER TO INTEXT QUESTIONS

29.1

(a) form of cultural expression

(b) Mughal architecture

(c) sanskrit poetry

(d) social customs

(e) material culture

II

1. F
2. T
3. F
4. T
5. F

29.2

1. T
2. F
3. F
4. F
5. T

29.3

1. economy
2. global village
3. sponsor
4. developed

GLOSSARY

Anthropology	–	literally means the science of man. It includes a study of human beings in totality emphasizing both the physical and social aspects.
Archaeologist	–	is a scholar who analyses material remains of past societies and helps us understand them.
Classical	–	refers to anything which is considered to have per fect proportions. It is also used to describe what is usually thought to be excellent.
Consumerism	–	refers to the tendency to want more goods and services than are actually necessary, sometimes even if these cannot be afforded.
Material culture	–	includes things we use in our daily life. These are tangible, i.e. we can see and touch them, unlike ideas, which form part of our culture, but are intangible.
Popular	–	refers to something of the people, which is carried on by them. It also means something which is within the means of the people, as well as that which is approved or liked by the people.
Vedic Chants	–	The Vedas are four in number; Rig, Yajur, Sama and Atharva. These consist of mantras, many of which were meant to be chanted or sung during sac rifices and other rituals.

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30

EARLY STATES

In the history of ancient India we may come across many forms of society ranging from urban civilization of Indus Valley to the Classical Age of Gupta Dynasty. During this period we see a hierarchy of centralized and decentralized governments, some of which were highly organized in their political structure and government while others were merely weakened by internal problems and division of power.

OBJECTIVES

After studying this lesson, you will be able to:

- explain as to how the state system developed in early India;
- distinguish between various kinds of states and
- understand how most powerful states emerged.

30.1 BACKGROUND

In the beginning human society had the belief that all human beings are equal and should have same rights, as it was basically a tribal society. Emergence of idea of state was a result of conflicts over control of resources and development of a differentiated economy or the society arranged itself at separate levels. Development of a class based society was an essential pre- requisite for changing the state system. Growth of population and development of sedentary life were the other factors.

30.2 GROWTH OF IDEA OF KINGSHIP

The archeological evidences uncovered a strong centralized authority in Harappa. In the Vedic monarchies, the clan -chief became the king and was gradually invested with a status i.e equal to being god. Buddhist and Jaina thought ignored the idea of divinity and assumed instead that, in the original state of nature, all needs were effortlessly provided but that slowly a decline set in and man became evil, developing desires, which led to the notions of private property and of family and finally to immoral behaviour. In this condition of chaos, the people gathered together and decided to elect one among them (the *mahasammata*, or "great elect") in whom they would invest authority to maintain law and order. Thus, gradually the institution of the state came into being. Later theories retained the element of a contract between the ruler and the people. Brahmanic sources held that the gods appointed the ruler and that a

contract of dues was concluded between the ruler and the people. Also prevalent was the theory of *matsyanyaya*, which proposes that in periods of chaos, when there is no ruler, the strong devour the weak, just as in periods of drought, big fish eat little fish. Thus, the need for a ruler was viewed as absolute. The existence of the state was primarily dependent on two factors: *danda* (authority) and *dharma* (in its sense of the social order i.e., the preservation of the caste structure). The *Artha-sastra*, moreover, refers to the seven limbs (*saptanga*) of the state as the king, administration, territory, to capital, treasury, forceful authority, and allies. However, the importance of the political notion of the state gradually began to fade, partly because of a decline of the political tradition of the republics and the proportional dominance of the monarchical system, in which loyalty was directed to the king. The emergence of the Mauryan Empire strengthened the political notion of monarchy. The second factor was that the *dharma*, in the sense of the social order, demanded a far greater loyalty than did the rather blurred idea of the state. The king's duty was to protect *dharma*, and, as long as the social order remained intact, anarchy would not prevail. Loyalty to the social order, which was a fundamental aspect of Indian civilization, largely accounts for the impressive continuity of the major social institutions over many centuries. However, it also shifted loyalty from the political notion of the state, which might otherwise have permitted more frequent empires and a greater political consciousness. After the decline of the Mauryas, the re- emergence of an empire was to take many centuries.

30.3 INDUS AND VEDIC POLITICAL / OR GOVERNMENTAL ORGANISATIONS: PRE–STATE TO STATE

The urban civilization of Indus Valley suggests a complex planning that undertook the region and the people lived up to the standard of the time. Despite a growing body of archaeological evidence, the social and political structures of the Indus "state" remain objects of guess work. The remarkable uniformity of weights and measures throughout the Indus lands, as well as the development of such presumably civic works as the great granaries, implies a strong degree of political and administrative control over a wide area.

The Aryans are said to have entered India through the fabled Khyber Pass, around 1500 BC and gave rise to another civilization in Indian history, the Vedic period. The Aryans were divided into tribes, which had settled in different regions of northwestern India. Tribal chieftainship gradually became hereditary, though the chief usually operated with the help of advice from either a committee or the entire tribe. Tribal chiefs bearing the title Raja or king were at first little more than war-lords, and their principal duty was protection of their tribes. The power of the king positioned with the higher authority of the priests. Vedic kingship was the natural outcome of the conditions surrounding the Aryans. A king was the leader of the people in the war of attacking action and defense. He is called the "Protector of the people". A study of the Rigveda shows that the king was no longer merely a leader of a primitive tribe, but occupied a position of preeminence among the people. The protection of the people was the sacred duty of the king. In return, he expected and received loyal obedience from his subjects in the sense of a tribute to the king.

The Aryan tribes failed to unite against non-Aryans due to lack of strong political foundation and the unstable nature due to their internal caste system. The weak character of the empire came from the rigid caste system that divided people and

created unstable feelings among them. These were some of the reasons due to which the Vedic empire was far less organized than the Indus Valley Civilization.

To begin with, during Vedic age there existed political units like *jana* which later became *janapada – mahajanapada*. A *jana* was a region where lived the people of the tribe. These tribes were named after a particular chieftain. Later, with the extension of territory, there was a change in the nature of political organization.

Statecraft art of government evolved as a new system of government following the Vedic period. The solidarity of the tribal state and the political power of best warriors gave rise to a new style of kingship. It aimed at the creation of more professional armies and more dependent upon the king. The statecraft aimed at acquisition of territories rich in natural resources and tax-paying peasants rather than booty or territory for tribal expansion.

30.4 MAHAJANPADAS

The centuries before the establishment of the Mauryan Empire – the period which was the development of the Kosala and Magadha kingdoms – were a period of relatively rapid social and economic change. We find the breaking into small pieces of tribal polities, the development of the caste model and the move to the rice lands of the Eastern Gangetic Valley. In times of the disintegration of old social ties, during the establishment of new ways of being in social and political relationships, we find idea based on great change. The emergence of Buddhism and Jainism was a result of this upheaval. From their original settlements in the Punjab region, the Aryans gradually began to penetrate eastward, clearing dense forests and establishing "tribal" settlements along the Ganga and Yamuna (Jamuna) plains between 1500 and ca. 800 B.C. By around 500 B.C., most of northern India was inhabited and had been brought under cultivation, facilitating the increasing knowledge of the use of iron implements, including ox-drawn ploughs, and spurred by the growing population that provided voluntary and forced labor. As river based and inland trade flourished, many towns along the Ganga became centers of trade, culture, and luxurious living. Increasing population and surplus production provided the bases for the emergence of independent states with fluid territorial boundaries over which disputes frequently arose.

The basic administrative system headed by tribal chieftains was transformed by a number of regional republics or hereditary monarchies that devised ways to appropriate revenue and to conscript labor for expanding the areas of settlement and agriculture farther east and south, beyond the Narmada River. These emergent states collected revenue through officials, maintained armies, and built new cities and highways. By 600 B.C., sixteen such territorial powers stretched across the North India plains from modern-day Afghanistan to Bangladesh. The right of a king to his throne, no matter how it was gained, was usually made lawful through elaborate sacrifice rituals and genealogies i.e history of members of a family from past to present concocted by priests who ascribed to the king divine or superhuman origins. In the texts we find references to the emergence of sixteen mahajanapadas. Important among them were Magadha, Kosala, Kasi, Avanti, Vaishali, Lichhavi, etc. Mahajanapadas were of two kinds, as discussed below :

(i) Monarchical Mahajanpadas

First, there existed monarchical types, where the king or chieftain was the head of the territory. In this type, the Vedic ceremonies and brahmanas were given much

importance. The kings performed vedic sacrifices in these regions. For instance, Kosala belonged to the category of monarchical mahajanapada. Prasenajit, the king of Kosala was known to have performed several sacrifices.

(ii) Republican Mahajanpadas

The second type among mahajanapadas was republican or oligarchic which differed from the monarchical states. In this second category, the king was selected from the group of people called rajas. There is reference to assemblies called *sabha* where the members used to have discussions regarding a particular matter, then the item was put to vote.

In one such assembly there is reference to the existence of 7707 rajas who represented the class of *rajanyas* who owned land that was cultivated by *dasa*, *karmakaras* or labourers. The rajas were known for their ability to fight. In this category, Vedic sacrifices were not given much importance and the brahmanas were given number two social status after the kshatriyas. The main source for the study of these mahajanapadas is the Buddhist texts.

(iii) Conflict between Monarchical Mahajanpadas and Republican Mahajanpadas

The Vrijji confederacy (union of several states) near the foot of Himalayas was a powerful oligarchy, which challenged the supremacy of some monarchical states. Monarchical states like Magadha and Lichhavi were in a great state of difficult choice as they were not able to extend their territories. Among the mahajanapadas, there emerged conflict for power and supremacy. Magadha had an ambitious king called Ajatasatru, who decided to conquer the neighboring regions. Due to warfare and marriage alliances he was able to conquer Kosala and Kasi.

INTEXT QUESTIONS 30.1

Correct and rewrite the following sentences:

1. In the begining human society was basically not a tribal society?

   _____

2. The emergence of the Ashoka the great strengthened the political nation of monarchy?

   _____

3. The Aryan tribes united against non – Aryans due to lack of strong political foundation?

   _____

4. In an assembly these were 7077/7707 rajas who represented the class of rajanyas?

   _____

30.5 RISE OF MAGADHA AND MAURYAS

Thus among monarchical states Magadha emerged as an important power. However, he had to fight for many years against Lichhavis. Ajatasatru sent his minister to sow

differences among the tribes of Vrijji confederacy. Due to this effort, ultimately Ajatasatru obtained success against Lichhavi which became part of Magadha empire.

This region controlled the northern trade route called *uttarapatha*, while the southerly route called *dakshinapatha* was under the control of Magadha. Due to these conquests, Magadha was able to manage economic resources like fertile river valleys and iron ore mines which provided the necessary supply of materials for the production of different goods. As a result it was in Magadha that we find the beginning of signs of state formation.

The Mauryan Empire, ruled by the Mauryan dynasty, was the largest and most powerful political and military empire of ancient India. Originating from the kingdom of Magadha in the Indo-Gangetic plains of modern Bihar and Bengal and with its capital city of Pataliputra (near modern Patna), the Empire was founded in 322 BC by Chandragupta Maurya, who had overthrown the Nanda Dynasty and begun expanding his power across central and western India . The Empire was expanded into India's central and southern regions by Emperor Bindusara, but it excluded a small portion of unexplored tribal and forested regions near Kalinga.

Following the conquest of Kalinga in a major war, Ashoka the Great ended the military expansion of the empire. The kingdoms of Pandya and Cheras in southern India thus preserved their independence, accepting the supremacy of the Mauryan emperor. The Mauryan Empire was perhaps the greatest empire to rule the Indian subcontinent until the arrival of the British. Its decline began fifty years after Ashoka's rule ended, and it dissolved in 185 BC with the foundation of the Sunga Dynasty in Magadha.

30.6 THE MAURYAN STATE

Chandragupta's minister Kautilya Chanakya wrote the *Arthashastra,* one of the greatest treatises on economics, politics, foreign affairs, administration, military arts, war, and religion ever produced in the East. Archaeologically, the period of Mauryan rule in South Asia falls into the era of Northern Black Polished Ware (NBPW). The *Arthashastra* and the Edicts of Ashoka are primary sources of written records of the Mauryan times. The *Lion Capital of Asoka* at Sarnath, is the emblem of India.

The Mauryan Empire consisted of a great variety of political formations and ecological zones: it contained forest peoples and nomads, chieftaincies and oligarchies like the *gana– sangha* confederacies of chiefs. It contained smaller kingdoms with a range of administrative structures not necessarily similar to that in Magadha. Different parts of the empire like the core, the metropolis and the peripheries were administered in different ways. Thus there did not exist a uniform method of administration in the whole of Mauryan Empire. While the core and the metropolis were directly administered by the state; the periphery region was given more autonomy as more importance was given to the collection of taxes and tributes from these regions. The administrative network consisted of an upper bureaucracy recruited from the upper castes and receiving handsome salaries. There was no central method of recruitment and local persons appear to have been appointed in areas distant from the metropolitan state.

During the rule of Ashoka the Mauryan Empire was organized formally into five parts. Magadha and some adjacent mahajanapadas were under direct administration. There is evidence from the reports of Megasthenes, a Greek ambassador, and from the Arthasastra, of relatively centralized administration in the centre part.

30.7 THE MAURYAN BUREAUCRACY

The Empire was divided into four provinces, with the royal capital at Pataliputra. From Ashokan edicts, the names of the four provincial capitals are Tosali (in the east), Ujjain (in the west), Suvarnagiri (in the south), and Taxila (in the north). The head of the provincial administration was the *Kumara* (royal prince), who governed the provinces as king's representative. The *kumara* was assisted by *mahamatyas* and council of ministers. This organizational structure was reflected at the imperial level with the Emperor and his *Mantriparishad* (Council of Ministers). The bureaucracy was not required to restructure conquered areas to conform to auniform pattern but to ensure the flow of revenue. At the peak period of the empire, mention is made of a group of officers, basically concerned with revenue administration, who appear to have been centrally appointed and who were required to tour the areas under their jurisdiction and enquire into the well-being of the subjects. Irrigation was considerably decentralized, frequently in small-scale systems drawing water from rivers, pools, wells, springs and artificial ponds called tanks. More elaborate reservoirs and river banks were built with local resources, though the empire assisted irrigation works in newly settled lands. Evidence suggests that irrigation works were locally controlled.

The Mauryans appear to have had interest in gaining revenue from trade. They did not, here, either, however, take an active role in the regulation of trade. This is indicated by the fact that they appear not to have issued metallic money of a distinctive kind. The modest punch-marked coins which have been found may very well have been issued by guilds or other local bodies. The state attempted to maintain control over individual traders and guilds, inspecting their identity, their merchandise and their profits. The sale of goods at the place of production was not permitted, presumably because sale in markets was more accessible to revenue collectors. The state collected a series of taxes at various points in the production of goods from raw materials to commodities. Special officers were appointed to ensure standards and prevent fraud as well as to intercept trade in those items which the state had a monopoly such as, weapons, armor, metals, and gems. Commodity production was therefore an independent enterprise geared to a market and trade was a major revenue resource for the state.

Historians theorize that the organization of the empire was in line with the extensive bureaucracy described by Kautilya in the Arthashastra: a sophisticated civil service governed everything from municipal hygiene to international trade. The expansion and defence of the empire was made possible by what appears to have been the largest standing army of its time. According to Megasthenes, the possessed wielded a military of 600,000 infantry, 30,000 cavalry, and 9,000 war elephants. A vast espionage system collected intelligence for both internal and external security purposes. Having renounced offensive warfare and expansionism, Ashoka nevertheless continued to maintain this large army, to protect the Empire and instill stability and peace across West and South Asia.

30.8 POST MAURYAN STATES

Post Mauryan polity was marked by the arrival of central Asian conquerors i.e. the Indo- Greeks, the Sakas, the Parthians and the Kushanas. They imposed their rule on native princes which paved the way for development of an organization based on relationship of a master and servant. The central Asians strengthened the idea of

divine origin of kingship. The Kushana kings called themselves as sons of God. The central Asians also introduced the *Satrap* system and military governorship.

INTEXT QUESTIONS 30.2

Answer the following questions:

1. Who wrote Arth – Shastra?

   _____

2. In the 7th and 8th century what for the name Kumar stood for?

   _____

3. Who was Megasthenes?

   _____

4. Give name of four provincial capitals of the Mauryan era?

   _____

5. What was the strength of the empire's military as per Megathenes?

   _____

30.9 EXPANSION OF THE GUPTA STATE

The greatest empire in the fourth century AD was the Gupta Empire, which ushered in the golden age of Indian history. This empire lasted for more than two centuries. It covered a large part of the Indian subcontinent, but its administration was more de-centralized than that of the Mauryas, but more centralized than Sungas. The theory of the divinity of kings became more popular during the Gupta period. Alternately waging war and entering into matrimonial alliances with the smaller kingdoms in its neighborhood, the empire's boundaries kept fluctuating with each ruler. The Gupta realm, although less extensive than that of the Mauryas, did encompass the northern half and central parts of the subcontinent. The Gupta period also has been called an Imperial Age, but the administrative centralization so characteristic of an imperial system is less apparent than during the Mauryan period. The Guptas tended to allow kings to remain as serving in a slave like manner; unlike the Mauryas, they did not consolidate every kingdom into a single administrative unit. This would be the model for later Mughal rule and British rule built off of the Mughal paradigm.

The Guptas, a comparatively unknown family, came from either Magadha or eastern Uttar Pradesh. The third king, Chandra Gupta I (Chandragupta I), took the title of *maharajadhiraja*. He married a Lichhavi princess- an event celebrated in a series of gold coins. It has been suggested that, if the Guptas ruled in Prayaga (modern Allahabad in eastern Uttar Pradesh), the marriage alliance may have added Magadha to their domain. The Gupta era began in 320 BC. Chandra Gupta appointed his son Samudra Gupta to succeed him about 330 BC, according to a long eulogy to Samudra Gupta inscribed on a pillar at Allahabad. The coins of an obscure prince, Kacha, suggest that there may have been contenders for the throne. Samudra Gupta's campaigns took him in various directions and resulted in many conquests. Among those he rendered were willing to do what others want. They belonged to the rulers of Aryavarta, various forest chiefs, the northern oligarchies, and border States in the

east, in addition to Nepal. More distant domains brought within Samudra Gupta's orbit were regarded as subordinate; these comprised the "king of kings" of the northwest, the Sakas, the Murundas, and the inhabitants of "all the islands", including Sinhala (Sri Lanka), all of which are listed in the inscription at Allahabad. The Ganges Valley and central India were the areas under direct administrative control. Samudra Gupta was succeeded about 380 BC by his son Chandra Gupta II, though there is some evidence that there may have been an intermediate ruler Ram Gupta. Chandra Gupta II's major campaign was against the Saka rulers of Ujjain, the success of which was celebrated in a series of silver coins. Gupta territory adjoining the northern Deccan was secured through a marriage alliance with the Vakataka dynasty, the successors of the Satavahanas in the area. Although Chandra Gupta II took the title of Vikramaditya (Sun of Valour), his reign is associated more with cultural and intellectual achievements than with military campaigns. His Chinese contemporary, Fa-hsien, a Buddhist monk, traveled in India and left an account of his impressions.

30.10 NATURE OF THE GUPTA STATE

From the reign of Chandragupta I onwards the Guptas took the title of *Maharajadhiraj* as is known from inscriptions are *Paramarajadhiraja*, *Rajadhirajashri*, *Rajarajadhiraja*. In the Allahabad pillar inscription, Samudragupta is regarded as God living on earth. In the historical accounts he is referred to as Kuber, Indra etc. Hereditary succession was established in this period though the emperor chose the heir apparent. Several powers conquered by the Guptas were allowed to function independently. They were subjugated conquered but not incorporated in the empire. These feudatories (servant like) paid tribute to the Guptas but at times some of them did not mention Guptas as their suzerain (controller of records) in their official records. The practice of land grants and also grants of villages under the Satvahanas continued under the Guptas. These grants carried with them administrative rights which led to the decentralization of administrative authority. Rights of subinfeudation (ownership) were given to the land donees (grant receivers). In central and western India, the villagers were also subjected to forced labour called *Visti* (forced labour) was applied to all classes of subjects.

30.11 THE GUPTA ADMINISTRATION

Administratively, the Gupta state was divided into provinces called *desa* or *bhukti*, and these in turn into smaller units, the *pradesa* or *visaya*. The provinces were governed by *kumaramatya*s, high imperial (royal) officers or members of the royal family. The shift to smaller area of power of authority is evident from the composition of the municipal board (*adhisthana-adhikarana*), which consisted of the guild president (*nagara-sresthin*), the chief merchant (*sarthavaha*), and representatives of the artisans and of the scribes. During this period the term *samanta*, which originally meant neighbour, was beginning to be applied to intermediaries who had been given grants of land or to conquered feudatory rulers. There was also a noticeable tendency for some of the higher administrative offices to become hereditary. The lack of firm control over conquered areas led to their resuming independence. The repeated military action that this necessitated may have strained the kingdom's resources. The Gupta monarchs maintained a standing army. The use of cavalry and horse archery became important in the army. Special attention was paid to the safety of the border areas. Land tax and excise duties were collected. The judicial system was developed and several law books were written. For the first time Civil and Criminal Laws were differentiated.

30.12 POST GUPTA INDIAN POLITY

The system of governance under Harshavardhan and successive dynasties of Palas, Pratiharas, Rashtrakutas and Chalukyas was centred on the personality of the king which was hereditary post. System of vassalage was very much prevalent and frequent wars among the kings and their vassals made the political situation fluid. The states consisted of areas administered directly by the rulers and the areas ruled by the vassal chiefs who were autonomous governing themself in their internal affairs. The vassals had a general obligation of loyalty, paying a fixed tribute and supplying a quota of troops to the overlord. The government was becoming "feudalized".

INTEXT QUESTIONS 30.3

Fill in the Blanks:

1. The greatest empire in the 4th century was the _____.
2. The third King _____ took the title of _____.
3. The successor to Samudra Gupta was _____.
4. Fa–hsien _____ contemporary was a _____ monk traveled in India and left an account of his impression.

30.13 THE CHOLA STATE IN SOUTH INDIA

The Cholas were by far the most important dynasty in the subcontinent at this time, although their activities mainly affected the peninsula and Southeast Asia. The nucleus of Chola power during the reign of Vijayalaya in the late ninth century was Thanjavur, from which the Cholas spread northward, annexing in the tenth century what remained of Pallava territory. To the south they came up against the Pandyas. Chola history can be reconstructed in considerable detail because of the vast number of lengthy inscriptions issued not only by the royal family but also by temple authorities, village councils, and trade guilds. Parantaka I (907–953) laid the foundation of the kingdom. He took the northern boundary up to Nellore (Andhra Pradesh), where his advance was stopped by a defeat at the hands of the Rashtrakuta king Krishna III. Parantaka was more successful in the south, where he defeated both the Pandyas and the Gangas. He also launched an abortive attack on Sri Lanka. For thirty years after his death, there was a series of overlapping reigns that did not strengthen the Chola position. There then followed two outstanding rulers who rapidly reinstated Chola power and ensured the kingdom its supremacy. These were Rajaraja I and Rajendra.

Rajaraja (985–1014) began establishing power with attacks against the Pandyas and Illamandalam (Sri Lanka). Northern Sri Lanka became a province of the Chola kingdom. A campaign against the Gangas and Calukyas extended the Chola boundary north to the Tungabhadra River. On the eastern coast the Cholas battled with the Calukyas for the possession of Vengi. A marriage alliance gave the Cholas an authoritative position, but Vengi remained a bone of contention. A naval campaign led to the conquest of the Maldive Islands, the Malabar Coast, and northern Sri Lanka, all of which were essential to the Chola control over trade with Southeast Asia and with

Arabia and East Africa. These were the transit areas, ports of call for the Arab traders and ships to Southeast Asia and China, which were the source of the valuable spices sold at a high profit to Europe.

Rajaraja I's son Rajendra participated in his father's government from 1012, succeeded him two years later, and ruled until 1044. To the north he annexed the Raichur Doab and moved into Manyakheta in the heart of Chalukya territory. A revolt against Mahinda V of Sri Lanka gave Rajendra the excuse to conquer southern Sri Lanka as well. In 1021–22 the now-famous northern campaign was launched. The Chola army campaigned along the east coast as far as Bengal and then north to the Ganges River- almost the exact reverse of Samudra Gupta's campaign to Kanchipuram in the 4th century AD. The most spectacular campaign, however, was a naval campaign against the Srivijaya kingdom in Southeast Asia in 1025. The reason for the assault on Srivijaya and neighbouring areas appears to have been the interference with Indian shipping and mercantile interests seeking direct trading connections with South China. The Chola victory reinstated these connections, and throughout the eleventh century Chola trading missions visited China.

30.14 EVOLUTION OF CHOLA ADMINISTRATION

The Chola State during the imperial period (850-1200) was marked for its uniqueness and innovativeness. Cholas were the first dynasty who tried to bring the entire South India under a common rule and to a great extent succeeded in their efforts. Although the form and protocols of that government cannot be compared to a contemporary form of government, the history of the Chola Empire belongs to a happy age in our history, when in spite of much that appears to us as primitive, great things were achieved by the government and the people.

The king was the supreme commander and a benevolent dictator. His share in the administration consisted of issuing oral commands to responsible officers when representations were made to him. Such orders were recorded in great detail in the inscriptions, usually on the walls of temples. A special type of official, names *Tirumandira Olai Nayagam* who recorded the oral orders immediately on palm leaf manuscripts were responsible for the accurate.

There is no definite evidence of the existence of a council of ministers or of other officers connected to the central government, though the names of individual ministers are found in the inscriptions. A powerful bureaucracy assisted the king in the tasks of administration and in executing his orders. Due to the lack of a legislature or a legislative system in the modern sense, the fairness of king's orders dependent on the goodness of the man and in his belief in *Dharma* – sense of fairness and justice. The ancient society did not expect anything more than general security from the government. Even matters of disputes went to the officers of the court only as the last resort.

The Chola bureaucracy did not differ much from its contemporaries i.e others operating during the same tune. However, what distinguished it was its highly organized nature. A careful balance between central control and local independence was maintained and non-interference in local government was sacrosanct (very important). There was a definite hierarchy of the bureaucracy and the tenure of the officials simply dependent on the 'Crown's pleasure'. The officials held various titles such as *Marayan* and *Adigarigal*. Seniority between the same cadre was indicated by qualifying title such as *Perundanam* and *Sirutanam*. One of the important officers were the Revenue officials responsible for the receipts and expenditures of the government.

Every village was a self governing unit. A number of such villages constituted a *Korram* or *nadu* or *Kottam* in different parts of the country. *Taniyur* was a large village big enough to be a *Kurram* by itself. A number of *Kurrams* constituted a *Valanadu*. Several Valanadus made up one *Mandalam*, a province. At the height of the Chola Empire there were eight or nine of these provinces including Sri Lanka. These divisions and names underwent constant changes throughout the Chola period. An inscription of the eighth century BC at Uttaramerur temple describes the constitution of the local council, eligibility and disqualifications for the candidates, the method selection, their duties and delimits their power. It appears that the administration of a common village *Ur* or *Oor* was different from that of a village gifted to brahmins.

The activities of the officials of the bureaucracy were under constant audit and scrutiny. We have an example of such reports in an inscription from the reign of Uththama Chola which gives us the details of the carelessness and neglect of some officials in the delay of recording a particular grant. As a result a dispute arose between contending parties as to who should benefit from the grant. The officials involved were punished. As the head of the civil administration, the king himself occasionally toured the country and carried out inquests into the local administration. An extensive resurvey was done around 1089 by the Chola king Kulottunga, recording the extents of lands and their assessment, boundaries of villages and the common rights inside the village, including the communal pastures. Revenue officials were responsible for the tax collection. The Chola government was very mindful of the need for the fair and accurate collection of tax to run the state machinery. The revenue records were not manuals of extortion (taking money unwillingly), but carefully maintained records of land rights, based on complete enquired and accurate surveys, and were kept up-to-date by regular surveys. The duties of revenue officials included many other spheres of responsibilities. They also regulated receipts and expenditures of temples. They were also seen to purchase land on behalf of village assemblies. They attested and certified important documents drawn up by local government agencies such as village councils. They were also shown to act as magistrates. Besides the tax collected by the central government, several local bodies enjoyed the privilege of collecting tolls and other imposts charges.

Justice was mostly a local matter in the Chola Empire, where minor disputes were settled at the village level. The punishments for minor crimes were in the form of fines or a direction for the offender to donate to some charitable endowment (body or institution). Even crimes such as manslaughter or murder were punished by fines. Crimes of the state such as treason vebollown were heard and decided by the king himself and the typical punishment in such cases was either execution or confiscation of property. Capital punishment was uncommon even in the cases of first-degree murder. Only one solitary instance of capital punishment is found in all the records available so far. Village assemblies exercised large powers in deciding local disputes. Small committees called *Nyayattar* heard matters that did not come under the jurisdiction of the voluntary village committees. The punishments in most cases were in the form of donations to the temples or other endowments. The convicted person would remit their fines at a place called *Darmaasana*. There is not much information available on the judicial procedures or court records. There was no distinction between civil and criminal offences. Sometimes civil disputes were allowed to drag on until time offered the solution. Crimes such as theft, adultery and forgery were considered serious offences. In most cases the punishment was in the order of the

offender having to maintain a perpetual lamp at a temple. Even murder was punished with a fine. In one instance a man had stabbed an army commander. Rajendra Chola II ordered the culprit to endow 96 sheep for a lamp at a neighbouring temple.

INTEXT QUESTIONS 30.4

Tick (√)the correct answer.

1. The nucleus of Chola power during the reign of Vijayavada in the century was Thanjavur. (8^{th}, 9^{th},10^{th})

   _____

2. Rajaraja I's son Rajendra participated in his father's government from _____. (1012,1102,2101)

   _____

3. An inscription of the _____ century B.C. at Uttaramerur temple describes the constitutions of the local council. (6^{th},7^{th},8^{th})

   _____

WHAT YOU HAVE LEARNT

In the begining human society had the belief that all humans being are equal and should have same rights, as it was basically a tribal society. Development of a class based society was an essential pre-requisite for changing the state system.

In the vedic monarchies, the clan-chief became the king and was gradually invested with a status i.e. equal to being god. The existence of the state was primarily dependent on two factors: danda (authority) and dharma. The emergence of the mauryan empire stenghtened the political notion of monarchy, however, the decline of the Mauryas, the re-emergence of an empire was to take many centuries.

The Aryans are said to have entered India through the fabled Khyber Pass, about 1500 BC and gave rise to another civilization in Indian history – the vedic period. The Aryans were divided into tribes, which had settled in different regions of north–western India. Tribal chiefs bearing the little Raja or king were at first little more than war–lords and their principal duty was protection of their tribes. The king was called the obedience from his relicts in the reuse of a tribute to the king.

Following the conquest of kalings in a major was, Ashoka the great ended the military expansion of the empire. The Mauryan empire was perhaps the greatest empire to rule the Indian sub continent. Chandragupta's ministers kautilya wrote the Arthashastra, one of the greatest treatises on economics, politics, foreign affairs, administration, military arts, ws and religion ever produced in the East.

The greatest empire in the fourth century AD was the Gupta Empire which referred in the golden age of Indian history. The empire lasted more than two centureis.

In the lesson you have also learnt about the beuroeratic systems of mauryas, administration of the gupta dynasty as well as the evolution of chola adminstration. The

activities of the officials of the Chola bereaueracy or administration were under constant audit and security. Revenue officials were responsible for the tax collection.

TERMINAL EXERCISES

1. What is meant by kingship? How did the idea of kingship grow?
2. Distinguish between Mahajanpadas and Monarchical Mahajanpadas?
3. Describe the rise of Magadha and Mauryas?
4. How did the Gupta state expand?
5. Asses the evolution of Chola administration?

ANSWER TO INTEXT QUESTIONS

30.1

1. In the beginning human society was basically a tribal society.
2. The emergence of the Maurya strengthened the political notion of monarchy.
3. The Aryan tribes failed to unite non – Aryans due to lack of strong political foundation.
4. In an assembly there were more 7707 Rajas who represented the class of Rajanyas.

30.2

1. Kautilya
2. Royal Princes
3. A greek ambassdor visited India
4. a) Toysali b) Ujjain c) Suvarna giri and d) Tamila
5. 6,00,000 infantry ; 30,000 country and 9000 elefants

30.3

1. Gupta Empire
2. Chander gupta I, Maharaja–dhiraj
3. Chander gupta II
4. Chinese , Bhuddist

HINTS FOR TERMINAL EXERCISES

1. See para 30.2 and 30.3
2. See para 30.4
3. See para 30.5
4. See para 30.9
5. See para 30.14

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30

CULTURAL PRODUCTION

Pots and Pans, paintings, textiles, literature & food amongst other things are part of our culture. In this lesson we will look at how some of these are produced, who produced them and who uses them.

OBJECTIVES

After Studing this lesson, you will be able to;

- what techniques were used in the production of paintings and for whom were these paintings produced;
- the different kinds of textiles and costumes produced in India;
- the rich and varied literature of India which ranges from epics to folk songs and
- the nature of food production and the wide variety of foods in the various parts of India.

30.1 PAINTINGS, PAINTERS & PATRONS

In this section we shall try to understand about our artists and their paintings-what did they paint what did they paint with and for whom did they paint?

In the past arts and crafts were a part of everyday life and what was useful was also beautiful. The pots and pans our ancestors used, the clothes they wore and the homes they lived in had different kinds of designs on them. (Fig 30.1)

Fig 30.1 Harappan Painted Pottery

The most exquisite designs were produced by women on the threshold of their homes with rice flour, turmeric (haldi) and vermilion (kumkum) powders. The Madhubani paintings originated in one such rural tradition in Bihar where scenes from the life of Krishna were reproduced on the walls, on paper or any other medium during the Janmashtami (Lord Krishna's birthday) festival as well as other festive occasions these instances art had a ritual purpose and was considered auspicious.

The earliest paintings which have come down to us are the cave paintings created by hunting and gathering tribes. Some of the best known of these are to be found in the caves and rock shelters of Mirzapur and Banda in Uttar Pradesh, Bhimbetka near Bhopal and Singanpur near Raigarh, in Madhya Pradesh, the Mahadav hills of the Vindhya ranges and Bellary in Karnataka. These paintings are usually hunting scenes which give us an idea of the vegetation and animal life of the area and the nature of tools used by early men and women. These were simple tools like the bow and arrow or axes. We do not know exactly why these paintings were made but it is possible that they had some magical significance and were meant to ensure success in the hunt.

While early men and women made these paintings for their own needs, in later times paintings were usually produced under royal patronage which means that kings paid and sometimes maintained the painter in order to get them made.

The earliest of these are found at the famous caves of Bagh (in Madhya Pradesh) and of Ellora and Ajanta (in Maharashtra). The themes in Ajanta are drawn from the life of the Buddha, especially depictions from the Jataka stories which record the many lives of the Buddha. You will be learning more about Buddhism in the lesson No.31. There are also some scenes from every day life such as the famous depiction from the Ajanta caves of the princess engaged in her makeup. The arts of Ajanta and Ellora were patronized by the Gupta and Vakataka rulers and who belonged roughly to the period from the fourth to sixth centuries. These paintings are remarkable for their unfading colours. It is believed that the Mahabalipuram cave art of the time of the Pallava kings who ruled between the sixth and tenth centuries, were inspired by the artistic techniques employed in the Ajanta and Ellora paintings.

> The rock cut temples of Mahabalipuram (located just outside Chennai) belong to the period of Mamallan Narasimha Pallavan who ruled in the seventh century. Here beautiful paintings and sculputres depicting scenes from the Mahabharata, are found in the interior of caves and on rock surfaces.

The origin of paintings as art objects was a development that happened in royal courts and in towns and cities. Among such traditions we can count the Mughal miniatures. The Mughal paintings (produced between the 16th and 18th centuries) were often times a pleasing blend of Safawid and Hindostani traditions. The Mughal and Rajput painters despite their distinctive styles also inspired each other. Book binding and manuscript illustrations were two associated art which sprang up around the same time. The lavishly illustrated Padshahnama is a good example of the skill Persian craftsmen possessed in the art of manuscript illustration. Other famous illustrated manuscripts include the Akbarnama. Both are biographies of kings celebrating their achievements.

Another example is the illustrated Jain manuscripts. These manuscripts begin to appear from the sixth century A.D. onwards. The Jains decided to preserve their

ancient knowledge by writing it down. In some cases merchants paid artists to prepare the manuscripts. These manuscripts were beautifully illustrated through miniatures. It is believed that the first Tirthankara Rishabhadeva was himself a skilled painter. Among the early illustrated Jain manuscripts is: Ashtasahasrika Prajnana Paramita. The best known miniature paintings on Jain religion and philosophy is the Trilokya Dipika.

The early paintings were leisurely works of art while some modern artistic works are done at a fast pace to meet immediate requirements. For example hoardings and posters advertising films are meant to catch the attention of the public and are changed every week. Unlike early paintings these hoardings have a short life since they are frequently replaced.

INTEXT QUESTIONS 30.2

1. State whether true or false:

   (a) Madhubani paintings originated as ritual and religious traditions.

   (b) Cave paintings enjoyed royal patronage.

   (c) Mughal miniatures constitute a rural tradition.

   (d) Akbarnama and Padshahnama are biographies of kings.

2. Name some of the places where early cave paintings are to be found.

30.2 INDIAN TEXTILES AND COSTUMES

Geographical and climatic factors have greatly influenced the clothing of the Indian people. While in northern India people use both woolen and cotton clothes, in southern India which has a warm climate people wear only cotton. The clothing of men in the warm regions consists of an upper cloth and a lower cloth of roughly one and a half yards. In northern India men also wear a stitched shirt called kurta and trousers known as pyjama. The women may "either wear a six yard unstitched cloth called sari or may wear stitched garments similar to what the men wear called kurta and salwar. The wearing of the sari depends on the cultural, traditions of different regions. For example the Maharashtrian and Tamilian women wear a nine yard sari with a separator between the legs while the women of Kerala wear a four or five yard sari just up to the ankles.

It is believed that costumes in early India consisted of unstitched cloth. It is difficult to tell when Indians first began to wear stitched clothes but some of the paintings and sculptures dating back to the early Christian era show Kushana guards and soldiers wearing trousers and jackets. This may have been the result of Greek influence. In ancient sculptures such as the ones at Amaravati (in Andhra Pradesh) or Brahadisvaram (in Tamil Nadu), it is only the serving classes and dancing girls who are depicted in stitched garments and not the kings or the gods.

National Museum depiction of the headless sculpture of Kanishka wearing a coat, from Mathura Museum.

The production of cotton in India goes back to pre-historic times. We have definite evidence for the use of cotton from Mohenjodaro one of the largest cities of the Harappa civilization. Spindals have been found by archaeologists. The earliest literary reference to the loom on "which cloth is woven, comes from the Atharva Veda. Spinning was the work of women especially widows and unmarried women.

Indian textiles reflect culture. Everything is important- the colours chosen, the designs and the occasion it is worn. Red represents fertility and is generally worn by the bride on the occasion of her wedding. Ochre and white represent purity and sacrifice and are usually worn by spiritual persons and also by widows. Black is considered inauspicious although in south India pregnant women wear black perhaps to ward off the evil eye. Colouring was traditionally done with vegetable dyes such as indigo and madder although now most dyers have switched over to cheaper chemical dyes.

The earliest designs on textiles were geometrical. The depiction of certain types of plants and animals on textiles from different regions gives us an idea of what those people were familiar with and also regarded as auspicious. The lotus or the kalka (mango) designs are popular in most parts of India. India produces a rich variety of textiles. The brocaded silks of Varanasi called Jamdani and Jamewar, the gold bordered silks of Kanchipuram and the tassore of Assam, Birigal and Karnataka constitute well known varieties of silk- Cotton textiles can be woven on simple horizontal looms while brocaded silks required more complex looms with multiple pedals. Silks are more expensive than cottons and can be afforded only by a few.

Different types of textiles require different production techniques. The textile called tie and dye' and known within different cultural traditions as bandhini (Rajasthan and Gujarat), ikat (Orissa) or chungdi (Tamil Nadu) is produced by a process in which the cloth and sometimes the yarn is tied and dyed.

The kalamkari textiles constitute a living tradition in Andhra. Literally the term 'kalamkari' means wording (lean) with the pen kalam). The painters were patronized by the Deccani Sultanates (from the fourteenth to the seventeenth centuries) and the nobility. The themes depicted constitute a blend of Islamic and Hindu motifs. Interestingly, what is sold today as 'kalamkari' are machine made, block-printed textiles! In fact much of the cloth that is produced these days is done on the power loom.

INTEXT QUESTIONS 30.1

1. What do you understand by the bandhini technique and where are bandhinis produced?

   _____

2. Explain the meaning of the term kalamkari?

   _____

3. State whether true or false:

   (a) Cotton clothes are worn in warm weather.

(b) Silks are cheaper than cotton.

(c) Textiles which are tied dyed are known as jamdani.

(d) Indigo and madder are vegetable dyes.

30.3 LITERATURE

We shall now look at our rich and varied literatures which range from epics to folk songs, from classical to popular texts.

India is a land where many languages are spoken. There are as many as 325 languages dialects spoken in India, for eg. While Hindi is the main language in Uttar Pradesh, the people of this state speak in as many as eighty five dialects which are regional variations of Hindi.

Our literature is both religious as well as nonreligious in content, dealing with themes from the life of the people or the court. The Vedas written in Sanskrit form a part of our religious literature while texts like the Mrichakatika literally The Story of the Toy Can' of Shudraka deal with worldly themes.

A rich range of regional variations exists especially in the re-telling of our major epics - the Ramayana and the Mahabharata. It *is* well known that while Valmiki wrote the Ramayana known as the 'Adi Kavya' in Sanskrit, Tulsidas wrote the Hindi version which is popularly known as Ramcharitamanas. The court poet of the Cholas called Kamban wrote the Ramayana in Tamil while the popular folk version of the Ramayana in Telugu was written by a peasant woman called Molla.

It is interesting that even the style of writing the text is influenced by the social situation of the writer. For example while Kamban uses the language and imagery of the elite ruling class Molla writes like a peasant woman and in describing the sunset she says that the sun went down the sky like a worker tired after the day's labours.

We shall now briefly look at some of the regional and folk variations of the Mahabharata which is believed to have been authored by the sage Veda Vyasa in Sanskrit. In a Telugu version of the Mahabharata it is said that after the Pandavas led by Yudhishthira lost their Property and freedom in the game of dice to Duryodhana Draupadi exercised her right to participate in the dice game. To show her contempt for her opponent she threw the dice with her foot and began to win back whatever her husbands had lost. Daupadi is worshipped as a deity in many parts of south India.

A Tamil version of the Mahabharata refers to a Pandyan queen called Alirani who hated man and ruled only with the aid of women. It is said that she conquered Arjuna in battle, and later married him. Bhima is the central figure in the Mahabharata stories from the Himalayan region. He and his tribal wife Hidimaba are primary deities in the region of Mandi in Himachal Pradesh. The practice of polyandry still exists following the Mahabharata tradition in which Draupadi is married to the five Pandava brothers. In the Chattisgarh version of the Mahabharata called Pandavani', Bhima is again the central character. Many tribal communities of the north-east claim to be directly descended from Bhima and Hidimba. For example the Darrang Kachari of Dimapur describe themselves as Bhim-ni-fa', i.e. the children of Bhima[1].

Although many events and characters are identifiable with northern India, the Mahabharata has a rich tradition which spreads across the length and breadth of the

country. Different communities understand and transmit it in their own ways incorporating various local stories this way, the Mahabharata reflects the different cultures of the people. These range from classical narrations to folk ballads.

INTEXT QUESTIONS 30.2

1. What kind of literature do the Vedas represent?

   _____

2. In which regions of India can you expect to find Bhima and Hidimba being worshipped?

   _____

3. Who wrote the Hindi version of the Ramayana and what is it known as?

   _____

30.4 THE CULTURE OF FOOD

Let us now take a look at our food habits.. We shall see how widely they differ from region to region and the ways in which, over a period of time, our food habits have changed due to interaction.

The food habits of Indians varies depending on the nature of crops grown in different regions, the cultural practices of different communities and the economic and social status of the consuming class/community or individuals. While wheat is the staple diet of the Indo-Gangetic belt, consumed mainly in the form of rice is the staple food of south Indians because very little wheat is grown in the regions south of the Vindhya mountains.

We know something of the food eaten by our ancestors through the archaeological evidence of food grains. Habitation sites, where people had actually lived, have produced evidence of wheat (for example the new Stone Age site of Mehrgarh in Baluchistan) or the evidence of rice, ragi and horsegram especially in the southern sites like Brahmagiri and Hallur in Karnatakas, Piklihal in Andhra Pradesh and Paiyampalli in Tamil Nadu. Evidence from Piklihal suggests that the people here were herders who domesticated cattle, sheep and goats.

Pots were used for storing water and grain as well as for cooking. Indian archaeologists have classified ancient cultures on the basis of the pottery they produced such as the Painted Grey Ware, Black Polished pottery etc. Bronze age archaeological sites like Adichanallur in Tamil Nadu have also produced bronze and gold vessels. These, more obviously used by the rich.

Most regions have their own distinctive cuisine. The southern states like Andhra Pradesh. Karnataka, Kerala and Tamil Nadu are rice-based cultures. Idli, Dosa and Upma prepared by south Indians have now gained popularity in northern India and the easy availability of the these dishes in north Indian states is a proof of the interaction between different communities. Kerala like West Bengal which also has a coastal culture, is known for its fish preparations.

With the coming of the Mughals, 'Mughlai' dishes like the tandoori chicken and seekh kababs along with fruits like the water melon, became a part of Indian cuisine. Awadhi (Awadh refers to the region of eastern UP) cuisine today is reflective of Mughal Nawabi culture. In the sixteenth century the Europeans, especially the Portuguese introduced potatoes, tomatoes and green chillies into Indian food which is now an indispensable part of our cooking. French beans *also became a* part of Indian cuisine during this period. Thus, cultural interaction has led to changes in our food habits.

An ordinary meal in a family may consist of rice or roti, dal i.e. lentils and a vegetable preparation. While the daily meals are usually prepared by women at home cooking on a large scale is generally done by men. There are many poor people in India who can only afford to eat gruel. The rich may eat a variety of foods consisting of both vegetarian and meat dishes, meat being much more expensive than vegetables. On special occasions like marriages all communities prepare a feast of a number of dishes having the distinct flavour of their region.

INTEXT QUESTIONS 30.3

1. What are the staple crops of India and how do they shape on food habits?

2. Name some popular dishes of south India.

3. Match the Following:

Roti	Kerala
Upma	Portuguese
Seekh kabab	Tamil Nadu
Chillies	N. India
Fish	Mughalai food

WHAT YOU HAVE LEARNT

We have looked at forms of cultural production and the regional variations as well as the nature of cultural interaction in terms of our clothing or food habits. We have seen that our early ancestors produced objects such as pottery which were useful as well as beautiful. However in later times art objects like paintings began to be produced under royal patronage.

We also noticed that people wore clothing according to climatic requirements and that costumes varied from region to region. We have learnt about textile varieties, designs and some special types like the kalamkari and the chungdi. In the section on literature we saw that the wide range of Indian languages has contributed to the richness of our literature. Here we have noted some of the regional and folk variations of the

Mahabharata. Finally we have studied the food habits of the different regions in India and the changes brought about through constant cultural interaction.

TERMINAL QUESTIONS

1. What do you know of the arts of Ajanta and Ellora?
2. How are today's film hoardings different from the paintings in illustrated manuscripts?
3. Explain the significance of colours in traditional Indian textiles?
4. Briefly discuss some of the regional variations of the Mahabharata epic?
5. Describe the nature and variety of the regional cuisines in India?

ANSWERS TO INTEXT QUESTIONS

Paintings:

1. a = t, b = f, c = f and d = t.
2. Early cave paintings are to be found in the caves at Mirzapur and Banda in Uttar Pradesh, Bhimbetka and Singanpur in Madhya Pradesh the Mahadev hills of the Vindhya ranges and at Bellary in Karnataka.

Textiles and Costumes

1. Bandhini involves a process in which a yarn and sometimes cloth is tied and dyed.

   Bandhini is produced in Gujarat and Rajashtan, ikat in Orissa and Chungdi in Madurai.
2. The term 'kalamkari' literally means working i.e. 'kari' with a pen, i.e. 'kalam'.
3. a = t, b = f, c = f and d = t.

   1. The Vedas written in Sanskrit form a part of our religious literature.

   2. Bhima and Hidimba are worshipped in the region of Mandi and in Kinnaur in Himachal Pradesh.

   3. Tulsidas wrote the Hindi version of the Ramayan and it is known as the Ramcharitamanas.

The Culture of Food

1. The staple crops of India are rice and wheat. Rice is the predominant crop in south India and therefore south Indians are basically rice eaters. Since a lot of wheat is grown in north India wheat constitutes the staple food of the north.
2. Idli, dosa and upma are some popular dishes of the south Indian cuisine.
3. Answers to Match the following:

Roti	N. India
Upma	Tamil Nadu
Seekh Kabab	Mughlai
Chillies	Portuguese
Fish	Kerala

HINTS TO TERMINAL QUESTIONS

1. Refer Para 30.1
2. Refer Para 30.1
3. Refer Para 30.2
4. Refer Para 30.3
5. Refer Para 30.4

GLOSSARY

Brocade	:	The weaving of patterns usually with golden thread on silk cloth.
Cuisine	:	A style or method of cooking.
Elite	:	A select group or class of persons.
Fired clay	:	Clay which is fired or baked in a furnace used for making pottery or as building material.

Hindostani

Indigo	:	A blue colour obtained from the indigo plant.
Madden	:	A red colour extracted from the root of a climber called Madder.
Miniatures	:	A painting on a very small scale.
Polyandry	:	A system of marriage in which a woman has more than one husband.
Safawid	:	A dynasty of Persia the term is usually used to denote Persian influence in Indian art and architecture.

Notes

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31

THE MEDIEVAL STATE

In this study material the discussion is on the emergence, nature and expansion of states which emerged in medieval India. The two major state formations discussed here are Delhi Sultanate and Mughal Empire. The medieval rulers basically came from outside India thus they had to influence as well as learn from native political structures. Medieval state may be characterized as a polity headed by a strong ruler, supported by hierarchically organized administrative machinery and legitimized by the authority of religion. The army, bureaucracy by blood and land revenue remained the basic elements of the state. But each ruler had to balance the competing groups for power sharing.

OBJECTIVES

After studying this lesson, you will be able to:

- analyse the evolution of state in medieval India;
- recall the nature of medieval state and
- explain the institutions of medieval state.

31.1 THE BACKGROUND

Since the decline of the Gupta state the Indian polity saw decentralization and rise of various regional states. Transition from early to medieval period saw tripartite struggle among the three regional powers- Palas of Bengal, Pratiharas of northern India and Rashtrakutas of Peninsular India. Very soon northern India saw the emergence of Rajput small kings aspiring to become kingdoms. But the arrival of the Turks from north western direction saw emergence of new process of an extended medieval state.

31.2 DELHI SULTANATE

Ilbari Turks

In the thirteenth century, a new kind of dynastic domain emerged in North India. The Delhi Sultanate had its origin in victories by Muhammad Ghauri, who sacked Ghazni in 1151, and then expelled Ghaznavids to Punjab, in1157. Muhammad Ghauri marched

into the Indus basin to uproot the Ghaznavids in 1186. On the way, his armies conquered Multan (1175), Sind (1182), Peshawar and Lahore (1186). In 1190, he occupied Bhatinda, which triggered battles with the Rajput King Prithviraj Chauhan, whom he finally defeated in 1192. Having broken the Rajput hold on western routes to the Ganga basin, the Ghaurid armies marched eastward until Bakhtyar Khalji finally defeated Laksmanasena in Bengal, in 1200. Muhammad Ghauri died in 1206. His trusted Mamluk (ex–slave) general, Qutb–ud–din–Aibak, governor of Delhi, then declared an independent rule. This dynasty of Ilbari Turks was the first in a series that became collectively known as the Delhi Sultanate. Later Ghaurid and Ghaznavid efforts to bring Delhi back into their fold were finally defeated by the Delhi Sultan Iltutmish in 1211–1236. Iltutmish must be regarded as the real consolidator of the Turkish conquests in north India. He gave the new state capital, Delhi, a monarchical form of government and governing class. He introduced Iqta–grant of revenue from a territory in lieu of salary. He maintained a central army and introduced coins of Tanka (silver) and Jital (copper). The famous Qutub Minar was completed during his reign. Iltutmish nominated his daughter Raziya (Raziyyat–ud–Din) to be his successor. Still, the new state had enough internal momentum to survive severe factional disputes during the 10 years following Iltutmish's death, when four of Iltutmish's children or grandchildren were in turn raised to the throne and deposed. This momentum was maintained largely through the efforts of Iltutmish's personal slaves, who came to be known as the Forty (Chihilgan), a political faction whose membership was characterized by talent and by loyalty to the family of Iltutmish. The political situation had changed by 1246, when Ghiyas-ud-din Balban, a junior member of the Forty, had gained enough power to attain a controlling position within the administration of the newest sultan, Nasir–ud–din Mahmud (reigned 1246–66). Balban, acting first as na'ib (deputy) to the sultan and later as Sultan (reigned 1266-87), was the most important political figure of his time. Balban stressed the special position of Sultan as 'Shadow of God' (*Zill-al*–Allah) on earth. Balban emphasized courtly splendour, decorum and etiquette. He also believed in severe setting example punishments even to the nobles. Blaban's immediate successors, however, were unable to manage either the administration or the intergroup conflicts between the old Turkish nobility and the new forces, led by the Khaljis; after a struggle between the two factions, Jalal-ud-din Firuz Khalji assumed the sultanate in 1290.

The Khaljis

The Khaljis were not recognized by the older nobility as coming from pure Turkish stock (although they were Turks), and their rise to power was aided by impatient outsiders, some of them Indian-born Muslims, who might expect to enhance their positions if the hold of the followers of Balban and the Forty were broken. To some extent, then, the Khalji power seizure was a move toward the recognition of a shifting balance of power, believed to be the result of both to the developments outside the territory of the Delhi Sultanate, in Central Asia and Iran, and to the changes that followed the establishment of Turkish rule in northern India. Under the Khaljis external policy of conquest and internal methods of absolute control were followed through military expeditions and regulations. The Khaljis used their Afghan descent to win the loyalties of the discontented nobles, who felt that they had been neglected by the earlier sultans. Jalaluddin Khalji (1290 AD – 1296 AD) tried to mitigate some of the harsh aspects of Balban's rule. He was the first ruler

to put forward the view that the state should be based on the willing support of the governed and that since the majority of Indians were Hindus, the state cannot be truly Islamic.

In 1296 he was assassinated by his ambitious nephew and successor, Ala–ud–Din Khalji. During the reign of Ala-ud-din Khalji (1296–1316), the sultanate briefly assumed the status of an empire. In order to achieve his goals of centralization and expansion, Ala-ud-din needed money, loyal and reasonably obeying nobility, and an efficient army under his personal control. He had earlier, in 1292, partly solved the problem of money when he conducted a lucrative raid into Bhilsa in central India. Using that success to build his position and a fresh army, he led a brilliant and unauthorized raid on the fabulously wealthy Devagiri (modern Daulatabad), the capital of the Yadavas, in the Deccan early in 1296. The wealth of Devagiri not only financed his usurpation but provided a good foundation of his state-building plans. Centralization and heavy agrarian taxation were the principal features of Ala-ud-din's rule. The magnitude and mechanism of agrarian taxation enabled the sultan to achieve two important objectives: (1) to ensure supplies at low prices to grain carriers, and (2) to fill the state granaries with a buffer stock, which, linked with his famous price regulations, came as a solution to the critical financial problem of maintaining a large standing army. Within five years after Ala–ud–din's death (1316), the Khaljis lost their power. The succession dispute resulted in the murder of Malik Kafur by the palace guards and in the blinding of Ala-ud-din's six-year-old son by Qutb-ud-din Mubarak shah, the Sultan's third son, who assumed the sultanate (1316–20). He was murdered by his favourite general, a Hindu convert named Khusraw Khan. Opposition to Khusraw's rule arose immediately, led by Ghazi Malik, the warden of the western marches at Deopalpur, and Khusraw was defeated and slained after four months.

The Tughluqs

Ghazi Malik, who ascended the throne as Ghiyas-ud-din Tughluq (reigned 1320–25), had distinguished himself prior to his accession by his successful defense of the frontier against the Mongols. The Tughlaqs also wished to rule the whole of India. Ghiyasuddin's (1320–1325) campaign to Warangal, Orissa and Bengal were directed towards this end. He built the city Tughlaqabad near Delhi. While returning from the Bengal campaign, the Sultan was killed when a wooden shelter collapsed on him at Afghanpur, near Delhi. The reign (1325–51) of Muhammad bin Tughlaq marked both the high point of the sultanate and the beginning of its decline. The period from 1296 to 1335 can be seen as one of nearly continuous centralization and expansion. In fourteeth century chronicle of Firuz Shah Tughluq's reign in Delhi, contemporary historian Ziauddin Barani said that, "history is the knowledge of the annals i.e. the historical records and traditions of prophets, caliphs, sultans, and great men of religion and government." The Tughlaq dynasty ended soon after the Timur's invasion but sultanage survived, though it was merely a shadow of its former self. Timur's nominee captured Delhi and was proclaimed the new sultan and the first of Sayyid Dynasty (1414 AD – 1451 AD), which was to rule the earlier half of the fifteenth century. Their rule was short-lived and confined to a radius of some 200 miles around Delhi. They kept the machinery going until a more capable dynasty, the Lodhis, took over. The Lodhis were of pure Afghan origin, and brought an eclipse to the Turkish nobility.

INTEXT QUESTIONS 31.1

Correct the following sentences and rewrite:

1. Muhammad Ghauri marched into the Indus basin to uproot the Ghaznavids in 1168.

   _____

2. Ghauri's armies conquered Multan in 1157, Sind in 1128 and Parkawas and Lahore in 1168.

   _____

3. Iltumish must be regarded as the real consolidator of the Turkish Conquests in South India.

   _____

4. After a struggle between the two factions Jalal-ud-din Firoz Khalji assumed the sultanate in 1209.

   _____

5. In 1269 Jalaluddin Khalji was assassinated by his ambitious nephew and successor, Ala-ud-Din Khalji.

   _____

31.3 THE MUGHALS

In 1526, Babur from Central Asia established Mughal dynasty in India. Babur claimed descend from both Timur and Genghis Khan. His conquest of Delhi and Ganga basin was before the final step in the rise of warrior power in South Asia. The greatest sultans in South Asia were Mughal emperors who (though part Turk through Babur and Timur) adopted Persian imperial culture and took the Persian title *Padshah* to lift themselves symbolically above Turks, Afghans, and all other sultans. Babur was a Chagatai Turk who fled patrimonial lands near Samarkand to escape Uzbek armies. He followed opportunity into the Ganga basin, where he used Uzbek-style fast-horse tightly packed together cavalry equipped with muskets and canon to sweep away the opposition. In 1526, he had conquered sultans from Punjab to Bengal. But opposition survived. Thirteen years later, an Afghan soldier who had fought for the Lodis and for Babur, and who styled himself Sher Shah to demonstrate his Persian education (at Jaunpur), declared a new dynasty in Bengal and Bihar. Sher Shah's armies then beat Babur's son, Humayun, back to Afghanistan, where Humanyan raised his own son, Akbar, in exile. The Sur dynasty did not survive the Shah's death, though its lasting accomplishments included administrative innovations and a trunk road from Bengal to Pubjab. Soon after Sher Shah died, Humayun conquered Delhi, in 1555. He died there by accident. His thirteen year old son, Akbar, then ascended his throne under his regent, Bairam Khan. Akbar was crowned in 1556, as Bairam Khan conquered strategic fortress cities at Lahore, Delhi, Agra, and Jaunpur. Bairam Khan had also conquered Malwa and Rajsthan before he was ousted as regent and assassinated. Akbar ruled for fifty years (1556- 1650). He continued to conquer to the end.

His armies surpassed all before in there size, funding, leadership, technology, and success. At his death, his domains stretched from Kabul, Kashmir, and Punjab to Gujarat, Bengal, and Assam; and they were still increasing in the south and up into mountains on all sides. His mantle was passed to his son, Jahangir (1605–1627) then to his grandson, Shah Jahan (1627–1658), and to his great-grandson. Aurangzeb (1658–1707), whose death was followed by imperial fragmentation.Though the dynasty survived until 1858, when it was dethroned by the British. The Mughal Empire at its peak commanded resources unprecedented in Indian history and covered almost the entire subcontinent. Form 1556 to 1707, during the hey–day of its fabulous wealth and glory, the Mughal Empire was a fairly efficient and centralized organization, with a vast complex of personnel, money, and information dedicated to the dervice of the emperor and hid nobility.

Much of the empire's expansion during this period was attributable to India's growing commercial and cultural contact with the outside world. The sixteenth and seventeenth centuries brought the establishment and expansion of European and non-European trading organizations in the subcontinent, principally for the procurement of Indian goods in demand abroad, Indian regions drew close to each other by means of a dense overland and coastal trading network. Significantly incresining the internal surplus of precious metals. With expanded connections to the wider world came also new ideologies and technologies to challenge and enrich the imperial edifice. The empire itself, however, was a purely Indian historical experience. Mughal culture blended Perso-Islamic and regional Indian elements into a distinctive but variegated whole. Although by the early eighteenth century, the regions had begun to reassert their independent positions, the Mughal period outlasted imperial central authority. The imperial centre, in fact, came to be controlled by the direction of the Mughal Empire over its first 200 years (1526–1748) thus provides a fascinating illustration of pre–modern state building in the Indian subcontinent.

31.4 NATURE OF MEDIEVAL STATE

What did it mean to be a Sultan? In the *Quran* this Arabic word represent a man with spiritual power. Mahmud of Ghazni was the first man to be styled "Sultan" by contemporaries, which indicates his success in cultivating admirers. The title seems to have been popular first among Turks. Seljuq dynasties in Western and Central Asia were the to use this title of 'Sultan' routinely, and later, Ottoman Turks made it famous in Europe. When the Caliph began conferring the title, it spread quickly among Muslim rulers and changed along the way. The Sultans of Delhi acknowledged the sovereignty of Caliph of Baghdad and considered their kingdom as a part of *Dar–ul–Islam* of which the Caliph was the juridical head. India under the Mughal emperors was governed under the Muslim law *Sharia.* Even so neither under the Sultans of Delhi nor under the Mughal Emperors did the state confirm absolutely to Islamic ordinances since it had to adapt itself to the realities and often may not be the correct one. The Turkish and Afghan rulers of India had to treat the Hindus, who formed the vast majority of the population, with consideration and toleration. In fields relating to religion, property and several other non- religious affairs, the non–Muslim population was allowed full freedom to have their cases tried by their own communal courts. The land revenue system under the Sultan and the ceremonies and the procedure at the royal court bear the unmistakable evidence of Indian tradition. The question arises that whether the medieval Indian state was government by priest? In formal sense

the medieval state under the Muslim rule was definitely a theocracy, since it had all its essential elements- the sovereignty of God and government by the direction of the God through priests in accordance with divine laws. The Sultans of Delhi considered themselves as deputies or assistants of the Caliph who was God's representation. Sher Shah and Islam Shah assumed the title of Caliph and the Mughal Emperors, from Akbar to Aurangzeb, adopted titled like 'Shawdow of God', and 'Agent of God on earth'. The sovereignty of God was unquestioned. The supremacy of the Sharia was always acknowledged, though Akbar added to the Sharia the state laws. However, these rulers did not allow the Muslim divines to dictate the policies of the state.

Basically, defense, law and order and collection of revenue were the primary concerns of the Sultanate of Delhi. In other matters, it generally followed a policy of non interference, as the welfare of the people was not the primary concern of the sultans. Toleration under the Sultans was the exception rather than the rule. Thus, while claiming to be Islamic the state of Delhi Sultanate was militaristic and aristocratic in character. In contrast the Mughal Empire stood on altogether different ground. Toleration and kindness were the guiding principles of Akbar's government. Akbar considered his subjects as his children and hence held himself responsible for their welfare. The state as conceived by Abul Fazl and established by Akbar was not confined to any particular class and was based on the principle of 'peace with all' (*Sulh-i-Kul*). But in spite of Akbar's enlightened policy and its circumstantial continuation by Jahangir and Shah Jahan, the Mughal rule had limited scope in its function. In spite of imparting charities and kind Monarchs the Mughal state was not a welfare state. Extraction of the land revenue and defense were its main functions. The form of government was a Monarchy which in spite of being hereditary could not develop a well defined law of succession. Theoretically, the king was the fountainhead of all branches of the government but weak persona of the ruler could provide the opportunity to the nobility and the *ulema* to exercise effective check on the royal power.

INTEXT QUESTIONS 31.2

Fill in the Blanks

1. Babur claimed descend from both _____ and _____.
2. After Sher Shah Suri died, Humayun Conquered Delhi in _____.
3. From 1556 to _____ , during the hey–day of its fabulous wealth and glory the Mughal Empire was a _____ and _____ organization.
4 India under the _____ empire was governed under Muslim law _____.

31.5 THE KINGSHIP

Whatever his title, a monarch was a man of personal greatness, not only as an army commander but as a spiritual and moral being. A man of civilization, his wars were civilizing, by definition, though what this meant varied and changed. A Sultan's grandeur emerged from the work of people around him. Putting halos on Muslim monarchs was a job for poets, scholars (*imams and ulema*), architects, chroniclers,

biographers, spiritual guides (*sufis*), and Friday prayer leaders at the *Jama Masjid*, the great congregational mosque essential in any domain. Skilled service providers and cultural activists competed for the honors to glorify sultans, and in doing so the Sultan's personality thus emerged in context. Experts and allies around him shaped his opinions, policies, and priorities. He cultivated people to secure his success; and his power depended on their power. Thus the social institution of a monarch's power extended well beyond the throne. Early Sultans like Mahmud of Ghazni relied entirely on kin and close ethnic allies. As the political landscape became more complex, more complex personalities developed and under the Mughals assumed epic proportions. The Sultan's body, speech, piety, personal habits, hobbies, family. Household, ancestors, wives, son, and in-laws formed the inner core of his public identity; they appeared in public gossip, art, lore, song, and chronicle.

31.6 THE ROYAL COURT

A daily dramatization of the Sultan's public self occurred in his court. At his public *darbar*, where he received guests, ambassadors, supplicants, allies, and payers of taxes and tribute.The institution of the *darbar* evolved over time. Its early Central Asian home was a regal tent on the battlefield' in later centuries, it acquired architectural grandeur, as at the Mughal fort- cities in Fatehpur Sikri, Agra, and Delhi, whose *darbar* halls are massive stages for the emperor's performance of power. Many *darbars* incorporated Hindu and Muslim traditions of display and drama. We have a detailed rendering of *darbar* scenes in eighteenth century paintings that now accompany the seventeenth century pardshahanama, the chronicle or the Mughal emperor Shah Jahan. These illustrations show hanging rugs that recall the *darbar's* nomadic heritage, and each and every person depicted in the paintings had a specific rank at court and relation to the emperor. The *darbar* became a place for dramatizing in public all the personal identities that were being defined in relation to sultans. To dramatize all the various personalities of power that comprised his domain, a sultans, took his *darbar* wherever he went. A *darbar* spent considerable time on the move, especially in battle. The ruler's traveling court became an enduring cultural phenomenon; and in later centuries, touring administrators, tax collectors, and politicians effectively became touring sultans of modern times.

31.7 PERSONA OF THE KING

A Sultan's retinue(a group of retainers in attendance), regalia privileges & a king and family symbolized his greatness. Sultans were sticklers for public etiquette and limited protocol, lest subordinates exceed their station. The sultan had to have the biggest, richest, most elaborate, extravagant, valuable things visible on his person, to dramatize his ascendancy constantly. Vijayanagar Rayas styled themselves "Lords of the Eastern and Western Oceans" by adorning their bodies with precious commodities from overseas trade, specifically, perfumes and precious things like Chinese porcelain. The Sultan's home was a larger version of his own body and dramatized his power to accumulate, command, control, and define wealth, value and taste. The grandiose habits of consumption of the great influencer became an enduring fact of political life in South Asia.

Significant features of a Sultan's persona emerged in publicly visible domestic dramas, above all, marriage. Weddings were great events of political life because marriage was the most secure method of political alliance. In the *padshahnama*, warfare and weddings are depicted by the artists most elaborately. Even the Mughal

Empire was at bade a family affair. In the inner secret deep inside area of the palace, family members vied for influence and engaged in the secret plans that often culminated in wars of succession, in which relatives killed one another, as they did in the epic Mahabharata. At home, the Sultan's honour rested on the stainless virtue of his mother, wives, daughters, and sisters. Seperated from public view women of the palace lived behind a curtain, *pardah*; and women in seclusion, *pardahnasheen*, became the sultan's own virtue. Practices of female seclusion spread among elites who modeled themselves on sultans, Hindus and Muslims alike, at all levels of society.

31.8 THE NOBILITY

The sultans looked different titles that indicate ethnic origins and cultural affiliations in addition to marking personal status. Every Sultan sought to form and organize a group of nobles which would be personally loyal to him. Thus not only the Turkan-i- Chihalgani (Group of Forty nobles) tried to capture all privileges and power but groups having personal loyalty to Sultans like Qutbis (loyal to Qutub-ud- din Aibak), Shamsis (loyal to shams-ud-din Iltutmish), Balbanis and Alai amirs remained dominant throughout this period. Almost all the high nobles, including the famous Forty in the thirteenth century, were of Central Asian origin; many of them were slaves purchased from the Central Asian bazaars. The same phenomenon also led to the destabilization of the core of the Turkish Mamluks. With the Mongol plunder of Central Asia and eastern Iran, many more members of the political and religious elite of these regions were thrown into north India,where they were admitted into various levels of the military and administrative cadre by the Delhi Sultans. Ala-ud-din was one of the first rulers to deliberately expand political participation within the sultanate government. Not only did he partly open the gates to power for the non-Turkish Muslim nobility-some of whom were even converted Hindus within the political world he viewed as legitimate. Both Ala-ud-din and his son married into the families of important Hindu rulers, and several such rulers were received at court and treated with respect. Under the Tughluq, the non-Mumlim Indians rose to high and extremely responsible officers, including the governorships of provices. Muhammad bin Tughluq was the first Muslim ruler to planned efforts to induct Hindus into administration.

Within the first three decades of Akbar's reign, the imperial person of the highest class has grown enormously. As the Central Asian nobles had generally been nurtured on the Turko – Mongol tradition of sharing power with the royalty – an arrangement not in tune with Akbar's ambition of structuring the Mughal Centralism around himself – the emperor's principal goal was to reduce their strength and influence. The emperor encouraged new elements to join his service, and Iranians came to form an important block of the Mughal nobility. Akbar also looked for new men of Indian background. Indian Afghans, being the principal opponents of the Mughals, were obviously to be kept at a distance; but the Sayyids of Baraha, the Bukhari Sayyids, and the Kambus among the Indian Muslims were specially favoured for high military and civil positions. More significant was the recruitment of Hindu Rajput leaders into the Mughal nobility. This was a major step, even if not completely new in Indo – Islamic history, leading to a standard pattern of relationship between the Mughal autocracy and local cruel rulers.

31.9 OFFICES AND HIERARCHICAL STRUCTURE

Neither the government of the Delhi Sultanate nor that of the Mughal Empire was slave like. Both the governments were organized bureaucracy with regular gradation of departments and officers. No officers, either civil or military, was hereditary and

thus the officers were appointed, transferred and dismissed by the Monarch at his will and were accountable to him only. Under the Sultanate immediately after Sultan the office of *Wazir* was there to supervise all affairs of the government. The Mughals called their Prime Minister as *Wakil*, later on synonymous with wazir or diwan. The Sultans established the *Diwan–i–Arz* (the Military Department) Headed by *Ariz–i– Mumalik* while under the Mughals *Mir Bakshi* was in–charge of army and general administration of royal establishment. In Sultanate religious affairs and charity were looked after by *Diwan–i–Risalat* headed by *Sadr–us–Sudur* (chief sadr). As far as the officer was concerned Mughals continued with the same title. Both the regimes combined the office of Chief Qazi (Chief Justice) with that of sadr. In Sultanate *Mushrif–i–Mamalik* (Accountant General), *Mushaufi–i–Mamalik* (Auditor General), *Diwan–i–Insha* (State Correspondence Department) headed by *Dabir–i–Khas* and *Barid–i–Mumalik* (Head of the Intelligence Department) were some important offices and departments.

31.10 PROVINCIAL ADMINISTRATION

Under the Sultanate muqtis or walis were in –change of the provinces. Provinces also had a Sahib–i–diwan assisted by mutasarrifs and karkuns to control income and expenditure in the end of the thirteenth century Shiqq emerged as an administrative division later known as Sarkar as well. For justice courts of the Qazi and the Sadr functioned in the provinces. The Mughal empire was divided into 15 provinces–Allahabad, Agra, Avadh, Ajmer, Ahmadabad, Bihar, Bengal, Delhi, Kabul, Lahore, Multan, Malka, Qhandesh, Berar, and Ahmadnagar. Kashmir and Qandahar were districts of the province of Kabul, Sindh, then known as Thatta, was a district in the province of Multan. Orissa formed a part of Bengal. The provinces were not of uniform area or income. There were in each province a governor, a dewan (revenue and finance officer), a bakhshi (military commander), a sadr (religious administrator), and qazi (judge) and agents who supplied information to the central government. Separation of powers among the various officials (in particular, between the governor and the diwan) was a significant operating principal in imperial administration. The Mughal provinces were also divided into districts (sarkars). Each district had a faujdar (a military officer whose duties roughly corresponded to those of a collector); a qazi, a bitikchi (head clerk); and a khazanedar (treasurer). Justice was administered by a hierarchy of courts rising from village panchayat to the pargana, sarkar and provincial courts (under the Qazi, Amir–i– Dad and Mir Adl) and finally to the chief sadr cum qazi and ultimately the emperor himself. Both under Sultanate and Mughal, the Kotwal was the enforcer of law at the local level.

31.11 IQTA, JAGIR AND MANSAB

Iqta under the Sultanate and Jagir under the Mughals were developed as the officers for the collection of revenue which Iqtadars or jagirdars realized on behalf of the state with a view to obtain their salary. But their judicial preview over hand depended on the pleasure of the emperor. The muqtis or iqta holders were required to furnish military assistance to the Sultans in times of need, apart from maintaining law and order and collecting the revenue from their iqta. These revenue assignments were generally non–hereditary and transferable. Similarly, the Mansab system was based upon the organization of the public services of the Mughal Empire. It was neither hereditary nor hierarchical. Mansab means literally a rank or a position which was fixed according to

the personal merit and status (zat) of the officer and the contingent (sawar) he maintained. Generally, the mansabdars were assigned a territory known as a jagir, who's estimated revenue (Jama) was equal to the pay due for both their zat and sawar mansabs, though some mansabdars were also paid in cash from the imperial treasury.

31.12 TAXATION

The system of taxation in Sutanate comprised taxes like Kharaj (varied from one sixth to one third of the gross produce), Jaziya (levied upon adult non- Muslim males with independent means of maintenance in lieu of military service), Zakat (a tax raised from well to do Muslims for the purpose of charity), Khams or Ghaninah (the booty taken in war) and other transit and octroi duties along with natural resources were the main sources of income. The chaudhuris, muqqadams and khuts were the village revenue collector functioning under the amils, shiqdars and provincial muqtis. Khalisa land revenue was reserved for the Sultan's treasury only. The Mughals improved upon this system particularly in the area of land revenue. The system of measurement zabt introduced by Sher Shah Suri was adopted and improved by Akbar. Ultimately, Ain–i–Dahsala the final method of revenue settlement was based upon the average annual yied of the previous ten years from a particular field. The Gaz–i– Ilahi, a new yard for land measurement brought uniformity in the land survey. Productivity of the land, nature of the crop, prices, and irrigation facilities were the other major factors deciding the cash value of the revenue demand of the government. Option of paying land tax could be done through various systems. Ownership of the land always belonged to the cultivator.

31.13 ARMY

Both the Sultanate and the Mughal state were dependent on army whose main strength was the cavalry. Ariz–i–Mumalik under the Sultans and Mir Bakshi under the Mughal Emperors were the officers in – charge but the ruler himself commanded all the armed forces. Balban was the first one to recruit a regular standing army, this system was further strengthened by Ala–ud–din–Khalji who introduced the branding system (Dagh) of the horses. The royal cavalry in Delhi Sultanate was called Hasham–i–Qalb or Afwaj–i–Qalb. Hasham–i–Atraj was the cavalry posted at provincial level. This army was organized on the basis of decimal system. Mughal army was organized on the basis of mansab system, described above. Ahadis were the royal troopers directly under the command of the emperor. The artillery had developed rapidly in India after the advent of Babur. Apart from siege i.e. the process of surrounding and attacking a fortified place there were heavy guns mounted on forts. The infantry, though numerous, consisted of both fighting and non- fighting classes. The fighting men were mainly matchlock men, called banduqchis. By the time of Akbar, matchlock contingent was also included in the infantry. Both Sultans of Delhi and Mughals used elephants on the battle fields. Navy always remained a weak point of the Indian rulers.

31.14 CURRENCY SYSTEM

The standard coin under the Sultans from Iltutmish onwards was the silver tanka weighing 175grains. The currency system was, however, bimetallic, there being parallel coin in copper, the basic unit of which was the jital. In the fourteenth century, 48 or 50 jitals were held equal in worth to tanka. The Sultans issued bullion coins as

well, and gold issues have also survived. The Lodis, who never minted silver, issued a heavy bullion coin 145 grains called bahloli. Sher Shah Suri established a bimetallic system by issuing a rupee of silver and making the tanka a purely copper coin. The Mughals from Akbar onwards continued the same system: their rupee weighed 178 grains (180 under Aurangzeb), and the alloy in these never rose above 4 per cent. In copper they minted dams of 323 grains each, these being originally the half tanka of Sher Shah. In the last years of Akbar, a rupee fetched 40 dams, and this became subsequently the paper value of the rupee. In fact, the copper price of the rupee declined throughout the seventeenth century. The Mughals also issued gold coins, known as mohur or asharfi, but these were not normally used in the market. The Mughal coinage was of great metallic purity and uniformity. The minting was 'free' in the sense that any one could take bullion to the mint and get in coined at a small charge.

INTEXT QUESTIONS 31.3

Fill in the blanks with appropriate word from the bracket

1. The emperor encouraged new elements to join his service, and _____ came to form an important block of the Mughal normality. (Afganian, Irarian, Turkish)
2. Under this Sultanate immediately after Sultan the office of _____ was there to supervise all affairst of the government. (chief sadas, chief Justice, Wazil)
3. _____ under the Mughals was developed as the office for the collection of revenue who realized on behalf of the state. (Mansab, Sadr, Jagir)
4. The standard coin under the Sultan from Itlutmish onwards was the silver tanka weighing _____ grains. (175, 200, 225)

Thus the growth of the medieval state was an ever growing process along with conquests and consolidations. In the art of the governance certain central Asian institutions were introduced but at the same time previous practices were not substantially disturbed. As far as organization of the administration and ruling class were concerned, it was not a monolithic structure. Each monarch as a single source of power had to establish a balance between varying compositions and interest groups to ensure the durability and stability of his dynasty. But the set of beliefs of a composite culture was always taken care of.

WHAT YOU HAVE LEARNT

With the decline of the Gupta state, the Indian polity saw decentralization and rise of various regional states. In the 13th century, a new kind of domain emerged in North India. The Delhi Sultanate had its origin in victories by Mohammad Ghauri, who sacked Ghazni in 1151, Ghazni's armies conquered Multan, Sind, Peshawar and Lahore. Later Iltutmish was regarded as the real consolidator of the Turkish conquests in North India.

The political situation had changed by 1246 when Ghiyas-ud-din gained enough power and acted first as naib (duty) to the Sultan and later as Sultan (1266–87) was the most important political figure of his time. In 1296 he was assassinated by his ambitions nephew and successor, Ala–ud–Din Khalji. During his reign (1296–1316) the sultanate briefly assumed the status of an empire. However, within five years after Ala–ud–din's death the khaljis lost their power.

Ghiyas–ud–din Tughlaq (1320–25) and Mohammad bin Tughlaq marked the high point of the sultanate and wished to rule the whole of India. It was the period of continuous centralization and expansion.

In 1526, Babur from central Asia established Mughal dynasty in India. His conquests of Delhi, Ganga basin and later from Punjab to Bengal entitled him to take the persian title of padshah. His son Humayun lost to Sher Shah and retreated to Afghanistan. After Sher Shah's death Humayun conquered Delhi in 1555 and died by accident. His 13year old son Akbar ascended the throne and under the guidance of his regent Bairam Khan conquered the strategic fortress cities of Lahore, Agra and Jaunpur. Akbar ruled from, 1556-1605. His domain stretched from Kabul, Kashmir, Punjab to Gujrat, Bengal and Assam. His successors Jahangir (1605–1627) and grandson Shah–Jahan (1627–1658) and great grand –son Aurangzeb (1658-1707). The Mughal Empire was at its peak, commanded resources unprecedented in Indian history.

The 16th and 17th centuries brought the establishment and expansion of European and non–European trading organization in the sub continent, principally for the procurement of Indian goods in demand abroad.

In this lesson you have also learnt about nature of medieval state, kingship, royal court and nobility. Besides you have acquired information about provincial administration, the process of taxation, medieval army and the currency system.

TERMINAL QUESTIONS

1. Briefly describe the role of Muhammad Ghauri
2. Mention the principal features of the era of Balbans and Khalji's.
3. "The reign of Muhammad bin Tughlaq marked both the high point of the Sultanate and the beginning of its decline". Comment.
4. Assess the rule of the Mughals during the sixteenth and seventeenth centuries.
5. Examine the nature of Medieval state.
6. What is meant by persona of the King?
7. Write a brief note on provincial administration.

ANSWER TO INTEXT QUESTIONS

31.1 1. 1186

2. 1175, 1182 and 1186

3. North India.

4. 1290

5. 1296

31.2. Fill in the blanks:

1. Timur, Genghis khan

2. 1555

3. 1707, efficient, Centralised

4. Mughal, Sharia

31.3. Fill in the blanks with appropriate words from the brackets ( ):

1. Iranian

2. Wazir

3. Jagir

4.175

HINTS TO TERMINAL QUESTIONS

1. See para 31.2
2. See para 31.2
3. See para 31.2
4. See para 31.3
5. See para 31.4
6. See para 31.5
7. See para 31.10

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31

CULTURAL COMMUNICATION

When you were younger, you grandparents must have told you stories about kings and queens, magical events, animals and birds and other tales of long ago. Many of these stories are drawn from epics and religious texts like the Ramayana or the Bible, or from collections of stories like the Panchatantra or the Arabian Nights. Through these stories, all of us have absorbed many aspects of our cultural heritage. Culture is communicated through various means- oral, written through music, and nowadays, via film and television too.

OBJECTIVES

- after studying this lesson you will be able to;
- explain how speech writing & printing help cultural communication;
- list some methods of cultural communication;
- describe how music is used to communicate different ideas and
- explain how a variety of cultural forms were used to spread Buddhism.

31.1 HOW CULTURE IS COMMUNICATED

Can you imagine a world without language? Language is a basic characteristic of human society. It is not only a means for people to understand each other, but is also a vehicle for the transmission of cultural ideas. A shared language knits people together, but also distinguishes them from one another. For the people of Punjab are bound together by their common language, Punjabi, but are also differentiated from those whose mother tongue is not Punjabi. Did you know that Punjabi is one of the two most widely spoken languages in Pakistan also?

Another language in the subcontinent which is shared by people of different countries is Bengali.

The spread of language and culture is influenced by geographical factors. People living in near by areas usually speak the same or similar languages. Those who live thousands of miles apart have very different mother tongues. This is because

communication between far flung areas was difficult before modern means of transport developed. Cultures tended to evolve in relative isolation and ended up being very distinct.

Communication is still difficult in densely forested and mountainous areas. A tribe living on one face of a hill or a valley may not even know of another tribe living on another hillside just a few kilometers away. The language they speak can therefore by very different.

However, in areas like Uttar Pradesh and Bihar where vast plains are well connected by rivers, people could travel easily even in ancient times. So similar languages and customs developed due to regular interaction.

Even where one language such as Hindi or Tamil is spoken over a large area, there are veriations from district to district. No version is sufficiently different to be called a language, so they are called dialects of a language.

Spoken language was and remain one of the most important means of communication. However the invention of writing widened the scope of communication. Messages could henceforth be sent over long distances and preserved over time.

Writing was known in India over 4000 years ago. This was the Harappan script which has not been deciphered yet. With the decline of the Harappan civilization around 1800 BC, writing was also lost. The knowledge of writing reappeared around the 3rd century BC. This writing called Brahmi is the mother of all modern Indian scripts.

Initially, rulers and wealthy people had important documents engraved on rock surfaces, stone tablets and copper plates. Cloth leather, the bark of the tree called bhojapatra and palm leaf called talapatra were used for writing on.

What kind of books do you think there were in earlier times? There were religious texts which were used by priests. Law books, called Shastras were written for the use of kings and their ministers. Drama and poetry were composed for the enjoyment of the wealthy. It in clear that most books were therefore meant only for a small number of privileged people.

However, there were also epics like the Mahabharata (about which you read in lesson 30), popular stories collected in the Jataka tales, Hitopadesa etc, and numerons mythological legends in the Puranas Stories from these were transmitted orally by professional story tellers, bards and even local temple priests. In the course of telling stories, many variations occurred over time. So we have today, numerous different versions of popular legends. Books thus touched the lives of many people even though very few could read or write.

Each book had to be copied out by hand. Such handwritten copies are called manuscripts. Manuscript production became, a specialized art in medieval times. Scribes used beautiful handwriting called calligraphy. The pages were often decorated with beautiful illustrations. Copying manuscripts was obviously a laborious process, so very few copies were made.

Printing was introduced in the mid 16th century. Books could now be produced in far greater numbers in lesser time and lower cost. However since few people were literate, the immediate effect was limited. A more dramatic transformation took place in the 19th Century when full use of the press and printing technology was made by nationalists and social reformers.

The first newspaper in India was published in 1760 in English by an officer of the East India Co. This was followed by many others. These newspapers focused on providing information about Europe to Englishmen in India.

From the early 19th century, many newspapers began to appear in the vernacular languages. They were published by nationalists who had the interests of Indians in mind. News and views were carried across not only to the educated few, but through them to many others as well. Many thinkers saw that British domination of India could be overcome only if the traditional ills of Indian society were first removed. These reformers not only campaigned directly, but also used the press to build public opinion. One such reformer was Raja Rammohan Roy of Bengal.

In 1821, Rammohan began to publish the newspaper Samachar Kaumudi' in Bengali, followed by the Mierat-ul-akhbar' in Persian in 1822 and the 'Brahmanical Magazine' in English. Through these papers, he advocated education of women and widow remarriage and attacked sati and the ills of the caste system. He also published numerous pamphlets underlining his vision of an ideal society based on the best teachings from major religions of the world. He founded a community called the Brahmo Samaj which was joined by numerous educated and progressive men in Bengal. It was owing to the printing press that Rammohan's ideas could reach such a wide audience. You can estimate the power of the press when you consider that a rival newspaper, 'Chanridka' was published in 1822 to oppose his ideas of social reform.

We see thus that newspapers and magazines do not merely give information about events and occurrences around the world, but also mould our ways of thinking. Ideas and views have of course been exchanged from time immemorial. What however is specific to modern forms of communication is that the transmission of ideas becomes a one-way process. While the owner of a newspaper can influence the views of its readers, the reader cannot exert a similar influence. Can you see the similarity with globalization about which you read in lesson 29.

INTEXT QUESTIONS 31.1

1. From which script are most modern Indian scripts derived?

   _____

2. Name two kinds of books written in earlier times.

   _____

3. Why was manuscript production expensive?

   _____

4. State whether true of false:

   (i) Language is not a means of communication.

   (ii) Hitopadesa is a collection of stories.

   (iii) Rammohan was the only reformer to use the press in the 19th century.

   (iv) Writing made long-distance communication possible.

31.2 MUSIC AS A VEHICLE OF CULTURE

Among the earliest expression of culture are music and dance. Early people clapped hands, or beat the earth with sticks for rhythm to accompany songs and dances. Gradually many kinds of drums and instruments came to be used. Garba Gujarat, Kathakali from Kerala and Gidda, Bhangra from Punjab are examples of folk dance. These were and are still performed to celebrate festive occasions, to mark important ceremonies, to express various sentiments, and sometimes even to serve as a channel of protest.

Folk songs celebrate spring, the coming of rains, or the ripening of corn which are all central to the agricultural cycle. There are also songs of masons and potters. You may have heard construction workers singing while heaving heavy loads as a team listen to them carefully the words are about their work.

There are also numerous songs by and about women-expressing the sorrow of a lover whose beloved has gone away, of a girl leaving her parental home upon her marriage, even about the conflict between mother and daughter-in-law.

Folk music is by its very nature participatory. It evolves along with the people's experiences. Folk art can therefore be said to be 'consumed' by the same people who create it.

Folk culture is not meant for an audience. However, in modern times, the original purpose of this culture is transformed. Thus you may sometimes see folk dances performed on stage while an audience watches!

You read about classical culture in lesson 29. Classical music is a highly developed form of music since it is based on precise rules, it can be called the grammar of music singing or playing it (on an instrument) requires a long period of intensive training. However, anyone can derive great joy from listening to it. In fact, numerous melodies of film and folk songs are based on classical ragas/or simplified forms of classical ragas. Both classical and folk music have interacted closely and enriched each other for centuries, so much so that it is sometimes difficult to draw a sharp dividing line.

> Classical music was earlier patronised by kings. The legendary Tansen was one of the nine jewels in the court of the Mughal emperor, Akbar.
>
> Nowadays business houses, and national and international cultural organizations patronize classical music.

Related to both these kinds of music is that used for religious purposes. In fact many folk and classical songs have religious themes.

The earliest example of religious music in India come from the Samaveda. This 3000 year old text comprises Vedic chants set to melody for recitation during the performance of sacrifices.

From medieval times, the compositions of Bhakti and Sufi saints were sung by their followers and by lay worshippers. These songs are familiar to us today as bhajans and qawwalis. The lyrics express devotion and love for a personal god sometimes they request divine help to tide over worldly troubles. Qawwalis and bhajans often have a classical foundation and a popular or folk form.

Bhajans are sometimes related to the experiences of the common people. The dohas of Kabir for eg., frequently refer to his hereditary profession of weaving.

Qawwalis are specially associated with dargahs, ie. Shrines of venerated Sufi saints.

In Gurudwaras, the Granth Sahib, the sacred text of the Sikhs is recited in a musical way. The Granth Sahib is a compilation of the sayings of the 10 Sikh gurus as well as numerous Bhakti and Sufi saints.

The person who recites the Granth Sahib undergoes not only religious training but also training in classical music, and is therefore called 'raagi'.

A comparatively new form of music is film music. Initially film music relies very heavily on classical and folk music. Many of the old, popular film songs are based on melodies form both Indian and western classical music. But film music also evolved certain now features. It brought into use the orchestra which originally belong to western classical music in addition to Indian instruments. Nowadays of course, new kinds of fusion music are evolved everyday.

The popular song "Itna na mujh se tu pyar badha" form the film "Chhaya" is based on a symphony by an 18th century Austrian composer, Mozart.

Almost all the songs of "Mughal-e-Azam" are based on classical Hindustani music. The songs "Muhabbat ki jhooti kahani" for eg., is set to raga Darbari Kanada.

Film songs are dependent not only on one of the theme of the film but also on technological considerations. The earliest recording mechanisms at the start of our century could run for only 3½ minutes at a time. So a format evolved where by a song would last between 3 and 3½ minutes. Now with technological advancement, continuous recording is possible for hours together, but film songs retain the established format. Next time you hear a song on the radio, you can time it yourself.

Music like all expression of culture, carries ideas. The Bauls of Bengal have traditionally carried their messages of universal brotherhood and unselfishness through their songs.

Devotional songs express not only the emotions of the worshippers but also draw others into the fold. Today music serves as an important bridge in the global village about which you read in lesson 29. While assimilating new forms, it is important to remember not to lose one's own rich heritage of music.

INTEXT QUESTIONS 31.2

1. What do folk songs and dances celebrate?

   _____

2. Fill in the blanks:

   (i) _____ requires intense training.

(ii) The compositions of Bhakti and Sufi saints are called _____ and _____.

(iii) The Bauls of Bengal sing songs about _____ and _____.

3. State whether true of false:

   1. Folk dances are meant to be performed only on stage.
   2. Classical and folk music have never interacted with one another.
   3. Film songs sometimes borrow classical tunes.

Contacts between India and the outside world flourished between the 2nd century BC and the 2nd century AD. Political and commercial interaction led to interchange of ideas and wide ranging social and cultural development. Buddhism was adaptive to the new circumstances and won followers among the Indo Greeks, and Central Asians. Missionary monks traveled with traders and established monasteries in far-flung areas in central Asia, from there, Buddhism spread further to China.

Interaction with the Greeks led to developments in sculpture. Earlier the Buddha was represented in the carvings on stupa gateways only symbolically by a wheel, lotus pipal tree etc. now following the models of Greek gods like Apollo, he was represented in human form.

Parallel to this was the development of a complex mythology. Popular belief in rebirth and reincarnation led to belief in many hundreds of previous lives of the Buddha. These earlier Buddhas birth were called Bodhisattvas. Bodhisattvas were imagined as compassionate beings entirely concerned with the welfare of fellow beings. Worshippers could pray to them to ease their troubles and help them with their worldly cares.

31.3 CULTURAL FORMS & SPREAD OF BUDDHISM

You have learnt that religion is one of the features of our cultural heritage. Religious ideas may themselves be transmitted through the medium of culture. Let us consider the example of Buddhism.

The Buddha lived in the 6th century BC. He preached that the nature of the world is sorrowful and to free oneself from it, one must overcome desire. He asked his followers to led simple, virtuous lives and to follow a middle path between extreme austerity and luxury.

The Buddha's message was quickly accepted by the common people because he spoke in the common language, Prakrit. While the Brahmana's used Sanskrit, a language which ordinary people didn't understand.

The Buddhists also adopted and adapted a number of religious and cultural practices. For example, the worship of trees was a popular practice. The Buddhists suggested that tree worship was identical with the worship of the bodhi tree at Bodh Gaya. According to Buddhist traditions, the Buddha had meditated sitting under the tree and had attained enlightenment here.

Another popular practice was the erection of circular mounds over the remains of the dead as a kind of memorial. The relatives and associates of the dead offered worship at such mounds. The Buddha's followers adopted this practice and erected stupas or

mounds which often contained relics of the Buddha such as his teeth or objects he was supposed to have used.

Fig31.1 Buddha

As Buddhism spread, Buddhists came into contact with the Indo-Greeks who had settled in the north west of the subcontinent. The Greeks had an old tradition of representing their gods in human form. The Buddhist adopted this tradition as well, depicting the Buddha in an identical fashion. (Fig. 31.1)

Here is a little Jataka story known as the Bidala Kukuta Jataka (the Jataka of the cat and the cock). The story runs as follows:

The cat tells the cock that she wants to marry him. Her plan is to get the cock down from the tree and eat him. However, the cock is wise and refuses to get "married". The Buddhist preachers identified the wise cock with the Buddha in a previous birth. Look at the lively sculptural representation of the story from Bharhut (central India).

The Buddhists also adopted hundreds of popular folk stories. In the Buddhist tradition they were known as Jatakas or birth stories of the Buddha. These were regarded as stories about the previous births and lives of the Buddha. Many of these stories were also depicted in sculpture.

Stories form the Jatakas were also depicted in paintings on the cave walls at Ajanta as well as on the railing surrounding the Sanchi stupa (MP). Men and women who visited these places and saw these works of art would be reminded of stories they knew. At the same time, they would be taught about Buddhism through these stories.

Buddhist teachers were not the only ones to use a variety of cultural means to spread their message. If we look at any of our major religious traditions, including Christianity, Hinduism, Islam and Jainism, we will find that they owe their long lived success to the many ways in which their message has been transmitted-through

music, painting, story telling, and through the use of a variety of architectural styles to build centres of worship.

Ancient and popular fertility cults centering around worship of mother goddesses were also incorporated in the growing religious mythology of Buddhism. Each Bodhisattva was associated with a female divinity called Tara. The Bodhisattvas were believed to act through these goddesses. This paring of male and female powers is a characteristic feature of numerous fertility cults. The adoption of such cultural motifs of folk beliefs and practices made acceptance of Buddhism very easy.

While these developments led to the growing popularity of Buddhism the original simple teachings of the Buddha were almost forgotten. The Buddha had firmly refused to perform miracles and opposed any attempt to be worshipped. However, he was now considered a deity, and stories of miracles performed by the Bodhisatvas became the basis of the faith.

Buddhishm gradually died out in the country of its origin not only because it lost the original, simple teaching. The monks lost touch with the ordinary people as patronage from rulers and merchants made the monasteries wealthy. The newer Buddhist texts were composed in Sanskrit which was not understood by the common people.

INTEXT QUESTIONS 31.3

1. What language did the Buddha preach in?
2. Which contacts led to the sculptural representations of the Buddha in human form?
3. What are the Jataka tales?

Fill in the blanks:

1. In the stupa carvings, the Buddha was symbolically represented as _____, _____ , _____ etc.
2. Taras were female divinities associated with the _____.
3. _____ were circular mounds covering relics of the Buddha or important monks.

WHAT YOU HAVE LEARNT

Language is a vehicle for transmission of cultural ideas, spread of culture is influenced by factors like geographical, spoken & written from of language, inscriptions printing, newspaper, magazines.

Along with language Music & Dance are also expression of Culture, Music her universal appeal its Folk & Clerical forms both have enriched the culture as they also cerise ideas.

TERMINAL QUESTIONS

1. What are the various means of communication of culture ?
2. Assess the importance of speech writing and printing in culture communication.
3. What is the importance of musicians communicating different ideas ?
4. How did different culture forms help the spread of Buddhism ?

ANSWER TO INTEXT QUESTION

31.1

1. Brahmi
2. Religious texts and shastras
3. They were handwritten
4. (i) F (ii) T (iii) F (iv) T

31.2

1. events of natural change and life's pleasure & sorrows
2. (i) classical music
   (ii) Bhajans ; Qawwalis
   (iii) Universal brotherhood ; unselfishness
3. (i) F (ii) F (iii) T

31.3

1. Prakrit
2. Greek
3. Birth stories of Buddha
4. (i) Gods in human form, birth & lives of Buddha
   (ii) Bodhi Sattva as fertility cult
   (iii) Stupa

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32

COLONIAL STATE

When Britain assumed the sovereignty of India i.e. the supreme power, the imperial-colonial relationship had to be established through or explanation of British rule over India proving the local Indian rules as incompetent or backward in order to curb their legal authority. The political authority of the colonial state gathered upon many instruments for preserving and enforcing its power which was a pre- condition for the formulation of the colonial policy. It is important to know that how the rule over people was legitimized and how was the power of the colonial state made visible to the common people subjected to foreign rule.

OBJECTIVES

After studying this lesson, you would be able to:

- understand the meaning and nature of the colonial state;
- recall the colonial objectives in India;
- identify the instruments of colonial control and
- explore the symbols and effects of the colonial rule

32.1 THE BACKGROUND

The Mughal Empire declined in the first half of the eighteenth century. The political vacuum was filled by the rise of regional states like Bengal, Hyderabad, Awadh, Punjab and Maratha Kingdom. But these regional powers could not provide political stability resulting into a shameless chance for the British East India Company to establish a territorial empire in India. Now a set of institutions and regulations were required to govern India through colonial machinery.

(i) Meaning of Colonial State

Prior to the British conquest, relations between regional people and the sovereign power had never been defined wholly by religion. A web of economic and social relationship had survived periods of imperial consolidation, crisis and collapse, to bind the subcontinent into a loosely layered framework of interdependence. Despite a long history of creatively accommodating multiple levels of supreme powers, the renegotiation of the terms for sharing power in an independent India saw the special opportunity of a rigid and massive conception of territorial sovereignty based on a

singular and gathering together idea of the 'nation'. The colonial state means the assumption of sovereignty (legally independent power to govern and control) of a country by a foreign political entity. The colonial state has to design a theory of sovereignty in the special context of the imperial-colonial relationship. This is done through a two way process (1) process of legitimization of the colonial state i.e. justification of the legal existence of a foreign entity, which automatically leads to the second process i.e. (2) the subversion of delegitimization of pre-colonial indigenous political authority.

(ii) Nature of Colonial State

The British consolidated their Colonial regime in India according to their ideas of what a colonial state could be and a modern state with some modern characteristics emerged. As in a modern state, the colonial government had a monopoly of force, a centralized administration for tax – collection, a centralized legal system, a professional staff of administrators and bureaucrats, and clearly defined territorial boundaries. British colonial administrators aimed for a rule based on law, administered according to regulations. At the lowest levels, however, where policy implementation took place, the ties of caste, clan and kinship and patron-client relations played major roles in how the colonial state affected local society. After Independence in 1947, the new nation built its government on institutions inherited form the colonial, with all of their strengths and their weaknesses.

(iii) Colonial Objectives in India

In the course of the 19th century a British royal or imperial ideology emerged in which the British, as the wealthiest and most progressive nation in the world, had a duty to help rest of the world to prosper and improve. The rule of law would create the conditions for civilized living and the creation of wealth. In India the governing ideology was:

1. Indians were not capable of governing themselves.
2. Britain had the duty to supply good government which would be based on the rule of law, without interfering in or attempting to manage Indian economy and society.

The main responsibilities of imperial government were seen as:

a) Collecting land revenue and b) Execution of legal administration.

The type of revenue settlement which the East India Company made, varied according to the prevailing ideology of how to create wealth in India, according to the Company's security needs and according to experience which the Company gained as new areas came under its control.

The colonial state was working with two aims (1) the complete subordination of the Indian colony to needs of British metropolis and (2) economic exploitation of the Indian colony or the appropriation of the colonies economic surplus by the British metropolis. But the nature of the imperial interests in Indian did not remain the same through-out and it changed according to the requirements of the Mother country and in interest of the different social group in Britain. During the first stage of British rule in India till 1813, British interests lay mainly in (i) the East India Company's monopoly of trade with India, and the elimination of other European competitors, (ii) the control over financial resources, through taxation.

Both these objectives could be fulfilled without having to disturb the existing institutions and administrative apparatus. British rulers at this stage were not very different from that of traditional rulers, interested mainly in receiving agricultural surplus.

No attempt was, therefore, made to create a uniform administrative structure or even to renovate the old one at this stage. No basic changes were introduced in the judicial system and administration. Whatever little changes were made in the field of administration were only made at the top of the revenue collection and were linked to the objective of smooth revenue collection. A modern judicial system or uniform administrative structure for India was not seen as necessary at this stage, since it was not considered relevant for the fulfillment of British objective during the first stage of British rule in India.

This scenario changed considerably after 1813. The British economy and society were going through a major transformation, caused mainly by the Industrial revolution. The commercial trading corporations were now giving way to industrial ownership which had become the dominant force in the British society. The East India Company was gradually losing its monopoly over Indian trade. The British interests in India no longer represented the interests of the Company but of the industrial capitalist class. The interest of the British industrialists lay in using India as (a) a market for their manufactured industrial goods, (b) a source of raw material like (jute, cotton etc.) for their industries and food grains, opium etc. for export.

All this required much greater penetration into the India economy and society and control over India trade not only with British but with other countries also. India was now expected to play a new role. It was perhaps not possible to perform the new role with the traditional administrative institutions. They had to be changed and transformed to suit the new requirements. Thus started the process of transforming Indian administration. Similarly, the entire legal structure had to be overhauled to promote modern business, create a market economy, free commercial relations and to regulate the various economic transactions smoothly with the help of modern laws.

British interests were of several kinds. At first the main purpose was to achieve a monopolistic trading position. Later, it was felt that a regime of free trade would make India a major market for British goods and a source of raw materials, but British capitalists who invest in India, or who sold banking or shipping service there, continued effectively to enjoy controlling or dominating privileges. India also provided interesting and lucrative employment for a sizeable portion of the British upper middle class, and the remittances they sent home made an appreciable contribution to Britain's balance of payment and capacity to save. Finally, control of India was a key element in the world power structure, in terms of geography, logistics and military manpower. The British were not averse to India economic development if it increased their markets but refused to help in areas where they felt there was conflict with their own economic interests or political security. Hence, they refused to give protection to the Indian textile industry until its main competitor became Japan rather than Manchester, and they did almost nothing to further technical education. They introduced some British concepts of property, but did not push them too far when they met interests.

INTEXT QUESTIONS 32.1

Fill in the blanks:

1. The Mughal Empire declined in the first half of the _____ century.
2. During the 1st stage of British rule in India till _____ British interests lay mainly in the East India Company's monopoly of trade with India.

Notes

3. The British economy and society were going through a major transformation, caused mainly by the _____ revolution.

4. The interests of the British industrialist lay in using India as a market for their _____ goods.

Fig. 32.1 Writers Building

32.2 FORMS OF LEGITIMACY

As you know, immediately before the British rule the Indian sovereignty was lying with the Mughal dynasty. Till the early nineteenth century the British did not interfere with the symbols of kingship of the Mughal dynasty. By 1835 Persian remained the official language and name of the Mughal emperors kept on appearing on coins. The highest gun salute was reserved for the Mughal dynasty only till 1837. Withdrawal of these symbols of sovereignty was a symbolic act on the part of the British East India Company signifying that it had captured the sovereignty of India. The Prior Presence of the British in the presidency capitals and then in chosen inland locations, meant that the institutions which were to be the shorthand symbols of the empire would also be built in this order. Thus the island of Mumbai and some villages of the Hooghly delta became the grand capitals of the company's Bombay Presidency, and then the Indian empire. The advanced, sophisticated heartland of the Mughal Empire became the provincial interior. The re-inscription of centre and periphery was done with the tools of a new architecture. New institutions marked a new power. Buildings were the most corporeal or physical, material, and impressive forms of the new institutions. What was visible in the capital city, say, in Bombay, was exactly what the provincial town lacked in the second half of the nineteenth century.

The Company (itself a servant of British crown, running its affair through an Imperial charter) wanted to make the Indian emperor a subordinate. The terminology of sub-

ordination included 'paramountcy', 'Protection', 'subsidiary alliance', 'indirect rule', 'collaboration', drawn mainly from British experience in India. By the beginning of the nineteenth century 'protection' arrangements were established through a series of treaties between the Company and various Indian Princely States. Governor General Lord Wellesely prepared a system which came to be known as Subsidiary Alliance System. This system enlisted in quick succession Hyderabad (1798), the Maratha Peshwa (1802), the Bhonsle of Nagpur the Scindia of Gualior (1803), Jaipur (1803), the Gaekwads of Baroda (1805), Travancore (1805), Cochin (1807), Kota (1817), Jodhpur (1818), Bikaner (1828). The essence of the system was the assurance of the British protection which the native state paid for by or more of the following means (a) cost of maintaining a contingent of Company's troop in cash, (b) cession of the part of the state's territory to the Company,(c) partial or complete demilitarization i.e. doing away with armed force of the state, (d) restriction on relation with other political powers and warfare without the Company's approval, (e) acceptance of the Company's Resident at the court to offer advice and instructions.

Once the subjection was achieved through coercion, state practices had to be made visible to all the subjects. The practices adopted for visibility of the colonial state were like the trial of the last Mughal Emperor Bahadur Shah Zafar in his own palace in 1858 or the Delhi Durbar of 1877 when Indian subordination to the British sovereign was publicly enacted. The symbolic cultural construction of the colonial state for the common masses was done through the remote agencies of the state and everyday experiences- the daroga and constabulary; the patel, the amin, the patwari and the quanungo, in the Collector's cutchery; the new court of law where unknown people wearing black gowns, speaking an unknown language (English) taking decisions in favour of the powerful, the massive colonial monuments making colonial power visible in the cities, the occasional sights of soldiers coming out of the cantonments on flag march and ultimately the sight of the native social superior bowing and bending to members of the white race were few symbols making images of the colonial rule in the Indian mindset.

32.3 BEGINNING OF THE COLONIAL CONTROL

During the Initial phase of colonial control, indigenous civil administrator was continued with. This arrangement worked reasonably well before the conquest of Bengal, but was inefficient as a way of remunerating the officials of a substantial territorial Empire because (a) too much of the profit went into private hands rather than the Company's coffers, and (b) an over greedy short-term policy was damaging to the productive capacity of the economy and likely to drive the local population to revolt, both of which were against the Company's longer-term interests. Clive had operated a 'dual' system, i.e. Company power and a puppet Naweb. Warren Hastings displaced the Nawab and took over direct administration, but retained Indian officials.

32.4 BELIEF IDEOLOGY AND IDEOLOGUES OF COLONIALISM

There was a strong streak of Benthamite radicalism in the East India Company administration. James Mill became a senior company official in 1819 after writing a monumental history of India which showed a strong contempt for Indian institutions. From 1831 to 1836 he was the Chief Executive Officer of the East India Company and his son John Stuart Mill worked for the Company from 1823 to 1858. Malthus was professor of economics at Haileybury, and the teaching there for future company officials was strongly influenced by Utilitarianism. Bentham himself was also

consulted on the reform of Indian institutions. The Utilitarians deliberately used India to try out experiments and ideas (e.g. competitive entry for the civil service) which they would have liked to apply in England. The Utilitarians were strong supporters of laissez-faire and hated any kind of state interference to promote economic development. Thus, they tended to rely on market forces to deal with famine problems, they did nothing to stimulate agriculture or protect industry. This laissez-faire tradition was more deeply embedded in the Indian civil service than in the England itself, and persisted very strongly until the late 1920s. The administration was efficient and non corrupt, but the state apparatus was of a watchdog character with few development spending was for the military, justice, police and jails, and less than 3 per cent for agriculture. One of the most significant things the British did to Westernize India was to introduce a modified version of English education. Macaulay's 1835 Minute on Education had a decisive impact on British educational policy and is a classic example of a Western rationalist approach to Indian civilization. Before the British took over, the Court language of the Mughals was Persian and the Muslim population used Urdu, a mixture of Persian, Arabic and Sanskrit. Higher education was largely religious and stressed knowledge of Arabic and Sanskrit. The Company had given some financial support to a Calcutta Madrassa (1718) and a Sanskrit college at Benares (1792), Warren Hastings, as governor general from 1782 to 1795 had himself learned Sanskrit and Persian, and several other Company officials were oriental scholars. One of them, Sir William Jones, had translated a great mass of Sanskrit literature and had founded the Asiatic Society of Bengal in 1785.

But Macaulay was strongly opposed to this orientalism, "I believe that the present system tends, not to accelerate the progress of truth, but to delay the natural death of expiring errors. We are a Board for wasting public money, for printing books which are less value than the paper in which they are printed was while it was blank; for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology ... But I have no knowledge of either Sanskrit or Arabic … But I have done what I could to form a correct estimate of their value … Who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabic ... all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England".

For these reasons Macaulay had no hesitation in deciding in favour of English education, but it was not to be for the masses, "It is impossible for us, with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in mind. To that class we may leave it to refine the local dialects of the country, to enrich those dialects with terms of science borrowed from the Western name, and to render them by degrees, fit vehicles for conveying knowledge to the great mass of the population".

INTEXT QUESTIONS 32.2

Tick out () whichever in correct:

1. By _____ Persian remained the official symbol of the Mughal dynasty. (1831, 1833, 1835)

2. What was visible in the capital city, say , in Bombay was exactly what the provincial town lacked in the second half of the _____ century. (17^{th} , 18^{th} , 19^{th})

3. James Mill became a senior Company official in _____ after writing a monumental history of India (1719, 1819, 1919)

4. Sir William Jones, had translated a great mass of Sanskrit literature and had founded the Asiatic society in _____ (1785, 1835, 1885)

32.5 THE COLONIAL APPARATUS

In 1785, Cornwallis created a professional cadre of Company servants who had generous salaries, had no private trading or production interests in India, enjoyed the prospect of regular promotion and were entitled to pensions. All high-level posts were reserved for the British , and Indians were excluded. Cornwallis appointed British judges, and established British officials as revenue collectors and magistrates in each district of Bengal. From 1806 the Company trained its young recruits in Haileybury College near London. Appointments were still organized on a system of patronage, but after 1833 the Company selected amongst its nominated candidates by competitive examination. After 1853, selection was entirely on merit and the examination was thrown open to any British candidate. The examination system was influenced by the Chinese model, which had worked well for 2,000 years and had a similar emphasis on classical learning and literary competence. The Indian civil service (i) was very highly paid; (ii) it enjoyed political power which no bureaucrat could have had in England.

In 1829 the system was strengthened by establishing districts throughout British India small enough to be effectively controlled by an individual British official who henceforth exercised a completely autocratic power, acting as revenue collector, judge and chief of police (functions which had been separate under the Mughal administration). This arrangement later became the cornerstone of imperial administration throughout the British Empire. As the civil service was ultimately subject to the control of the British parliament, and the British community in India was subject to close mutual surveillance, the administration was virtually incorruptible.

Fig. 32.2 steam Engine

The army of the Company was a local mercenary force with 20,000- 30,000 British officers and troops. It was by far the most modern and efficient army in Asia. After the Mutiny in 1857, the size of the British contingent was raised to a third of the total

Notes

strength and all officers were British until the 1920s when a very small number of Indians were recruited. Normally, the total strength of the army was about 200,000. this army was very much smaller than those of Mughal India, but had better training and equipment, and the railway network (which was constructed partly for military reasons) gave it greater mobility, better logistics and intelligence.

The higher ranks of the administration remained almost entirely British until the 1920s when the Indian Civil Services Examinations began to be held in India as well as England. In addition, there was a whole hierarchy of separate bureaucracies in which the higher rank were British, i.e. the revenue, justice, police, education, medical, public works, engineering, postal and railway services as well as provincial civil services, India thus offered highly-paid careers to an appreciable portion of the British middle and upper classes (particularly for its peripheral members from Scotland and Ireland).

From the 1820s to the 1850s the British demonstrated a strong urge to change Indian social institutions, and to westernize India. They stamped out infant killing and ritual burning of widows (sati). They abolished slavery and eliminated dacoits (religious thugs) from the highways. They legalized the remarriage of widows and allowed Hindu converts to Christianity to lay claim to their share of joint family property. They took steps to introduce a penal code (the code was actually introduced in 1861) based in British law, which helped inculcate some ideas of equality. Under the new law, Brahmin and Sudra were liable to the same punishment for the same offence. Thus rule of law and equality before law were the new norms.

Until 1857 it was possible to entertain the view that the British may eventually destroy traditional Indian society and westernize the country. But activist Westernizing policies and the attempt to extend British rule by taking over native states rulers had left no heirs provokes sections of both the Hindu and Muslim communities into rebellion in the Mutiny of 1857. Although the Mutiny was successfully put down with substantial help from loyal Indian troops including the recently conquered Sikhs, British policy towards Indian institutions and society became much more conservative. The Crown took over direct responsibility and the East India Company was disbanded. The Indian Civil Service attracted fewer people with innovating ideas than had the East India Company and was more closely controlled from London.

The British forged an alliance with the remaining native princes and stopped taking over new territory. Until the end of their rule about a quarter of the Indian population remained in quasi autonomous native states. These had official British residents but were fairly free in internal policy, and the effort of westernization came to a standstill.

The education system which developed was a very pale reflection of that in the United Kingdom. Three universities were set up in 1857 in Calcutta, Madras and Bombay, but they were merely examining bodies and did no teaching. Higher education was carried out in affiliated colleges which gave a two-year B.A. course with heavy emphasis on rote learning and examinations. Drop-out ratios were always very high. They did little to promote analytic capacity or independent thinking and produced a group of graduates with a half-baked knowledge of English, but sufficiently westernized to be alienated from their own culture. It was not until the 1920s that Indian universities provided teaching facilities and then only for M.A. student. Furthermore, Indian education was of a predominantly literacy character and the provision for technical training was much less than in any European country. Education for

girls was almost totally ignored throughout the nineteenth century. Because higher education was in English, there was no official effort to translate western literature into the local nor was there any standardization of Indian scripts whose variety is a major barrier to multi-lingualism amongst educated Indians.

Primary education was not taken very seriously as government obligation and was financed largely by the weak local authorities. As a result, the great mass of the population had no access to education and, at independence in 1947, 88 per cent were illiterate. Progress was accelerated from the 1930s onwards, but at independence only a fifth of children were receiving any primary schooling. Education could have played a major role in encouraging social mobility, eliminating religious superstition, increasing productivity, and uplifting the status of women. In stead it was used to turn tiny elite into imitation Englishmen and somewhat bigger group into government clerks.

32.6 CHANGES UNDER COLONIAL STATE

The main changes which the British made in Indian society were at the top. They replaced the wasteful warlord nobility by a bureaucratic-military establishment, carefully designed by practical technocrats, which was very efficient in maintaining law and order. The greater efficiency of government permitted a great reduction in the fiscal burden, and a biggest share of the national product was available for landlords, capitalists and the new professional classes. Some of this upper class income was sent off to the United Kingdom, but the bulk was spent in India. However, the pattern of consumption changed as the new upper class no longer kept harems and palaces, nor did they wear fine muslins and well decorated swords. This caused some painful readjustments in the traditional handicraft sector. Government itself carried out productive investment in railways and irrigation and as a result there was a growth in both agricultural and industrial output. The new elite established a western life-style using the English language and English schools. New towns and urban amenities were created with segregated suburbs and housing for them. Their habits were copied by the new professional elite of lawyers, doctors, teachers, journalists and businessmen. Within this group, old caste barriers were eased and social mobility increased. As far as the mass of the population were concerned, colonial rule brought few significant changes. The British educational effort was very limited. There were no major changes in village society, in the caste system, the position of untouchables, the joint family system, or in the production techniques in agriculture. British impact on economic and social development was, therefore, limited. Total output and population increased substantially but the gain in per capita output was small or negligible.

INTEXT QUESTIONS 32.3

Fill in the Blanks:

1. All high level posts were reserved for the British and Indians were _____.
2. As the civil service was ultimately subject to the control of the British _____, and the British community in India was subject to close mutual surveillance, the administration was _____.
3. The British army was very much _____ than those of Mughal India, but had better training and _____.

Notes

4. The _____ took over direct responsibility and the East India Company was _____.

The British state in India developed its own ethos. The British did not intermarry or eat with the lower (native) classes. The state was maintained not just through the conquests and alliances but also through the development of new institutions which symbolically made the sahibs distinct from the natives. The small creole class of Anglo-Indian were outcastes unable to integrate into Indian or local British society. The British kept to their clubs and bungalows in special suburbs known as cantonments and civil lines. They maintained the Mughal tradition of official pomp, large residences, and a large number of servants. The elite with its classical education and contempt for business were quite happy establishing law order, and keeping 'barbarians' at bay on the frontier of the raj. They developed their own brand of self-righteous arrogance, considering themselves suppliers not of popular but of good government. For them the word 'British' lost its geographic association and became a nickname signifying moral decency to govern the colony of India.

WHAT YOU HAVE LEARNT

The Mughal Empire declined in the 1st half of the eighteenth Century. The British efforts, through the East India Company to establish a territorial empire in India. The colonial state means the assumption of sovereignty of a country by regime in India according to their ideas of what a colonial state could be. In a modern state, the colonial governments had a monopoly of force, a central administrative and clearly defined territorial boundaries.

During the 19th century, British royal or imperial ideology emerged in which the British, as the wealthiest and progressive nation in the world, had a duty to help the rest of the world to proper and improve. The main responsibilities of imperial government were run as collecting level resume and execution of legal administration.

Once the subjection was achievers through coercion, state practices had to be made visible to all the subjects. During the initial plane of colonial control, indigenous civil administration was continued with.

In 1785, Cornwallis created a professional code of Company servants. All high leave parts were removed for the British and Indian were enclosed. They army of the Company was local mercenary force with 20,00-30,000 British officers and troops

The high rank of the administration remained almost entirely British until the 1920s when the India Civil Service Examinations a strong age to change Indian social institutions and to westernize India. They sampled out import killing, ritual burning of widows (sati), legalized the remarriage of widows and allowed Hindu converts to Christianity. Besides three universities were set up in 1857 in Calcutta, Madras, and Bombay.

The British kept to their clubs and banglows in special suburbs known as containments and civil lines. However, there were no major changes in village society, in caste system, the position of untouchables, the joint family system or in the production techniques in agriculture.

Notes

TERMINAL QUESTIONS

1. Describe the meaning and nature of the colonial state.
2. What was the ideology and ideologue of colonialism?
3. Highlight the Colonial Appartus.
4. Mention the changes under Colonial state.

ANSWER TO INTEXT QUESTIONS

32.1

1. Eighteenth
2. 1813
3. Industrial
4. Manufactured

32.2

1. 1835
2. 19^{th}
3. 1819
4. 1785

32.3

1. Excluded
2. Parliament, non corrupt
3. Smaller, equipment
4. Crown, disbanded

HINTS FOR TERMINAL QUESTIONS

1. See Para 32.1
2. See Para 32.4
3. See Para 32.5
4. See Para 32.6